ESSAI

The College of DuPage Anthology

Of

Academic Writing Across the Curriculum

(Volume V 2006-2007)

The College of DuPage, Glen Ellyn, Illinois

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College of DuPage

Awards and Recognitions

ESSAI is a recipient of the prestigious recognitions of

The 2005 Distinguished Achievement Award
of the Community College Humanities Association

and

The Society of Midland Authors

Founded in 1915, the Society of Midland Authors has included for its members Hamlin Garland, Harriet Monroe, Vachel Lindsay, Edna Ferber, Carl Sandburg, Jane Addams, Clarence Darrow, and other literary luminaries.

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"In this work, when it shall be found that

much is omitted,

let it not be forgotten that

much likewise is performed."

Samuel Johnson, the Preface to his *Dictionary*

Foreword: The 5th Anniversary Edition

With the publication of Volume V, we commemorate a landmark year for *ESSAI, The College of DuPage Anthology of Academic Writing Across the Curriculum*. It has been five years since we first began publishing some of the best academic writing done by C.O.D. students. To mark the occasion, we present this new volume where we share our students' enduring eloquence and fresh scholarship as a testament to their rhetorical appeal and felicity and their intellectual and moral development and attainment.

As in the past, this volume continues to include multi-disciplinary selections such as expository and reflective essays, literary and film criticisms, research projects, and science and technology reports, accomplished during the 2006-2007 academic year. We believe readers will find much to admire in the writing that follows. It is our hope that this volume will become a good resource for both students and instructors. We also hope that this volume will add to the enriching dialogue – among students and instructors – about writing as a vital part of the academic experience at the College of DuPage. In this sense, we are pleased to publish our instructors' thoughts on writing in this volume.

In keeping with our editorial tradition, we would like to offer a few brief words on the anthology name and the selection rubric. First, the name *ESSAI* derives from Michel de Montaigne, who, in the 16th century, created a new literary form called "*essais*." To Montaigne, essays were "attempts" or "trials," a means of testing his response to different subjects and situations. And it is to him that we owe our tradition of college essay writing. Reflecting Montaigne's seminal design and our philosophy of the writing across the curriculum at all levels of learning, our *ESSAI* witnesses the "trials" and "attempts" of our students' minds as they engage with various issues and assignments.

Outlined below is the rubric we have applied in making the selections. Papers are deemed exemplary if they:

- Are completed according to assignments' purposes.
- Have mechanics, grammar, and other technical points in place.
- Are imaginative, creative, logical, and risk-taking with respect to assignments' purposes.
- Exhibit clarity of writing with respect to purposes.
- Follow the disciplinary format.
- Include relevant literature reviews where required.
- Demonstrate analytical abilities.
- Generate interest.

Join with us in congratulating these student writers. And look forward to Volume VI of *ESSAI* which will be issued in 2009. Thank you for your readership. It is your interest and support that help to keep our anthology growing.

The *ESSAI* Editorial Board:

Bob Georgalas, English
Keith Krasemann, Philosophy
Chikako D. Kumamoto, English
Chris Petersen, Biology
Lois Stanciak, Education
Ben Whisenhunt, History

Faculty on Writing

James E. Allen (English)

Fundamentally, writing is thought made substantial in text; subsequently, the quality of one's writing reflects the quality of one's thoughts, one's intellect. Thus, being a "good writer" means much more than mastering the mechanics (grammar, usage, punctuation, etc.) of writing; it requires that one be a "good thinker" as well, one who is engaged with the world and critically considers the ideas and information he/she encounters every day.

Robert N. Georgalas (English)

Iranian born novelist Gelareh Asayesh once said that "language is the self reflected and clothed in nouns and verbs and adjectives." That observation reminds us that writing is much more than the mechanical act of putting pen to paper or fingers to keyboard. It is instead a journey that involves intellectual and emotional reflection, one that puts us in touch with both our subject and our deepest self. Indeed, it is via the rigors of that voyage that we come to learn not only what we think and feel, but why we uphold certain ideas and values.

Gloria Golec (English)

One of the great joys I've had during the last several years was telling selected students from my Composition classes that I wanted to submit their papers to *ESSAI*. They were unanimously shocked that I thought their writing was outstanding. They would often later talk to me about how they told their parents, their spouses, and their friends about *ESSAI* and many of them said they were now going to spend more time polishing their writing skills. Whether the students' papers were ultimately accepted or not was less important than the acknowledgement that someone thought their writing should be published, which motivated students to write more and work harder.

Lisa Higgins (English)

The master doesn't talk, he acts.
And when his work is done,
The people say,
"Look! We did it all by ourselves!"
This is what I remember of a passage from Stephen Mitchell's version of the Tao Te Ching. I read it about 17 years ago – back when I was just beginning to teach writing. It reflects my belief that a good teacher of writing is actively involved with her students but doesn't take the center stage. Rather, it is the students' work, and the working process of the students, that is the focus. I want my students to say, "Wow! Look at what I did!"

Richard Jarman (Chemistry)

I have always taken great delight in a piece of writing well done as it either clarifies a complex topic or simply entertains by the virtuoso use of language. How dull otherwise are our lives? As a scientist, I am sensitive perhaps to the notion, real or imagined, that writing has a lesser role in the sciences compared to the arts. There generally seems to be greater agonizing over students' preparedness in mathematics than there does over their penmanship. Personally I take the view that math and writing skills are equally important; and in those science courses for the non-science major, achieving scientific literacy is probably more valuable than solving equations with nonchalant ease. There is greater reach to be had with such a skill: the ability to embrace civic responsibility by persuasive advocacy for example, or less altruistically perhaps, the ability to persuade hesitant potential employers with a well-turned resume.

With that in mind, I have appreciated *ESSAI* as a forum for publishing student writing. Each year I have had at least one student represented in chemistry. I include writing assignments in both non-science majors and science majors classes. They may differ in the specifics of their objectives, but the overall super-objective of developing fluent and coherent writing is universal.

Ellen C. K. Johnson (Anthropology)

I feel that it is really important in today's world that students learn how to express themselves clearly. This includes knowing how to put ideas into well-organized, well-documented (examples) formats. Thus, I have all my students write essays, and I make extensive corrections and comments on them, so students can learn what they need to do to improve their writing. In fields such as anthropology, evaluating understanding of concepts is best done through having students write essays.

Chikako Kumamoto (English)

It is a delight to read student writers' essays that animate with what Richard Rodriguez calls "an attitude of mind, my imagination of myself." In such essays, the writers make their inner convictions and visions desirable and welcome to their readers, revealing their intelligent and meaningful knowledge and understanding of themselves and the world of which they are an intimate part. Indeed, such essays declare and bear witness to their writers' best and eloquent academic "I."

Chris Petersen (Biology)

Being the primary way in which a scientist relays findings to the scientific community, technical papers on original research are challenging to write. These papers require good writing skills, but also proficiency in critical thinking and quantitative analysis. Practice in writing helps to achieve a level of competence required in a competitive workplace, hence the need for the science student to develop and hone skills beginning in their first year of college.

Susan J. Stamler (Biology)

Reading and Writing ARE truly Fundamental!

I incorporate writing assignments in my science courses because I strongly believe that education is useless unless you can communicate clearly with others. I would like to think that we, as teachers, are helping to develop the next generation of leaders. Leaders must be able to think critically and express themselves clearly, both in oral and written form. Using essay examination questions, as well as requiring my students to write formal scientific papers, helps them to "crystallize" their thoughts and ideas into words. It also helps them to understand how the processes of science work and why scientists must be able to communicate succinctly and precisely. These skills translate well into every aspect of their lives.

Lois Stanciak (Education)

"Writing and learning and thinking are the same process," said William Zinsser. Writing is an inescapable part of the total learning process. It enables the learner to reflect, react, and respond to an individual, a group, or a formal audience. We, as teachers, are all teachers of writing just as we are teachers of thinking. Content is our tool; writing is our process; learning is our product.

Ben Whisenhunt (History)

It seems to me that writing history is a difficult if not confining process. Historians face many challenges in collecting, organizing, synthesizing, and analyzing their topics. The challenge of a historian is to create a narrative analysis. It is a combination of telling the story while providing an evaluation of the topic's meaning. In the past, there were often two camps of historians – those who told the stories and those who analyzed them. This gap has been narrowed some more recently with a mutual acknowledgement that neither can really exist without the other. For the historian, the responsibility is to tell the story and find its meaning. For me, this is the key to studying, teaching, and writing history. It is imperative that historians remember that in the end it is a story that can mean so much.

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George Duby's *William Marshal* Reviewed

by Karen L. Arneson

(Honors History 1100)

William Marshal, The Flower of Chivalry offers an opportunity to vicariously experience the life of a knight in medieval Europe. By putting flesh to facts, George Duby elevates one's understanding of life in the twelfth and thirteenth centuries beyond that gained in the dry rhetoric of textbooks. The book is based on information gained through a *chanson de geste* commissioned by the dead Earl of Pembroke's (William Marshal) eldest son, also named William. The purpose of the *chanson de geste* was to immortalize Marshal by setting to verse the grand gestures, or actions, of his life. The *Histoire* of Marshal's life is written based on memory - the memories of "the good son," William, Jean the writer called "le Trouvere" and John d'Erley. It is on the memories of John, life-long companion and friend, that much of the poem is based. Duby assures us that "of this faithful memory, the relation is sincere. We can verify it" (37). Duby cites two other historians, Paul Meyer and Sidney Painter, as writers of works that offer extensive commentary on the text of the chanson. Nothing in the writing contradicts what is known of that time period, and what distortions exist are easily explained by the fact that the document is a "panegyric," which is a writing meant to lavish praise on the subject, as is the case in eulogies. Duby offers another explanation of the reliability of these memories. Referring to the illiteracy of that age, Duby writes, "…these men had to rely entirely on what their minds filed away, and hence were careful not to let this natural faculty atrophy, unconsciously training it by constant exercise..." (36). Beginning the story at the end, with Marshal's death, one can imagine the mourners sharing their memories, perhaps of those most recent; however, for the purpose of this review, we begin at the beginning.

William Marshal was born the fourth-son of John Marshal. He was the product of his father's second marriage to Sibylla. Marshal's father had been in the service of Stephen of Blois, King of England, having inherited the position of marshal from his father, Gilbert. It was this occupation that gave the family its surname. Stephen's reign caused political unrest. The previous king had no heir; but his only legitimate child, Matilda, contested Stephen's rule. Loyalties were divided. It was in the midst of this conflict that John Marshal decided to retire to Marlborough Castle in Wiltshire. Duby believes that John made two decisions that set the course for his son's life. The first was siding with Matilda and aiding her in a time of need; the second was putting away his first wife in favor of "marrying the daughter of a great house [Sibylla]" (61). William was Sibylla's second-born son.

For less than a decade of his life, William lived in the house of his birth, cared for by his mother, but soon that world would be replaced by another. As a son, not the heir, of a knight, William would be separated from his childhood home in what Duby describes as:

> an extremely abrupt transfer to another world, that of cavalcades, of stables, of armories, of hunts, of ambushes and manly sports. Here the boys grew up, members of the troop of horsemen, youths mingled with grown men in military promiscuity. They already belonged, in their subaltern position, sharing the circumstances of servants, to the group maintained in his house by another master, responsible for educating them. (65)

When the time came, William's father sent him across the channel to live in Normandy with William of Tancarville, chamberlain and vassal of the king of England. William Marshal was one of a troop

of young boys that was raised on the chamberlain's manor. It was at this tender age that William began to distinguish himself. In a short time, he became a squire. He spent his days in service to the warriors, in preparation for his turn to receive his sword. His turn came eight years later at the decision of William of Tancarville. Although William Marshal was more than twenty, it was this ceremony (dubbing) that marked the end of his childhood and his entrance into adult society. The sword was more than just a tool; according to Duby, it was an emblem of the "right and duty to do battle" (69). Marshal's dubbing probably occurred in the spring of 1167, though the date is not recorded. Duby finds this oversight to be "a little surprising, for this day when childhood ends, when the grown man is admitted into adult society, is generally regarded as a crucial one; on this day, real life begins, and each knight remembers it as the finest of his existence" (69). Marshal was now one of an elite class, though he was yet to prove those qualities inherent to chivalry.

It seems Marshal began to exhibit those qualities of a chivalrous knight from the very earliest days of his knighthood. Indeed, his biographer mixes an actual battle with the *quintain*. Duby believes:

> the poem's author, citing the uncertainties of memory with regard to such remote times, has sought to magnify this crucial point in the biography of a hero whom he chiefly displays as a paragon of chivalry. Of the usual rite occurring after the sword was bestowed, of that sort of fantasia, the quintain - a knightly exercise when all the new knights charge a dummy's lance to give proof of their skill - Jean le Trouvere has made an actual battle. (70)

Whatever the case, memory attributed great skills to Marshal from the beginning. The battle recounted occurred at Neufchatel-en-Bray, in Normandy. Marshal took part in defending the count of Eu against Flemish attack. He brought honor to himself in battle, and learned a valuable lesson during the feast that followed. William of Mandeville, a baron, asked Marshal for a gift. This seemed to confuse him. The text elaborates on the lesson the baron taught: "Naïve, the new knight protests he has nothing left; he did not seek to gain possession, but to deliver the town. He has lost everything. The table laughs, and he understands the lesson: he has his valor to sell. He learns thus that the first use of valor is to make a knight rich" (71). It is at this point in telling Marshal's tale that Duby reveals the symbolism of rebirth in connection to dubbing:

> Before receiving their weapons, the young men stripped themselves naked and washed their bodies--as one washed the body of the newborn and of the deceased. For this entrance, this passage, was analogous to those others, to birth and to death. It was as if these men had come into the world a second time--and the only time, in truth, that truly counted. Hitherto, their gestation had indeed been occurring under cover; they had remained at nurse, as it were, under guardianship…With errantry began freedom, but also danger. (72)

Freedom was thrust upon William Marshal and his fellow-knights. The chamberlain, who had long cared for them, turned them out with nothing, save their swords, to begin the life of errantry. In this tri-functional society, Marshal became one who fought. But in his time, great battles were rare; most of the fighting was between landowners, the nobility, defending or extending their fiefs. With few real battles to fight, knights turned to tourneys.

Tourneys, or tournaments, were in essence mock battles. Battles were fought under the rules of chivalry, meaning killing or maiming was strongly discouraged in favor of capturing one's opponent to be held for ransom. Knights would band together in groups to face other groups of knights. Solitary knights were suspect and so it was important to attach oneself to a group of

"comrades." Duby states "the warriors shuddered at the thought of remaining alone; isolation covered them with shame. The knight whom we see riding without company cut a wretched figure, a man dishonored or banished…" (75). In the social climate of feudalism, without lords to fight for, the solitary knight had no honest means of supplying his needs. Politically, the errant-knight would be regarded with suspicion because his loyalties would not be evident. Marshal lived in a world of mutual dependence between lords and vassals. He was a skilled knight and proved his worth; but having been turned out by William of Tancarville, he sought to attach himself quickly to another powerful family. His natural choice was Philip of Salisbury, his mother's brother. He crossed back over the Channel and was received by his uncle. This was fortuitous for Marshal because Philip was an earl, immediately under King Henry II. It was through this connection that he had opportunity to become part of the king's household.

Philip was given the task of escorting and protecting Eleanor of Aquitaine (the queen) on a trip to the Continent where she had to deal with rebellious vassals. Marshal was a part of the escorting party. There was an attack by one of the rebel barons. Philip was mortally wounded. Marshal performed his duty by risking his own life to try to save his uncle though Marshal was wounded and taken captive. Because his duty was to the king's lieutenant, it was accounted to Marshal as though he had avenged the king himself. He was ransomed by Eleanor and taken into her household. Throughout his life, Marshal remained close to the monarchy, exhibiting an uncanny ability to ride out rebellions and remain on the winning side.

It was while acting as "young Henry's" master that William Marshal returned to France. The sons of King Henry II rebelled against their father and turned to their mother's family for support. The rebellion was ultimately subdued, the sons pardoned. No ill feelings were held against Marshal, who was only performing his duty to his young charge. Though they all returned to England for a time, young Henry's restlessness led them back to France. Here, in the country of tourneys, William's duty consisted of "conquering worth" (85). This pursuit of honor was guided by the ethics of chivalry. According to Duby:

> [the knight's] ardor was entirely focused upon fulfilling the obligations of chivalry, upon respecting the rules of an ethic inculcated during adolescence and kept alive in their minds by all the stories and songs they listened to. Of this ethic, the chief constraints were of three kinds. (86)

The first was loyalty, the second, conduct and finally, generosity. Knights were to be loyal, first of all. They had to be men of their word. Loyalty could be complicated. With the multi-levels of lords and vassals, it became necessary to determine order of loyalty. It was understood that the first responsibility was to those closest to the knight. Throughout the book, we see Marshal exercising this loyalty with a wisdom that gained him much respect. Secondly, the conduct of knights was to be that of champions. Within the rules, one had to show courage. This conduct was showcased in mock battle as well as real. Duby extracts from the *Historie* an exciting episode which illustrates Marshal's bravery on the mock battlefield of a tourney. His king finds himself separated from his company save Marshal "who followed him closely, for he was in the custom of being at hand, in case of need…" (104). The poem's writer cast the spotlight on Marshal, helping us to understand the expected conduct of a knight:

> *The others were holding in their hands*
> *the king, each of them striving hard*
> *to strike off his helmet…*
> *The Marshal then came forward*
> *and flung himself upon them.*

So hard he struck, before, behind,
so bravely showed them his mettle
and so drove and so dragged
that he managed to tear away
the headstall of the king's horse
and with it all the harness, pulling. (qtd. in Duby 104)

As the battle rages on an opposing knight raced back to the king's foe, Lord Herloin. The lord was encouraged to rejoin the battle by one of his company:

In God's name," quoth he, "sweet lord,
see there, the king about to be taken.
Come, take him. Yours will be the prize. (qtd. in Duby 105)

William saw the lord redoubling his efforts to win the prize and pressed on:

Upon him, as in a battle,
they flung themselves to the assault
and he defended himself against them,
all that he strikes, he strikes down,
cracks shields, splits helmets.
So mightily did William Marshal fight
that none of those who were there
knew what had become of the king.
Later on, the kings was to say,
and all those who had seen him,
that never was such a feat seen
or heard of from a single knight,
finer than the Marshal's on that day. (qtd. in Duby 106)

And finally, the third necessity was *largesse*. A knight must lavish his winnings on others in a great show of generosity. This was the means of establishing oneself as noble; and yet, it kept those that fought on a lower-rung of the hierarchy dependent on those above. William Marshal's successes brought wealth, but having learned this lesson early, he spent his gain on others.

There was perhaps one other consideration of adhering strictly to the code: to win the love of women. (86, 87) Women seem to have lived life behind the scenes in Marshal's day. A primary role was to bear children and nurture them in early childhood. Until William was eight to ten years of age, he inhabited a female domain. His mother and sisters loved him and cared for his needs as they carried out their domestic duties. Duby notes, when William was held hostage as a boy, "that it was his mother and his sisters that little William…first asked about from the household servant sent for news" (65). It was from this female universe that he was abruptly ejected into an apprenticeship that would prepare him for life, as described earlier in this essay.

Women were also useful in forming alliances between great houses. They seemed to be valued not for their own worth, but for what they might provide in raising a man's social status. This was the case in Marshal's story. He lived the life of a knight long past the time of most. He was fifty years old before he began to seek a wife. This he didn't do through courtship; no, in that day, gaining a wife was something akin to a business transaction. We see this illustrated in the exchange of the "damsel of Lancaster" for Isabel of Striguil. Marshal considered it to be great fortune to make the exchange because "Helvis of Lancaster meant only one knight's fief; Isabel of Striguil, sixty-five and

a-half fiefs" (121). Isabel was considered "a gift" given by King Richard. In the giving, we are told that:

> Richard enriches him indeed, but above all transforms him. He changes William's level in the hierarchy of social conditions; he raises him to the rank of those whose power is active and stable. For in this period the only real power belongs to married men. A man has a thousand times more worth than a woman, but he has virtually none if he does not himself possess a legitimate wife in his bed, in the heart of his own house. (130, 131)

When William wed Isabel in 1189, he rose from the base of the social hierarchy (knights-errant) to the median-level of the barons. Although Marshal lived in a time when lineage was important, his own roots were not very deeply entrenched; his genealogy linked only to his father and one maternal uncle. Duby tells us "[A]s a matter of fact, this hero was a 'new man' and made it a point of honor to owe none of his glory to others" (58). It seems that Marshal was proud of having earned a noble wife and thereby a higher-rank in society.

As a knight, Marshal's concern was in maintaining beneficial relationships with peers and showing the proper reverence for those above him. In his new status, he had to maintain relationships on "two perpendicular axes," that is, to maintain peace with those equal to him, and then, to honor those above him, and to show benevolence to those below him (133). Marshal was careful to attend to those associations and he included God as one above himself to whom he showed honor.

Marshal was a Christian-knight and credited God for his successes in battle. Replying to the concerns of his friends for his safety, he is quoted to have said "God, may He be thanked for it, has since I am a knight done me good all my days; my courage now rests upon the certainty that He will continue" (qtd. in Duby 69). Perhaps it was this grace that stayed the hand of Henry II. William Marshal had sided with young Henry in rebellion against his father, the king. The young king died suddenly on June 11, 1183, leaving Marshal the responsibility of returning young Henry's dead body to his father, the king. Would Henry II be angry and take action against the rebels? Though matters could have been worse, the kings only action was to release Marshal from service.

Fortunately for Marshal, prior to young Henry's death, the young king vowed to set off on a pilgrimage to Jerusalem. Realizing he would not make the pilgrimage, Henry bequeathed his cross to Marshal and charged him with carrying it to the Holy Land. Released from service, Marshal saw opportunity in carrying out young Henry's request. Duby helps us to understand the benefits:

> Aside from the benefits it would afford the soul and the pleasures expected from an excursion to faraway parts, it would offer the occasion, in these difficult times, to cover ground, to let time pass, and to see what was coming. And under the most favorable conditions: according to custom, crusaders preparing to take the holy journey were loaded with gifts of money, horses, and gear of all kind, for they appeared as proxies of all those who for the moment hesitated to take such a long journey. (117)

Once again we see William's amazing ability to come out on top. Before leaving, he stopped in England to seek the king's authorization to undertake this mission on behalf of the king's dead son:

> [H]e now had good reasons to hope, if he survived, if he returned, to resume his place at the heart of the royal household - that of the old king. When he made his visit to Henry Plantagenet, seeking authorization to leave, the king had urged him not to delay: he had need of him. (118)

Arriving in Syria, Marshal spent two years in service to King Guy of Jerusalem. He returned to England, a Knight Templar, in 1187, shortly before the news that Saladin had overcome the crusaders at Hattin. So, while Marshal passed from serving only earthbound lords to become a holy Knight in the service of the Lord Jesus Christ, it appears he was not actively involved in the battles of the Crusades. Apparently in his absence, all had been forgiven. King Henry II retained him once again. It was at this time of his life that Marshal began to feel his age. Having lived by the code of chivalry, he was an impoverished knight. He began to seek his reward - an arranged marriage. As already discussed, William Marshal married well. No longer was he part of the king's household. He passed from the lower-ranks of knighthood to the higher, titled ranks of nobility. William Marshal became an Earl.

The kings he had served were dead. The king of his married years, Richard, had gone on crusade and left the kingdom in the greedy hands of John Lackland. Here we see an example of the delicate balance maintained within the feudal system. Marshal was vassal to both, Richard, King of England and John, King of Ireland. He was called on by Richard to break with John, but would not. Without fear, Marshal was able to assert that "he had served in good faith, for the fief which he held from each of two lords on equal terms, not judging that, on the pretext of royalty, one prevailed over the other" (140). This scenario repeats itself in Marshal's life when John asks that he renounce his fealty to the King of France. Again, Marshal held firm. His actions always sprang from his identity as a knight. He always sought to remain loyal as loyalty defined within the feudal system. It was as this steadfast application of chivalry that caused Marshal to be greatly honored throughout his life. Up to his final years, Marshal was regarded as wise and capable. The dying King John recognized Marshal's capabilities and desired to leave his young son in Marshal's care. And so finally, after agonizing over the decision, William Marshal became regent not only over the young king, but the kingdom as well.

It was in this role that he divvied up the little money John had left, in order to satisfy those who served for the sake of money alone. In this act, perhaps, we get a glimpse of Marshal's understanding that chivalry was no longer the driving force for service; yet it did remain that force in his own life, as seen in the battle at Lincoln. In this final battle, representing England's interests, he met the King of France. On the eve of the battle, taking the place of the king, Marshal spoke to those about to fight:

> To protect our valor, for us, for those who love us, for our wives and our children, for the defense of our lands, in order to win the highest honor, for the peace of the Church as well, for the remission of our sins, let us bear the weight of arms…You are the hope of the country…Behold, those men are in your hand. They are ours, if your hearts serve you boldly now, without fail. If we die, God will take us to His paradise. If we defeat them, we shall have acquired lasting honor for ourselves and our descendants. They are excommunicate, and those we strike down will go straight to hell. (150)

The victory fell to England, and in the manner of chivalry, Marshal escorted Louis of France to the coast. He was criticized, and years after his death, his actions were seen as betrayal by his former young ward, Henry III. Why had Marshal released the enemy rather than imprisoning him? The answer lies in his lifelong quest to become the flower of chivalry. Marshal's life-long accomplishments bear witness to his success. Duby's text demonstrates this:

> It was to this excellence and to this alone, that he owed his extraordinary elevation. Thanks to that great indefatigable body of his, powerful and skilled in knightly exercises; thanks to that brain apparently too small to hamper the natural bloom of his physical vigor by superfluous reasoning: few thoughts and brief, a stubborn attachment to the rough-hewn ethic of men of war whose values abide in three words: prowess, generosity, loyalty. And thanks to his longevity above all, a miracle. (152)

It seems as if history was kind to William Marshal. He lived long remaining true to the code of chivalry; and only as his body lost strength, so did the code by which he had lived. William remained true to the end, able to "advance calmly toward death, proud of having been the instrument of the final, the fugitive, the anachronistic triumph of honor against money, of loyalty against the state--of having borne chivalry to its fulfillment" (152). The Marshal stood among those who opposed King John and imposed the Magna Carta. On that day in 1215, the English barons rose up and forced their king to sign the document meant to preserve feudal customs by binding their lord to the traditional legal constraints. But alas, John was not an honorable king and he violated the Magna Carta. He paid for his actions with his life. King John's crown passed to his son, Henry III and Marshal took up his final duty. Three years later, he died a loyal vassal, serving his king as regent. One of the last of a declining brotherhood, William Marshal was the flower of chivalry.

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Discovery of Native American Remains at Cape Breton Highlands National Park

by David Beck

(Honors Biology 1151)

ABSTRACT

During the excavation of a site located within Cape Breton Highlands National Park, Nova Scotia, several artifacts surfaced, including human remains, a bone needle, and pieces of timber frame possibly used for what could have been a sod house. They were thought to belong to a native Canadian tribe called the Beothuks. Through the use of carbon dating, the skeletal remains and bone needle were found to be around 1,000 years old and the timber frame around 900 years old leading to a concludion that the skeletal remains and the bone needle were related. Historical evidence was used to prove the artifacts were not Beothuk in origin, but were from a neighboring tribe known as the Micmac. The skeletal remains were found to belong to a female between the ages of 21 and 30 that most likely died of natural causes. This evidence should prove useful in future studies for native Canadian Indian tribes.

INTRODUCTION

The Beothuks were a native tribe of Newfoundland that became extinct during the early 1800's (Marshall 1996). They were hunter-gatherers originally from Newfoundland that subsisted on the local fish, animals, and plants of the region (Daly and Lee 1999). Marshall (1996) states that the Beothuk people used bows and arrows to hunt the local animal population for food, hides, and bones. Being a nomadic tribe, the Beothuks lived in dwellings that resembled conical lodges made of sticks set in a circle and joined together at the roof that could be assembled and disassembled easily (Hodge 1959). While they were a nomadic tribe, they mostly resided in the North and West of Newfoundland (Hodge 1959). As such, they were considered isolated from neighboring tribes like the Micmac of Nova Scotia (Cassia and Holly 2003). Hodge (1959) states that the Beothuk had marked dialectic differences from neighboring tribes, supporting Holly and Cassia (2003) that they were an isolated people.

The discovery at Cape Breton Highlands National Park, Nova Scotia, of the skeletal remains of an individual, a bone needle, and a piece of timber frame sparked interest in the anthropological and scientific world because these artifacts could possibly be remnants of the extinct Beothuk people. The focus of this study was to determine how old these artifacts were and what their possible relationship were to each other, if the skeletal remains were that of a Beothuk individual, to determine the gender, age at death, and possible cause of death of the individual.

METHODS

Carbon-14 was used to determine the archeological ages of the human skeleton, wood from the timber frame, and bone needle. Six samples were taken per artifact for determination of archeological age. The Mann-Whitney U Test was then used to test for differences in archeological ages of the skeleton, timber frame, and bone needle. Sexual dimorphic characteristics of the pelvic region were examined to determine the gender. Observations compiled on tooth development and information from sources on Native American life expectances of the time were used to approximate

the age at the time of death. Finally, the remains were examined to determine the possible causes of death.

RESULTS

Results of carbon-14 dating are provided in Table 1. The mean ages of the human skeleton and bone needle did not significantly differ ($U=9.5$; $P=0.17$), but both differed significantly from the timber frame ($U=0$; $P<0.004$ for the two tests). Hence, the skeleton and the bone needle were approximately 1,000 years old or from the same time period while the timber frame was younger at about 900 years old. This means the skeleton and bone needle were most likely related in some way, while the timber frame was in all probability not related to the skeleton or the bone needle.

The pubic arch measured at an angle of 90^{o}; the pelvic brim was also found to be large and oval shaped; the iliac crest was round, but shallow; the obturator foramen was oval, all of which were consistent with the female pelvic region (Grabowski and Tortora 1996). Therefore, the skeletal remains were believed female.

The presence of the third molars or the wisdom teeth in the jaw indicated that the female was at least 21 years of age (Ferllini 2002). Biolsi (2004) states that Native Americans of this time period had an average life expectancy of late twenties or early thirties. This places the female skeleton between the ages of 21 and 30.

The possible cause of death of the female individual was most likely natural causes due to the lack of trauma on the skeleton and the fact that she was already nearing the limits of the life expectancy projected for the time.

DISCUSSION

The possibility that the skeletal remains belonged to a Beothuk individual was ruled out, but there is reason to believe that the remains belonged to a neighboring tribe called the Micmac. The Beothuks were located in the North and Western parts of Newfoundland (Hodge 1959), not from Nova Scotia where the skeletal remains were found. Marshall (1996) supports this argument that all Beothuk artifacts already found were centrally located on Newfoundland, and that there was no migration of the Beothuk people recorded. However, there is information that the Cape Breton Highlands Park area was inhabited by the Micmac people of Nova Scotia (Hoxie 1996).

The Micmac people and their ancestors inhabited the Nova Scotia area as early as 12,000 years ago, which places the skeletal remains well within the time period of Micmac occupation (Tiller 1996). Hoxie (1996) states that the neighbors of the Micmacs, which would include the Beothuks, recognized the Micmac people's territory and rarely violated its borders. The Micmacs were also known to use bone needles as tools for sewing the tough animal hides used to make clothing (Doig al. 1998), which does seem to add more to the relationship of the skeletal remains and the bone needle. While the age of the timber frame places it at later age than the skeletal remains and the bone needle, the possible use of this timber frame could have been for the construction of a typical wigwam made of poles covered by bark, hides, and woven grass mats that the Micmac used for shelter (Doig al. 1998).

Table 1. Summary (mean ± standard deviation; all n=6) of the archeological ages of the three artifacts.

Artifact	Mean ± Standard deviation (Years)
Human skeleton	1037 ± 44.3
Timber frame	915 ± 5.2
Bone needle	1007 ± 11.7

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The Preserved Power of the Mother-Daughter Relationship

by Natalie Berent

(English 1154)

Oliver Wendell Holmes once said, "Youth fades; love droops; the leaves of friendship fall; a mother's secret hope outlives them all" (Guillemets). That statement truly captures the essence of motherhood. Like a pillar withstanding the tremendous forces bombarding us throughout our lives, our mothers humbly support us and constantly prevent our downfall. Like Holmes, author Amy Tan also accurately describes the qualities of mother-daughter relationships in her novel *The Joy Luck Club*. With a focus on a number of intergenerational and cross-cultural relationships, Tan eloquently depicts these mothers and daughters in a way that truly captures the audience's heart. Likewise, when director Wayne Wang chose to develop the film version of this ground-breaking novel, he accomplished no less. Although Wang may have altered a number of aspects of Tan's novel, he nonetheless preserved many substantial qualities and introduced many of his own unique attributes to the piece to make it all the more powerful. Creating a masterpiece from a masterpiece is remarkably uncommon, yet Wang achieved just this with his 1993 adaptation.

In the film version of *The Joy Luck Club*, Wang makes his adaptation of Tan's novel unique by both eliminating and changing a number of the stories. In terms of stories deleted altogether, Wang chose to eliminate "The Moon Lady" completely. One reason he may have chosen to do this is because in comparison to a number of other stories within the film, "The Moon Lady" lacks depth and the genuine ability to draw the audience in with scandal, tragedy, or mother-daughter lessons that the other stories sufficiently provide. Likewise, considering a film adaptation requires a number of cuts due to the inflexibility of time, a story such as this with a lesser ability to keep the attention of the audience is rightfully one to be discarded (Giannetti 309). Although Wang chose to get rid of "The Moon Lady," he solves the dilemma of having Ying-Ying St. Clair's upbringing and character go unexplained by emphasizing them in other scenes of the film. In "The Moon Lady," Tan states that Ying-Ying's Amah, or her nurse, told her that "it is wrong to think of your own needs…A girl can never ask, only listen" (68). Rather than including this scene in the film, Wang chose to incorporate this lesson learned by Ying-Ying by frequently portraying her in more silent and somber scenes in which she answers to no one. Likewise, when the vase of flowers falls in Lena's guest bedroom, Ying-Ying says "my daughter will hear me calling even though I've said no words." With use of dialogue and clearly observable character behaviors such as these, Wang successfully captured the aspects of Ying-Ying St. Clair that Amy Tan had intended.

Another story that was entirely eliminated from the film version was Tan's story of "The Voice from the Wall." For a number of reasons, this story may also have been unnecessary to make sense of the film's plot. In the case of Ying-Ying's second baby son that Tan mentions was likewise unwanted by St. Clair, Wang may have felt that one son being unwanted and thus killed by Ying-Ying was enough to demonstrate her hatred of being forced to have a baby (Tan 109). Therefore, it would be only counterproductive to further emphasize this aspect of Ying-Ying's character that the drowning of her son already substantially captured in the film. On that note, the fact that Wang chose to show Ying-Ying drowning her son rather than aborting him prior to birth as Tan described in her novel was another positive change made in the film (281). Although both versions of the baby's murder are horrific in their own respects, Wang made a good choice by portraying the death as far less bloody and graphic in the film. Displaying an abortion in the film would have greatly reduced the target audience to only mature viewers. By removing the screaming Sorci family as mentioned in

Tan's story "The Voice from the Wall," Wang also made a good decision (120). Although interesting in the novel, the Sorci family would only serve as a side story in the film; one that would merely distract from the main plot. Its removal focuses the plot and prevents the use of irrelevant and temporary characters.

In addition to the stories that Wayne Wang completely deleted from the film, he also removed a number of smaller aspects of other stories as well. One of the stories that Wang chose to alter was "Half and Half." Although he stays true to Tan's description of the relationship between Rose Hsu Jordan and Ted Jordan, the memory of An-Mei losing her son, Bing, is never mentioned (140). This may be because in the film, Wang portrays An-Mei as a woman full of hope and strength; displaying her weakness and loss of faith after the death of her child would only contradict her image.

Along with the changes in An-Mei's character, Wang also revised many aspects of her daughter's story as well. In Tan's story "Without Wood," Rose Hsu Jordan describes Old Mr. Chou who "was the guardian of a door that opened into dreams" (207). In the story, Rose is forever impacted by his message that bad things happen when she chooses not to listen to her mother (208). Later in the story as Rose discovers that her husband Ted is having an affair, he proceeds to claim their home for he and his soon-to-be bride; a move that leaves her paralyzed in bed for days (217). In the film, Wang gave Rose a more powerful persona and portrays her as a woman with self-respect and dignity. He might have done this to tie the messages of her and her mother together. Without Bing mentioned in An-Mei's story to capture her in a state of faithlessness, An-Mei is able to teach her daughter how to recognize her own strength and worth, presenting the women far more admirably (*The Joy Luck Club*). Another minor alteration occurred in the story "A Pair of Tickets." In the novel, Tan described both June and her father traveling to China to greet June's long lost sisters (307). Although in the film Wang chose to include June's father by allowing him to tell June the story of her mother's immigration, the journey to China rested solely in the hands of June. By doing this, Wang made a decision that really strengthens the film's ending. He allowed the audience to feel the power of Suyuan through the similar faces of the siblings as they meet for the first time. Had he placed June's father in this scene, as well as any other family members, the scene would surely lose the level of emotion it possessed. Despite the fact that Wang chose to modify minor aspects of Tan's original story, his decisions worked brilliantly for the purpose of the film.

As numerous as Wayne Wang's alterations may seem, he also maintained many important aspects to create a faithful adaptation. In the case of the story "The Red Candle," Wang successfully captured the essence of Tan's description of each character, theme, and plot. The way Lindo Jong's mother treated Lindo as though she were already someone else's daughter, the way her husband treated her in their young marriage, and even the way Lindo played upon the superstitions of Huang Taitai in order to escape her terrible marriage were all parts of Tan's story represented magnificently by Wang (42-63). With the exception of the red candle aspect of the story that Wang left out, the adaptation of Tan's "The Red Candle" covered nearly every detail. The absence of the red candle was a minor detail that would have only been an unnecessary complication to halt the progression of the plot. Displaying Lindo as she suffered through a marriage that could not be ended with a simple candle burning out allowed the audience to observe her gaining strength and character from her sufferings. Another aspect that Wang perfectly mirrored in his adaptation was the entire relationship between Harold and Lena. The way that Tan portrayed them as a couple sinking in their endless lists and equal spending habits was portrayed on film in the best way imaginable (173-180). Wang also included a number of Tan's original stories without any changes whatsoever. These stories, including "Scar," "The Rules of the Game," and "Two Kinds" are truly what give the fans of Amy Tan's novel a visual account of a story with which they've become so familiar. Needless to say, these portions of the novel that Wang chose to include in the film adaptation were unique and beneficial to the piece in their own way; none of them stood out as a mistake to include in the final product.

But the impact of Wang's masterpiece went beyond a simple replication of a brilliant work of literature. He used a variety of symbols, settings, and visual techniques to enhance the piece in a way that only a film would be able to. One of these recognizable symbols throughout the film is the use of color, especially in clothing. Throughout the entire film, one can find red, white, and blue in almost every scene. In the scene where Lindo walks with her daughter Waverly down the street, proudly displaying her magazine with her daughter's face on the cover, Lindo appears to be wearing a red and white outfit while Waverly appears to be wearing red, white, and blue. When the disagreement arises between them, it is as though Lindo is missing a part of what Waverly, a native-born American, understands. Because Lindo is lacking one of the three colors of the American flag, she may also be lacking the ability to recognize the difference between pride and bragging; an attribute that may be looked upon differently in China. Likewise, in the scene where Lindo is slapped across the face by Huang Taitai for her inability to give her a grandson, Taitai is wearing a striking purple dress. Although purple can symbolize a variety of things, it could serve as a visual sign of a warning that danger may be approaching (Lexico Publishing Group). The audience may be receiving a warning that Lindo is in danger even before she receives the harsh strike to the side of her face.

The setting also appears to give the audience an understanding that dialogue alone cannot convey. In Tan's novel, Rose and Ted Jordan's garden plays a significant role in the status of their marriage. It is clear when the garden appears to be neglected that Rose realizes that her marriage has too lacked the attention that it needs (215). Wang integrated this symbolism within the film by displaying a shot of the garden chairs toppled over in complete disarray, staying true to the intention of the author while adding his own unique touch. Likewise, when Lindo Jong awaits the meeting of her first husband on their wedding day, a crash of lighting and a boom of thunder clearly foreshadow unhappiness the marriage will bring her. These developments in the settings of the film are additions that truly benefit the story in a way that is completely separate from the novel itself.

Many of the visual effects utilized by Wayne Wang also helped to create a more valuable story. In the final scene of the film, as June approaches her sisters, the audience sees through June's eyes her own mother looking back at her. Soon after, the audience views the sisters through June's eyes again and the face that was once her mother's becomes a stranger. By doing this, Wang gave the audience a visual sense of how June's mother is present with her on this journey even though she is no longer alive. The emotions that this scene arouses within the audience cannot be found in the novel; it is solely the creation of film. Also, the power of the shot where the vase of flowers crashes to the floor in Lena's guest bedroom is also an effect that is exclusively part of the film. Despite the fact that Tan mentioned this occurrence in her novel, the feeling of a true breaking point happening between Lena and Harold is so strongly represented by the slow spread of the water and the pieces of broken glass and flowers scattering the floor as they appear in the film (180). The words that Amy Tan uses to tell her story are powerful, but Wayne Wang's visual additions only added more feeling to create a stunning work of art.

Defining motherhood and all its complexities is a difficult task, but Amy Tan was successful at just this with her novel *The Joy Luck Club*. In the transition from the written story to the movie screen, Wang was likewise successful with such a difficult job. Although both artists are unique in their own ways, each accomplished something marvelous with many similarities and differences. In the production of the adaptation, Wang incorporated a number of his own visual techniques and symbols that produced a piece that Tan herself would not have been able to create with the written word alone. Likewise, Wang might have eliminated various parts of Tan's original story, but he nonetheless truly captured Tan's intended themes, plot, and character personalities in the final product. The final result of Wang's creation was without doubt a faithful adaptation, one that leaves the audience feeling as though they've just walked out of the pages of Tan's novel.

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Justice for All: Discrimination of Same-Sex Marriages

by Leslie A. Bertram

(Sociology 2220 & English 1102)

Thesis statement: In denying same-sex partners the right to marry, the government of the United States is discriminating against them in their ability to access the social, legal, and economic benefits available exclusively to lawfully married couples.

I. Legal marriage should be available to all U.S. citizens
   - A. The right to marriage is a consequence of the Fourteenth Amendment of the Constitution.
   - B. Discussing the rights of marriage is inherently difficult due to the diverse and intermingled definitions of the word marriage.

II. There are various reasons that gays and lesbians seek the right of marriage.
   - A. Marriage legitimizes a relationship in the eyes of society.
   - B. Voluntary employment benefits may be available solely to married couples.
   - C. Only legally married couples have access to benefits provided by state and federal government.

III. Constitutional rights can be compromised by public opinion.
   - A. Unjustifiable, yet ingrained notions, are occasionally reflected in laws.
   - B. Current marriage laws are based upon outdated ideas and heterosexual assumptions.

IV. Constitutional equality for same-sex marriage can be achieved if governments stand strong against the opposition.
   - A. Canada's Supreme Court has been successful thus far in fighting both public opinion and political party appeals.
   - B. South Africa legalized same-sex marriages despite a robust anti-gay outcry from its citizens.

V. The debate about same-sex marriage has become entrenched in United States politics.
   - A. The voices of the moral majority have led the opposition.
   - B. Federal mandates have handcuffed the states' authority to decide on marriage issues.
   - C. Vermont and Massachusetts have taken a stand for equal marriage rights.

VI. Marriage is a Constitutional right guaranteed under the First Amendment.
   - A. The United States government must afford equal rights to all of their citizens.
   - B. In order to be impartial, justice must remain blind and deaf to both petitioners and detractors.

In 1868, after the abolition of slavery in the United States, the government decided to take measures to ensure "equal protection of the laws" to all citizens. The Fourteenth Amendment to our Constitution was written for that reason, and it further decreed that state governments may not "deprive any person [of these rights] without due process of law." Since that time, U.S. Supreme Court has acknowledged that several basic rights, including the right of marriage, must not be denied regardless of a person's race, nationality, or gender. There is one minority group, however, that the Court has refused thus far to recognize, and in doing so, has obstructed their right to obtain legally recognized marriages. For that reason, homosexuals remain bound in the shackles of discrimination by the government of the United States of America (qtd. in Moss 101-2).

In centuries past, political and economic advantages were the foundation for joining two people together in marriage. The union also insured the legitimacy of their offspring, which secured their children's inheritance. After a time, the Christian Church used its authority to portray marriage according to its canon, and, gradually, these beliefs became embedded into many societies. Wars, immigration, and industrialization have further contributed to perceptions of marriage. A person's insight of what a marriage is, or what a marriage should be, is just an amalgam fashioned from all cultural, economic, political and historical events which have proceeded them (Coontz 7-8, 106). Some ideas have become so strongly ingrained that it is difficult to separate civil marriage – one sanctioned by a government – from religious marriage – one blessed and approved according to religious doctrine. Yet, it is imperative to do so in considering homosexuals' petition for marriage rights. Impartiality requires that one excises superfluous ideas about marriage and considers only its civil, legal and human dimensions (Denike 72, 77). Kevin Moss points out that "viewed functionally, legal marriage is essentially a binding commitment uniting two intimately related adults" (107).

Since the U.S. Constitution proclaims that the right to marry is inalienable, it should follow that a lawful marriage must be obtainable by all petitioners – including homosexuals. Aside from this hypothesis based upon civil rights (Moss 102, 107), however, one may wonder why homosexuals would fight so hard for the ability to enter into this precarious partnership, of which nearly half end in divorce (Coontz 277-8). Sensing the public's intolerance of their lifestyle (Brewer 1210), some homosexuals perceive lawful marriage to be an inauguration into conventional society. The permission to get married also evokes equality between non-traditional and heterosexual couples. Others simply seek the opportunity to celebrate openly the love and joy connected with their relationship in the same manner in which heterosexual couples do (Denike 72-3, 84). For most people, however, the lure of a marriage license is that it alone provides admission to a plethora of social and financial benefits. In the U.S., over 1000 privileges are solely available to married couples (Coontz 278); these include state and federal benefits, as well as employment compensations (Kuiow 93).

In the business world, employers are not required by law to offer benefits, such as health and life insurance; however, if employers should choose to make them available, they must do so without discrimination. Over the last twenty years, some employers began stepping forward voluntarily to afford equal benefits to "spousal equivalents" (qtd. in Kuiow 94-6). Their decision corresponded with an upward trend in public support to afford protection against job discrimination to homosexuals. As recently as 2000, 68% of respondents in a National Election Study were in favor of such anti-discrimination action (qtd. in Brewer 1209-13), and by 2001, ten states, plus the District of Columbia, had such legal protection in place (Kuiow 94).

The largest list of restricted rights contains those supplied at the state and federal level. These include, but are not limited to: Family and Medical Leave Act (FMLA); inheritance and real estate rights; child custody; emergency health care procedures; tax laws (Kulow 93-5); survivor benefits; pensions; divorce (Castesana 134); and access to reproductive technologies (Lunn 15). The economic

and legal ramifications of withholding these privileged compensations from families in interdependent relationships are immeasurable (Denike 80), especially when children are involved (Hart 32). Yet, these committed, monogamous couples are unable to procure the marriage license that would entitle them to these benefits because their government has decreed that their choice of life partner is unacceptable (Moss107).

The citizens of countries with democratic governments trust that their nation's constitutions afford them a guarantee of basic human and civil rights (Castresana 131). For this to occur, however, decisions regarding these basic rights must have their roots in jurisprudence as opposed to public opinion (Denike 74). Unfortunately, that is not always the case; prejudices can prevail over fundamental rights (Castresana 131). In 1968, when some of the first discussions took place in Denmark regarding the granting of marriage rights to gays and lesbians, passionate debates took place in the legislature pitting principals of equality and justice against supporters of tradition and morality (Lunn 12-13).

For centuries, stereotypical ideas about homosexuals have flourished (Moss 103) alongside the existence, and often acceptance, of same-sex love in society. Conflict theorists point out that, in the structuring of societies, dominant groups attempt to maintain their power by forcing their perspectives upon all members (Ledeer 54, 78). In recent history, general misunderstandings about homosexuality, combined with the assumption that gays are directly responsible for the proliferation of the AIDS epidemic, have buoyed homophobia (Moss 103). Research, likewise, continues to indicate there is a strong, positive correlation between negative preconceptions about gays and lesbians and negative behaviors toward them (Grapes 52). Gays and lesbians have faced physical and verbal violence in revealing their sexual preferences (Moss 103). Prejudices filter down to their children when Courts deny custody to gay parents, or when the children themselves are ridiculed and humiliated by their peers (Hart 32). Given that strong voices persistently preach against the abnormality and aberrance of homosexuality, many people assume that it is true (Ledeer 77-8). Unfortunately, this "truth" has become law in countries such as South Africa and the United States, when statutes against sodomy were adopted (Massoud 301 and Grapes 52). These laws, which merely stem from philosophies which are "rooted in the traditions and collective conscience of [the] people" (qtd. in Moss 105), continue to fuel the opposition to same-sex marriages because people associate it falsely with bestiality (Brewer 1211) or deviance ("Quick Hits" 10).

When debating the issue of same-sex marriage, those disputing it may present for argument the assumptions of their country's current marriage law. The primary premise involves a heterosexual couple, with each member embracing a distinct, gender role, united for the purpose of procreation. Like the edicts banning sodomy, marriage laws reflect historical customs patterned on patriarchal families (Lunn 10, 17) and reproductive intentions. Because the granting of same-sex marriages strikes at the heels of all three of these suppositions, the U.S. Courts continue to deny petitioners' requests. In fact, the Washington State Court of Appeals specifically refused a same-sex couple due to their lack of procreative prowess. This decision is both unilateral and discriminatory when one considers the marriage licenses that have not been similarly denied to heterosexual octogenarians or sterile individuals (Moss 105).

Across the border, in Canada, a majority of its citizens, as well as the country's marriage law, similarly embrace traditional, heterosexual beliefs about marriage. Yet, in July 2005, the Supreme Court of Canada decreed same-sex marriages to be legal in that country. The Court's decision had its foundation in its wish to provide for constitutional equality regardless of sexual orientation. Just six months later, following an initial outcry, the public had all but lost interest in continuing to debate the issue. Members of the Conservative political party, however, have not yet conceded; they continue to plague the legal system with appeals. Despite that fact, the verdict remains in place, and Canada's government, thus far, has succeeded in guaranteeing civil and human rights for all of its citizens by standing resolute and ignoring social prejudices (Denike 71, 74-6, 82).

In South Africa, a country that only recently has broken their chains of apartheid, we find another example of civil rights triumphing over injustice. In the last decade, a wrestling match has been taking place between the forces of sexual discrimination and the defenders of constitutional equality for gay and lesbian citizens. In its struggle to uphold gay rights, the government, along with advocates such as Nelson Mandela and Desmond Tutu, has been fighting to bury the cultural remnants of homophobia. In January of 2007, despite the fact that up to 50% of the population consider themselves to be anti-gay (Massoud 301, 303-4, 306), the South African parliament voted overwhelming to legalize same-sex marriage. There was some concern that, in defense of church doctrine, outraged clergy may refuse to perform the ceremonies ("Quick Hits" 10). Nevertheless, South Africa has joined the ranks of countries such as Iceland, Germany, Hungary, Taiwan, and Argentina in recognizing these non-traditional unions (Coontz 275-6) and, in doing so, has provided these couples with many, if not all, of the rights and benefits of legal matrimony (Kuiow 93).

Unfortunately, in the United States, the issue of same-sex marriage remains a pawn in the political games of both the Republican and Democratic parties. The ebb and flow of opposition and support permeates the power struggles between the conservative and liberal elected officials; candidates wield their viewpoints as campaign tools when vying for office (Brewer 1208, 1210). In countries such as Spain, it was just such a swing in political party domination, after the 2004 elections, which enabled the government to approve the sanctioning of same-sex marriages (Castresana 132). Despite recent, positive shifts in public opinion regarding gay rights in the U.S., especially among females and those who have reached higher levels of education (Grapes 58 and Brewer 1215), many lawmakers are reluctant to exhibit support for gay and lesbian marriages (Moss 103). Doing so could risk alienating their supporters, which could result in lost votes and possible defeat during subsequent elections (Brewer 1208).

Globally, one of the most vociferous factions is the moral traditionalists who opine from their religious pulpits against same-sex marriage (Denike 71). They pontificate about what the detrimental outcomes would be if alternative relationships were to become legally recognized (Lunn 11) They have, in essence, declared war on gays, lesbians, and any who support this sexual minority's quest for equal rights (Coontz 273-4), and one of their most frequently used weapons has been the spewing of religious doctrine (Denike 78).

In countries such as Spain (Castresana 132), Denmark (Lunn 13), and the United States, the Roman Catholic Church has become firmly entrenched in the battle of ethics (Denike 71-2). In referencing the precepts of their faith, Christians proclaim that marriage is a divine union of a man and a woman involving a physical connection, for which God specifically designed them, with procreation being a natural and expected consequence (Lunn 10-11). For that reason, "homosexuality" and "marriage" are contradictory terms—for them—and prohibiting same-sex unions is justifiable and understandable—for them (Denike 78). Yet, that does not give them the right to inflict their beliefs upon the rest of society (Castresana 136), especially since gays and lesbians are not seeking permission from the Catholic Church to marry. Besides, their point of view violates the cardinal rule of democratic governments in enacting laws, which is the separation of church and state (Denike 71, 77).

The power to make decisions regarding civil marriage lies solely within the petitioned government, yet the specifics vary by country. Unlike Canada, where the federal government maintains authority, the United States' Constitution has conferred that control to the individual states. In May of 1992, Hawaii's Supreme Court challenged its State's ruling to deny marriage to homosexuals, arguing that Hawaii's current marriage law was discriminatory. It should be noted that, even now, no state's statute mentions the specific sex of either of the two partners contracting a marriage license (Denike 72, 76-8). Yet, immediately following this Court's decision, legal dialectics began in earnest for the elicitation of evidence that would "justify the presumption that marriage is for heterosexuals only" (qtd. in Denike 78).

To calm the ensuing public uproar, the U.S. Congress moved quickly to pass the Defense of Marriage Act (DOMA) in 1995 (Kuiow 95 and Denike 76). In declaring that legal marriages were only those linking a male and female participant, Congress blocked access to federal benefits to all but heterosexuals couples. DOMA further stated that, in the event that an individual state should decide to recognize same-sex unions, no other state was legally bound to reciprocate (Kuiow 95). A flurry of activity followed within the legislature of various states, and, currently, no fewer than forty-three states, including Hawaii, have taken action to preclude homosexuals from obtaining marriage licenses. With eleven states going so far as to bury the language within their constitutions (Coontz 274), lifting the ban on homosexual marriage in the United States will be more difficult to achieve (Denike 77).

Although the tangled threads of civil rights and religious attitudes are evident in the aforementioned instances, they are not irrevocably intertwined in all states. In May of 2004, Massachusetts' Supreme Judicial Court voted to afford same-sex marriages (Denike 77, 83). Similarly, since July of 2000, civil unions have been an option in Vermont (Kuiow 93). While both arrangements include full marriage rights for their participants, some believe that the use of the term *civil unions* may be the key ingredient needed to bridge the divide that this knotty issue has created (Coontz 275). By referring to same-sex matrimony as something other than marriage, a perceived separation can be maintained between homosexual and heterosexual partnerships. In the question of Constitutional discrimination, however, if homosexual and heterosexual unions are truly equal in the eyes of the law, the government must categorize them both as marriages. To do anything less would compromise the balance of their value in the eyes of society, and, until society achieves that equilibrium, the issue of same-sex marriages will remain contentious (Denike 85).

When the Fourteenth Amendment was written, its authors sought the abrogation of discrimination, and for the last one hundred and forty years this potent amendment has demanded equality and tolerance for "politically powerless minorit[ies]." Therefore, it is this amendment, with its provisions of due process and equal protection, which provides homosexuals the possibility of freeing themselves from the restraints of discrimination (qtd. in Moss 102).

Homosexuals are asking the government of the United States of America to allow them to enter into legal marriages – marriages consisting of two consenting, monogamous adults that will bestow upon them the benefits and rights enjoyed by all legally married couples. Because this appeal is based upon the First Amendment's recognized rights of marriage, the petitioners' request should be based solely on its Constitutional merit. Their government's deliberation should not include cultural considerations, political ramifications, or preceding historical events, nor should public opinion weigh in on its ruling. Until, and unless, the government of the United States contemplates the granting of same-sex marriage in this unbiased manner, it is showing discrimination against homosexuals (Moss 101-2).

Pam Lunn suggests that, if the U. S. government were to legalize same-sex marriage, the perception of conventional marriage would be shattered, and, "like Humpty Dumpty," it may never be successfully reassembled (11). Perhaps that is inevitable, however, since the institution of marriage already exhibits many obvious cracks in its long-held traditions (Coontz 274). Furthermore, if discrimination against non-traditional marriages is to end, a complete fracture must occur between the moral majority and the Courts of law, because homosexuals are seeking affirmation of their constitutional rights, not religious rights (Denike 74). Therefore, if justice is truly to be blind, laws must cover all people like a blanket, insuring human and constitutional rights without political, religious, or social bias (Denike 77).

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All Roads Lead to Rousseau

by Angela Cibich

(Honors English 1102)

Since its publication in 1818, *Frankenstein* has enchanted readers worldwide. Its romantic style, complex characters, and clever social and political undertones have also made it a staple in English curriculums throughout the United States. Mary Shelley managed to create not only a genre defining novel, but to artificially incorporate all the social, political and literary influences that led to its creation. The novel began as an entry in a ghost story contest, while she was in the company of Percy Bysshe Shelley (her poet husband), Lord Byron, and John William Polidori. At the time, Mary Shelley was also reading John Milton's *Paradise Lost* and *Fantasmagoria*, which when combined with the artistically charged atmosphere and her extensive knowledge of mythology and literature produced *Frankenstein*.

The novel gains its subtitle, 'The Modern Prometheus,' and much of its main character, from the Greek myth of the Titan Prometheus. Mary Shelley alludes to the Titan through the character of Victor Frankenstein, who like the former, went against the laws of nature and the will of the gods. However, while many contemporaries viewed Prometheus as an enlightening savior, Mary Shelley saw him as a villain who brought violent and bloody habits to fundamentally good human beings. Mary Shelley finishes off her allusion of Victor as Prometheus when he receives his punishment not through the gods, but through his own creation, the unnamed creature.

The novel also owes quite a bit to *Paradise Lost*, sharing similar characters and purpose. In *Mary Shelley's Monster*, Martin Tropp observes that both novels are "designed to define man's place in the universe and give form to those forces threatening to displace him" (69). And that force, Frankenstein's Monster, is a trio of Miltonic reflections. The Creature's most obvious comparison lies in Milton's Satan. Both were created to be beautiful in their own respect, fell from grace, and never took action against their creator. However, Satan falls with companions, while the Creature falls alone and "Satan knows he is a devil, condemned to Hell forever, while the Monster still believes it can find a place in the world of man and nature" (Tropp 74). It is because of the Creature's yearning for companionship that it then takes on the form of Milton's Adam. Like Adam, the Creature is alone in the world, the only one of its kind, and implores its creator for a counterpart. The main difference between the Creature and Adam is that Adam is loved by his creator while the former is not. Adam's request is lovingly fulfilled, while Frankenstein maliciously destroys the Creature's Eve and condemns it to its own exile without the comfort of a companion. The Creature can also be loosely compared to Milton's Eve in the scene where it is moving through the forest and catches sight of itself in a puddle. Like Eve, the Creature is given a revelation upon the first glance of its face, but unlike Eve, who discovers her beauty, the Creature is shown the true horror of its countenance and understands it can never fit into the world of men.

However, the Creature is also a compilation of other influences. Mary Shelley draws bits of its character from classical epic poetry like *Beowulf* and different mythology traditions that featured humanoid monsters. John Gardner's book *Grendel* takes the Miltonic route and examines the psychology of the infamous monster Grendel and one could argue that the novel follows Mary Shelley's tradition of painting a fair and ambiguous portrait of something that would generally be brushed off as a run of the mill villain. Along with all of this, Shelley was also working against a very rich literary backdrop. She was able to draw from a rich tapestry of stories of wild men that were popular in medieval art and legend and the emerging literature regarding doppelgangers and repressed selves like Robert Louis Stevenson's *The Strange Case of Dr. Jekyll and Mr. Hyde*.

The Creature is perhaps the most mesmerizing aspect and possibly the key to the book's success. It has sparked essays, lectures, and debates as to its true nature and the question of whether it is a monster or victim. In order to label the Creature correctly, one must explore the Creature's nature and the meanings of the terms 'monster' and 'victim' as well as their implications. It is only through the examination of the Creature's origins, actions, and environment that one can understand how the Creature was victimized and reacts by *becoming* a monster through its own actions. In doing so, it makes itself a being to be feared *and* pitied.

What exactly *is* a monster? Webster's *New World Dictionary* defines it as "any grotesque imaginary creature, a very wicked person, or any huge animal or thing" (382). Through the ages monsters have been represented in various ways, mostly as representative symbols, which differ from the narrow dictionary definition. In literature, monsters have represented the unknown, the wondrous, and the sublime. However, they have also been used to illustrate evil, arrogance, and other immoral pursuits and to serve as a warning about the dangers of science and man's Byronic over-reaching. In religious traditions, monsters were generally seen as representations of evil while in earlier Greek and Norse mythology, monsters were the enemies of the gods. This view carried from its pagan origins into Judaism and Christianity as well as eastern religions. Church officials from Jewish Pharisees to Christian bishops like Augustine of Hippo held that those who possessed monstrous features or were deformed were demonstrations of God's wrath against sinners. Because, as Chris Baldick states in "The Politics of Monstrosity," "In a world created by a reasonable God, the freak or lunatic must have a purpose: to reveal visibly the results of vice, folly, and unreason, as a warning to erring humanity" (48). And in what became the Roman Catholic and later Protestant divisions of Christianity, the image of the monster and the motif of the monstrous were retained in order to represent Satan and his army of devils. Centuries later, when Enlightenment thinking began to revamp the institutions and values around it, the idea of the monster presented itself as a victim of the society around it. Thus, the monster became a being which all humanity was responsible for. This new approach helped Enlightenment thinkers force individuals to understand their own monstrosity and the causes of it. Meanwhile, the victim became a very popular figure in literature, representing the downtrodden, Christ icon, or righteous suffering martyr.

Shelley's Creature fits both of these descriptions and seems to follow in both traditions. It performs wicked acts against its creator and humanity, much like Satan and other monsters of lore. It directly murders three innocent people (William, Clerval, and Elizabeth), frames the servant Justine, thereby sentencing her to death, and harasses Victor Frankenstein until he too dies. It is unnatural in appearance, and much like mythological monsters, it is comprised of several different parts. Many monsters, like the griffin (a lion with the head and wings of an eagle) are an abnormal assembly of normal features juxtaposed to inspire horror. The Creature also fulfills the other religious and literary requirements of a monster by serving as a warning to the hubris of Byronic characters like Victor and Walton. On the other hand, the Creature does posses a few qualities that seem to contradict his 'monstrosity.' To illustrate, it is incredibly eloquent and intelligent and presents itself as having a genuine desire for love, compassion, and companionship. For many critics, the Creature's literacy is the key to unlocking its true character and presenting it as a victim. The Creature then begins to be seen as victimized by humanity, spurned by its creator and treated with abhorrence at every turn. Some critics, like Joyce Carol Oates, have gone so far as to make an allusion to Christ when describing the Creature. Oates states that the Creature is "sinned against by all humankind, yet fundamentally blameless, and yet quite willing to die as a sacrifice" (544). Though the Christ claim is rather subjective, the Monster may be verified as the actual victim of at least three institutions.

During the late eighteenth century and well into the early nineteenth century, the Industrial Revolution was taking place in England. With the tense atmosphere of change whirling around the country, Mary Shelley seems to have written *Frankenstein* as a warning to the overly ambitious goals of technology and progress. Mary Shelley's distrust of the purpose and effects of science are quite

clearly presented and set a precedent for other works of cautionary science fiction like H.G. Well's *Island of Dr. Moreau* and *The Invisible Man* and Robert Louis Stevenson's *Dr. Jekyll and Mr. Hyde*. In fact, the novel can still be seen as relevant in today's modern scientific community, as an argument against genetic engineering by its assertion that if man plays God he will create beings that have no place in society and have the potential to either usurp or destroy humanity's role in the world. The end result becomes an android, a being that is not, and can never be, human, but is endowed with human characteristics and emotions. Technology creates these androids and they end up doomed to isolation. And because the Creature is so haphazardly created and abandoned, science (represented by Frankenstein) must have a share in the responsibility for the Creature and the crimes it commits.

But Frankenstein does not merely symbolize technology; he stands for a defined political role as well. In many ways, Mary Shelley uses Frankenstein and his Creature to project her renunciation of her parents' revolutionary attitudes and the support of calm, reasonable republicanism. Her own political views are best illustrated within the dialogue between Victor and the Creature. Berthold Schoene-Harwood observes that their conversation on the ice in Book II really becomes a political clash as "Victor speaks in his typically subjective and self-reflexive manner," while "the Monster retains much more of the Enlightenment political style. He talks analytically about the social influences that have shaped his life" (142). Therefore, the novel presents Mary Shelley's own question (one that would be echoed by her contemporaries, modern critics and philosophers) of whether a monster is born or made. Thus, the Creature takes on the role of the poor and oppressed. But the position of politics in the novel remains slightly ambiguous, giving the Creature the appearance of the traditional 'Jacobin' monster filled with radical ideals and yet possessing the ability to speak like a philosopher while a conservative looking Victor rages on with romantic emotions much as a Godwinian theorist would do.

Lastly, the Creature emerges the most as a victim of society. The Creature begins his sad tale to Frankenstein by saying, "I was benevolent; my soul glowed with love and humanity: but am I not alone, miserably alone? You, my creator, abhor me; what hope can I gather from your fellow-creatures, who owe me nothing? They spurn and hate me" (66). Mary Shelley again asks whether monstrosity is inherent or learned. It is often said that the Creature is made into a monster by society. Every attempt it makes at entering society is met with fear and violence. First, its creator abandons him and then the townspeople chase him into the woods. Later, the De Lacy family it has been unwittingly instructed by and has grown to love expel it from cottage and call it a monster. And its last attempt at 'goodness,' when it saves the rustic's daughter from drowning, leaves it with a musket ball in its leg. The Creature learns the hard way that humanity is imperfect and judgmental, but it fails to realize that it is difficult to look past a monstrous appearance when, for centuries, the conception of monsters as emblems of evil have been ingrained into the culture and collective subconscious. However, many of the novel's critics, including Mary Shelley's husband Percy Bysshe Shelley, contended that its treatment and preordained conception as a "monster" made it the victim and *forced* it to become evil. In his essay "On Frankenstein," Shelley states, "Treat a person ill, and he will become wicked. Requite affection with scorn - let one being be selected, for whatever cause, as the refuse of his kind- divide him, a social being, from society, and you impose upon him the irresistible obligations- malevolence and selfishness" (186).

All these illustrations of monstrosity and victimization seem to set the stage for Rousseau's principals. The Creature is first badly mistreated, then put into the idyllic state of lawless nature where it becomes a 'noble savage.' But nature is not enough for the Creature; it has human desires for food, shelter and company and it quickly returns to society. And by re-entering, the Creature is unwittingly pulled into Rousseau's idea of 'social contract.' Rousseau defines social contract as an implicit agreement between society and its individuals and institutions to strive together for the common good. Any violation of this agreement would return society to a violent and anarchic state of nature. And since "Rights come from agreeing to the contract, those who simply choose not to fulfill

their contractual obligations, such as by committing crimes, risk losing some of their rights, and the rest of society can be expected to protect itself against the actions of such outlaws. To be a member of society is to accept responsibility for following its rules, along with the threat of punishment for violating them" (Wikipedia).

Therefore, because the Creature is given a life and a humanoid form it is already a part of society. And by continuously initiating human contract, the Creature is taking as active role in social contract and exercising its rights. Its literacy, seen as a testament to its victimization, also serves to 'trap' the Creature in the contract as well. In "What is a Monster," Peter Brooks states that "As a verbal creation, he is the very opposite of the monstrous: he is a sympathetic and persuasive participant in Western culture" (199). The Creature continues to exclaim that it is not truly human and was manufactured so it can reciprocate isolation with killing while remaining blameless. But despite the level of its 'humanness,' it still has free will like every other living animal on Earth. And when it begins to violate the rights of others through murder, it breaks the contract and gives society the right to punish and spurn it. So regardless of the Creature's sad circumstances, it *chooses* to murder and commit wicked acts. Frankenstein does not take the Creature's hands and place them around his brother's neck and the De Lacy family does not force the Creature to stalk and harass his creator.

It is because of free will that Oates' Christ reference is thrown out the window; there is nothing Christ-like in the murder of four innocent people. The Creature is not blameless and does not sacrifice itself in any way. It is essentially serving the death penalty, which would mostly likely be inflicted upon it were it standing trial. The Creature is also the furthest thing from an innocent martyr. It is an intelligent and calculating killer, making expressive and persuasive arguments in the same manner that a sociopath would. And while it makes these declarations of inherent goodness and the right to exist and have a companion, it goes around killing and terrorizes the only man that can bring it any sort of satisfaction. The fact that it threatens Frankenstein repeatedly and uses the lives of his family and friends as bargaining tools speaks volumes about its callous and selfish nature. Moreover, the Creature goes on to assume that it is *entitled* to companionship and love. This erroneous assumption and the behavior that stems from it are a lot like that of a child learning to face the harsh reality of society on the playground; reacting with surprise and indignation when the other children will not play with them. The Creature also acts childish and avoidant as it continually shifts blame for its actions and blatantly refuses to take any sort of responsibility for its actions. In fact, the Creature does not admit until the very end of the novel that it feels any guilt about its murderous rampage. And even its admission and demonstration of remorse can be called into question if only for the fact that the feelings emerge only when Frankenstein is dead and it has no one left to torment. Walton expresses it best by saying, "It is not pity that you feel; you lament only because the victim of your malignity is withdrawn from your power" (154). For even Walton is at first taken in by the Creature's eloquence and convenient display of affection and misery; but when he thinks back to Frankenstein and sees the Creature leering over his corpse, he understands its true nature.

Perhaps the question of the Creature's monstrosity will never be completely resolved. Debates will continue with each side crying 'monster' or 'victim' and asking whether the Creature should be pitied or feared. It is difficult to come to a clear conclusion when even Mary Shelley seems to have wanted readers to sympathize with Frankenstein's monster. She creates it as a subject nearly every reader can relate to- an abandoned child, an orphan, and a deformed, loveless and isolated version of every individual. But no pain or suffering inflicted upon it gives it, or any human being, the right to take life. Pity the horrid circumstances of the Creature's birth, do not pity the Creature. One may pity the physically and sexually abusive childhood of a violent rapist or murderer, but one does not excuse the actions they take. They are charged and sentenced as the heinous criminals that they are for committing such morally depraved acts and in effect, breaking Rousseau's social contract. It is the ability to rise above environment and upbringing to embrace free will and

responsibility that allows humanity to boast of its accomplishments. And it is via the fact that Mary Shelley gives the Creature free choice, and depicts examples of it using this gift, that she appears to affirm her support of Rousseau's philosophy and the social responsibility each and every human being carries. Victor and perhaps all humanity have blood on their hands, but putting the pistol in a hand is not the same as firing it. Therefore, because the Creature *chose* to act monstrously in response to its environment it ceased to be a creature and became a despicable and iniquitous monster, deserving of every ounce of hatred and fear humanity could bestow on it.

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Irony in "Richard Cory"

by Peter Cohen

(English 1130)

Edward Arlington Robinson's "Richard Cory" is a narrative poem illustrating how we, as individuals, should cherish that which we have, because the truly important things in life can be lost if our attention strays to envy. By being thankful, this would lead to a greater sense of fulfillment, thus negating the natural human urge to want what we do not, and cannot, have. Another point expressed by Robinson, to steal a basic literature reference, is not to judge a book by its cover. Although a cliché, the austerity of the message coincides with the fundamental principles of the poem's intent.

As a whole, Robinson uses irony as a foundation for the context of the poem. Specifically, the poem takes on a sense of tragic irony. Richard Cory's only accomplishment the reader has knowledge of is to commit suicide. Although Cory appears to have everything a man could desire (status, riches, charm, looks, etc.), he mentally collapses and all previous intentions are lost.

In this particular poem, Robinson includes himself as an admirer of Cory. To relate to the reader even more, Robinson is seen as one of the commoners telling this tale of woe. Writing from the first-person point of view, Robinson immediately casts Richard as a celebrity, explaining that "we people on the pavement looked at him." Richard Cory would go "down town" and the separation is established. The people are made to look up at him from the pavement, as if Cory were above the groundlings both literally and figuratively. The line creates imagery of Cory being carried on some kind of throne, exemplifying his regal existence in the similar fashion of an ancient king.

The structure of the poem itself plays into the saga of Richard Cory. There are four stanzas, each consisting of four lines (a quatrain), with each line containing 10 syllables. Everything appears to be formal and organized, until we reach the last line of the poem. The suddenness of death serves as both an example and a metaphor: an outer façade of perfection, thought to stand the rigors of time, but a foundation which is crumbling. The shock and surprise of a suicide turns this tale into a horrific outcome. Although there is not much suspense leading up to the climax, this works to Robinson's advantage because the gravity of the situation is now extremely enhanced. Even though Robinson refers to Richard Cory repeatedly in the past tense, our expectations for a conclusion are drastically exceeded.

Each stanza is similarly written in terms of mechanics (one sentence with a colon after the second line), and each stanza seems to contribute a specific purpose. The first stanza introduces Cory, and establishes his status. The second stanza focuses on humanizing Cory, as Robinson tells us that Richard "was always human when he talked." Yet Robinson maintains Cory's royal aura, amplified through "but he still fluttered pulses." Some may look at this as an indictment towards Cory's own nervousness around others, portraying his personality not as a "people-person." This stanza takes on the feeling of understatement, telling us that Cory "was always quietly arrayed," using Richard's downplayed wardrobe as an example. We get the sense that Cory is a humble man, despite being a model of envy. The third stanza completes our insight into Cory, externally speaking. We think we know all that there is to know about Richard Cory. At this point, Robinson's point of view towards Richard has reached its apex. Fittingly, the fourth stanza describes the subsequent tragic downfall of Cory. The first two lines express initial contempt towards Cory, and the final two lines are an abrupt end to a man who seemingly had everything.

Of particular interest are Robinson's choices of words in the fourth stanza. It begins with

"So on we worked." This gives the reader a sense of chronology, for now the people are continuing with their respective lives, just as they will continue after Cory's death. Life will go on after Richard Cory, and the people will slowly forget about him. Sadness is certainly implied, but not because this icon has perished. The melancholy tone could be because there is now no figurehead to admire. We instinctively aspire to become something greater, and this aspiration can be driven by a man such as Richard Cory.

Also interesting is that Robinson chooses a "calm summer night" as the stage for Cory's suicide. The "calm" is completely opposite of the chaos currently taking place inside Cory's mind. Graphic thoughts and visuals are aroused simply when thinking about a bullet through the head. To imagine the "great" Richard Cory actually performing such a heinous act is disturbing. The reader is left longing for an explanation, and since one is not given, we can only hypothesize and in turn be thankful to be alive.

Although there is no dialogue with Richard, Robinson explains how Cory, "fluttered pulses when he said, 'good morning.'" These two words are the perfect template for comparison, because the difference between how we perceive Cory and who he actually is are night-and-day. It is ironic that "good morning" is the only words spoken by Richard, as his story shifts from that point to a suicide at night. Robinson does a great job combining a story-telling technique which fuses prose into poetry parameters. The ABAB rhyme scheme provides balance and stability, whereas creativity allows for a platform of anticipation. The story of Richard Cory can be told, and a lesson can be learned.

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Silence Misunderstood

by Joseph A. Deardurff

(English 1101)

Silence is a pervasive and unavoidable language. While spoken languages unite one group, at the same time these languages separate them from all others. Silence is a universal language that transcends borders. There is the silence of simply no sound and the silence of an individual who is not speaking, which often suggests emotions or reactions too profound for words. Silence can suggest everything and nothing. Silence is misunderstood.

Smiles and tears are also a universal language, but the meanings behind them are understandable and limited. Silence can mean anything. Defined as "the state of keeping or being silent; forbearance from speech or comment," the textual assertion of silence is truncated and already misunderstood. Both powerful and powerless, silence harbors anger and fear, happiness and despair, greed and pride, self-pity and prejudice, and all other emotions that have not yet been born into words. Silence masks them all. Do the quiet surrender their opportunity to connect with those around them, or do they choose not to speak, and rather, take an exit off the expressway of verbal congestion to venture into the neighborhoods of their mind? Perhaps silence means defiance or detachment, or intimidation and submission to those who dominate and pollute the air space by cranking words into the void. The spoken word is just one mode of mental transportation. To the silent it means depth and discernment. Silence does not punctuate the world of voices; it is our voices that garnish a world of silence. It is the constant in life until someone adds to or subtracts from it.

When the voice stops speaking the mind goes home and enters the retreat house of silence. It is that place that cannot be pictured or framed, measured, confined, or defined. Its owner did not create it, nor can it be destroyed or abandoned. It is a perpetual refuge of constant us. It is an invisible castle of infinite size where character is raised, where dreams are born and die, where good and bad fight to succeed, the nucleus of your life into which an expressway ushers thoughts. Silence is the battleground where you fight yourself. Silence is a private mess hall, an impermeable fortress with a risky way out – the voice. Many people do not recognize the influence of their silence on their lives. It hears every word you didn't say.

Who can judge the silence of another? The Silent interact with the world in a mysterious way. We garnish our thoughts and weed the gardens of our mind before evoking the spoken word. Silence resounds the sounds of our hearts that only we as individuals can hear. Silent people are often defined by the assumptions made by others in their own silence. To the ears of others we are indifferent and disengaged members of society consumed by thought, intimidation, disinterest, or perhaps nothing at all. Words of men are praised, admired, and remembered. Their words condemned, thwarted, and rejected. The silent man defines himself and he can be everything and anything. He could be nothing.

As a boy, I had an inclination to let my mind open rather than my mouth. However, my second grade teacher thought it best to see that my land never be left unworked and that I pedaled the way of my classmates. I, like everyone else, was expected to share my ideas or comments with the class by raising my hand and speaking when called upon. However, I much preferred the safety of sitting soundlessly in class. My imagination was free to billow over and swirl around the classroom, all so invisible and safe from the harsh judgmental ears of my classmates.

During the designated quiet time reserved only for in-class homework, my second grade teacher called me to her desk. Her voice slashed open the silence of the classroom and sent my

soaring mind cowering back into my head. I moved towards her enormous desk as though I were a lawbreaker going before a judge for a crime of which I was still unaware. She wore a concerned face as though she was unsure of what to say when I arrived. With a finger to her lips, she reminded the class it was still quiet time.

Several minutes later I was moving back to my desk screaming silently down a highway of thought. I was told that an idle mind was the devil's workshop. I sat down at my tiny desk still unconvinced my quietness was a bad quality. My castle was under attack. I was being watched, not by eyes, but by ears. I had been misunderstood. The screaming silence inside my head repeated again and again, *"Why are you so quiet in class? Tell me what you think about when you're quiet*." My teacher had softly asked those questions with such sincerity, expecting an answer with which she could connect and be pleased. I tried to answer her, but all that came out was more quietness. I could not answer her, not because I did not want to, but because her obstinance was like a blinding searchlight that sent away all the thoughts in my head and left me empty and defenseless and silent evermore.

Maybe had I given her an answer she would not have told me that it was not good to be so quiet and that I should stop *daydreaming*. My silence in her classroom had become mindless daydreaming and somehow I was letting my fertile land go rotten. I was alienating myself from pure ideas because my silence had become a piece of open land, providing a place of unrestricted growth for polluted thoughts. Surely she must have thought the safest mind was one constantly flowing with words, allowing no time for a stagnancy that could give birth to impurity. Through it all, I had been misunderstood.

Today, I could not tell you what I was thinking about in my second grade classroom, nor could I then. I was quiet because I wanted to be. My mind still had places to go that my words could not take it.

The secret of silence will always point the direction of the heart. While words often lie and frequently disappoint the intentions of the heart, the world is often misinterpreting the sounds of silence. They will never speak the same language. Just as the man who never leaves the confines of his mind will never appreciate his silence, the man who never finds retreat in silence will never appreciate his words.

Between the Sacred Mountains: A Cultural History of the Dineh

by Lauren Del Carlo

(Anthropology 1100)

Roughly one thousand years ago, the Navajo tribe migrated from the Athapascan homeland in the northwestern subarctic to the southwest of the United States. Traditionally nomadic hunters and gatherers, the Navajo settled down on the sacred land they called Dinetah or Navajoland, located between the four sacred mountains representing the four walls of Hogan, the traditional home of the Navajo. The Navajo learned how to plant and harvest corn and set up a reliable food supply through herding and agriculture from their Pueblo neighbors (*Mythology of American Nations* 60-61). Today, the Navajo still occupy their sacred land that presently covers sixteen million acres of the four states, Arizona, New Mexico, Utah, and Colorado, at a place called Four Corners, making the Navajo Nation the largest reservation in the United States (Navajo Nation website).

According to the 2000 census, roughly 298 thousand Navajos live throughout the United States with the majority living within the hot, desert climate of the Navajo reservation and Arizona. The Navajo call themselves Dineh, identifying them as the 'The People' (*Symbols of Native America* 105). As one can imagine, religion is an encompassing aspect of the Navajo culture. People of all cultures define the world as they experience it, therefore their way of life must account for what they see (*Mythology of the American Nations* 10). The Navajo way of life focuses on the natural spirituality of the earth intertwined with its physical attributes (6). The Navajo believe the spiritual world is infused with the natural world, breathing life into every living thing of earth (*Native American Wisdom* 51). The supernatural spirits are called diyin dine`e' or holy people. Displaying human emotions and described in humanistic terms, religious practices and stories of diyin dine`e' instill moral code behavior and actions (*The Main Stalk* 25). Navajo legends, myths, rituals, and practices display a heavily matrilineal culture. Changing Woman or Estsanatlehi, the main Navajo deity or spirit, represents the female power of reproducing life. Changing Woman has the power to grow old and young each year, following the rhythm of the Earth's rotation. By dancing on the four directions, she creates rain clouds to the east, fabrics and jewels to the South, plant life to the West, and maize and animals to the North. All the resources needed to survive in the desert plains (*Mythology of the American Nations* 25). In the Navajo creation myth, when First Woman and First Man entered their present world from the underground, they lost the ability to reproduce. Discovering Changing Woman atop a mountain, First Woman and First Man preformed the first puberty rite, Kinaalda, on her. After mating with the Sun, Changing Woman gave birth to the Navajo people (*Navajo Kinship Marriage* 15-16). In Changing Woman's image, women symbolize the earth as the life giving vitals and are honored and respected as such in the Navajo community. In her puberty rite, Kinaalda, a young girl embodies Changing Woman as she changes from a girl to a woman with her first menstrual cycle (19). Only a menstruating woman can ensure conception. Without a woman's ability to support and nurture life, the Navajo civilization would be lost.

Navajo myths determine men and women are complementary equals in the sense both male and female are needed to reproduce and raise a family. Neither sex can live without the other (23). Arguably, women carry the heavier burden in bringing a child to life, but human fertility is an important to both genders ritualistically as well as physically. Corn is a major symbol of fertility as well as a food source. It is spoken in legends that Talking God created First Woman and First Man from corncobs thus beginning the circle of life. In a Navajo wedding ceremony the couple eats white

corn (male) and yellow corn (female) mixed together with corn pollen sprinkled on top to ensure a fertile marriage (17). Fertility is so highly valued men are expected to give economic resources to women in exchange for reproducing power. This idea of bride wealth comes from the belief one cannot take something without giving something in return. Even in premarital and extramarital couplings some informal bride wealth needs to be given or else is it considered stealing and, therefore, immoral (24).

The clan is the largest kinship grouping in the Navajo community. Descent is bilateral in the sense children recognize and identify themselves by both their mother's and father's clan (*Code Talkers* 13). Although a child identifies with the descent lineage of his father, the child doesn't belong to the same descent category. Strictly matrilineal, children are born into their mother's clan and born for their Father's children's clan (*Navajo Kinship Marriage* 45). Since the mother is the primary tie to the children, all the women's children remain in the mother's clan. Traditionally, the clan raises the children together so the 'born for' category refers to all the children produced by the father's clan and they are therefore referred to as siblings (45). Exogamy is strictly followed for children to marry outside of the mother's clan and the 'born for' clan (39). Some Navajo favor their children to marry into their father's clan (31).

Within the family, women influence almost all aspects of the Navajo community. There is nothing stronger than the bond between a mother and her children (16). In most families, mothers create a uterine bond with her children. This uterine bond enforces the matrilineal way of life while connecting the supporting bonds among the siblings and between the father and children with the mother as the central focus (34-35). The father-child bond is considerably weaker then the mother-child bond but still important (42). Sibling bonds remain strong well into adulthood where siblings keep in contact (34-35). Women essentially own their households along with its animals (16). In recent time, a few households are patrilocal or neolocal, but residence is still preferably matrilocal where a newly married couple lives with either husband's or wife's mother (72). Currently there is a high divorce rate among the Navajo. It is not uncommon from a person to have several marriage partners in his or her lifetime (*Navajo Kinship Marriage* 30).

In modern times Native American tribes are banding together to regain lost rights, lands, and artifacts of their tribes (*Mythology of the American Nations* 13). To achieve that goal, in 1923 the Navajo established a political tribal government to manage the economy. To date, the Navajo have the largest tribal government in the U.S, with eighty-eight council delegates. Economic activities include traditional sheep and cattle herding along with making of traditional arts: sand painting, weaving, basket making, silversmithing, and turquoise jewelry. The Navajo lands naturally have vast mineral resources. Coal and uranium mining are newer industries. Within the reservation, roadside stands selling handmade crafts are major tourist attractions (Navajo Nation website).

Ethnically speaking, the greatest opportunity the Navajo received to prove their cultural value on a national and global scale was during WWII when 3,600 Navajo soldiers served as code talkers to transmit military messages by a secret code fashioned from the Navajo Language (*Code Talkers* 7). Navajo Marines helped the allied forces to win the war by using their native language to create an unbreakable code. The war effort involved the majority of adult Navajo in war-related industries (*A History of the Navajos* 3). Only in recent years are the Navajo being recognized for their heroic involvement in the Pacific War (*Code Talker* 219). The irony in the Navajo code talkers is the huge effort the U.S. made to completely acculturate the Navajo into the American way of life. When the U.S. went to war, America needed the language and culture it so desperately tried to destroy to defeat Japan. Today, the Navajos are given high honors and are free to live and practice their religion and culture on their sacred homelands.

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Asteroids - Friend or Foe? An Examination of the Past, Present, and Future of Some of Our Solar System's Most Elusive Celestial Objects

by Camille Diebold

(Honors Astronomy 1122)

Human beings have long turned their eyes to the heavens for prediction, examination, study, discovery, prayer, and simply to marvel at its wondrously vast expanse and beauty. The great celestial bodies within our solar system and beyond have been awe-inspiring to many who dream of what could lie beyond the confines of our tiny world. Our own sun and moon, the planets, and even the distant stars have been observed since people first gazed skyward. However, there too lies a group of celestial bodies which remained unnoticed for most of human's history. These elusive but numerous objects are asteroids. Only in recent years have these objects been known to exist, and an even shorter period of time has passed since they were truly studied or remotely understood.

Asteroids, sometimes called "minor planets" or "planetoids," are relatively small, rocky objects in space. Although their name means "starlike bodies," like the Earth and all other planets in our solar system, asteroids travel in orbits around the sun. Too small to be classified as actual planets, asteroids can vary greatly in size. Their size ranges from pebbles or lumps of ice, to rocky or icy worlds nearly one thousand kilometers in length. It is believed that asteroids may have been the "building blocks" of the inner planets. Additionally, some scientists believe that asteroids may also have played a role in the delivery of carbon and water (life's building blocks) to Earth.

To understand the history of asteroids we must look to the first known human discovery of an asteroid. Because of asteroids' small sizes, no astronomer discovered an asteroid with the naked eye prior to the invention of the telescope. Even though a few asteroids can be visible occasionally by the naked eye, if unknowingly watched, they would appear merely as faint stars in the nighttime sky. However, even after the advent of telescopes, most astronomers were mainly interested in observing the moon, planets, and stars. The largest known asteroid, Ceres, was discovered though a fortunate accident by astronomer Giuseppe Piazzi in 1801. Subsequently, within the next few years, the asteroids Pallas, Juno, and Vesta were also discovered. In the early nineteenth century astronomers also began to actively seek what they believed to be a "missing planet" between the outermost terrestrial planet, Mars, and the innermost Jovian planet, Jupiter. As will be discussed later, this "planet" was in actuality a belt of copious smaller bodies – asteroids.

The sizes and shapes of asteroids are both interesting and unique properties of these diverse bodies. The shapes of asteroids are amazingly varied and range from the rather spherical larger asteroids, to the "potato" shaped asteroid Eros, to the "dog bone" shaped asteroid Kleopatra. In his book *Target Earth*, Duncan Steel comments on the amazing diversity and peculiarities of asteroids: "We've seen some pretty peculiar sights in the solar system: a volcano higher than Mount Everest on Mars, sulfur volcanoes on Io, and ice eruptions on Triton. But nothing compares with the shapes of asteroids revealed by radar observations" (Steel, p.120). Another interesting phenomenon of asteroid shapes is what is called "binary asteroids." These dual asteroids are thought to have been formed by the destruction of a larger asteroid. We have evidence on both Earth and on other planets in our solar system of binary asteroid impacts. One striking example is the Clearwater Lakes in Canada which constitute a pair of enormous side-by-side craters formed by a binary asteroid. It is believed that binary asteroids separate shortly before impact which create these double craters. Duncan Steel comments on impact cratering while speaking of binary asteroids: "As such a binary asteroid

approaches on a collision course with Earth, it would be expected that tidal forces would rip the two bodies apart, causing them to impact at close but distinct points" (Steel, p.55).

Asteroids, compared to other bodies in our solar system and beyond, are considered very small in size. In fact, astronomers must rely on indirect methods to determine the sizes, shapes, and compositions of asteroids because they are too small to be resolved using Earth-based telescopes. Put together, all known asteroids actually amount to considerably less than the Moon's mass (Chaisson and McMillan, p.356). Asteroids are so tiny that it is generally impossible to measure their sizes directly. Instead, other measuring methods, such as timing how long a star disappears from view (occultation) as an asteroid whizzes "in front" of it, must be considered. So why do these bodies that do not contribute significantly to the total mass of the solar system now receive such a disproportionate amount of attention in the astronomical community? To answer this question, we must first examine these fascinating yet mysterious objects more closely.

Asteroids are literally leftover debris from the formation of the solar system. It is believed that the composition of many asteroids, especially smaller ones, are accumulations of loosely bound rock which are held together by gravity – in essence, mobile rubble piles. However, the discovery of several rapidly rotating asteroids has led to the belief that at least some asteroids are single rocks. This is considered factual because of the great strength of self-gravity that would be necessary to hold together a "rubble pile" that is spinning rapidly. However, the only tangible pieces of asteroids that are currently in human hands are pieces of asteroids that fell as meteorites to Earth, and their mineral composition has been examined and identified in laboratories. However, meteorites available for scientific study are a limited resource. Another method currently used to determine the actual composition of asteroids studies the spectrum of sunlight reflected from asteroids. This identification is possible because the minerals on the surface of an asteroid reflect and absorb light and heat in different ways. Referring to the studies of the spectrum of sunlight reflected off asteroids, in his book *Rain of Iron and Ice*, John S. Lewis discusses the classifications of asteroids based on this information: "About two dozen distinct types of asteroids have been found by this technique, of which some can be confidently linked to particular classes of meteorites" (Lewis, p. 75).

Most known asteroids move in quite eccentric orbits around the sun in well defined regions far removed from Earth. The main asteroid belt is an interesting phenomenon located between Mars and Jupiter and lies 300 million kilometers from earth at its closest point. According to John K. Davies in *Cosmic Impact*, "The orbital studies also showed that the asteroid belt was not just a collection of randomly orbiting objects – there was a very definite structure in the way their orbits were laid out" (Davies, p.50). All the dynamics of the asteroid belt are not known, but astronomers and other scientists theorize that the asteroid belt is in existence because for some reason, a planet failed to form in that region of the solar system. Due to the powerful gravitational pull of Jupiter, this region contains hundreds of thousands of known asteroids, and perhaps even millions of asteroids. The main asteroid belt is also home to the largest known asteroid, Ceres, which has a diameter of nearly 1000 kilometers. The asteroid belt is broadly zoned into bands of different types of asteroids that are typically classified by composition, or the properties of their reflected light.

- *C-type* asteroids dominate the outer half of the belt and are carbon-rich asteroids. Apparently composed of very dark material, this most common type of asteroids is believed to contain water within clay minerals.
- *P and D-type* asteroids appear to be composed of the same material as the C-types. However, the proportions of these components are believed to be different. These asteroids are mainly found in the outermost belt.

- *S-type asteroids*, located in the inner portions of the asteroid belt, are more reflective than the C-type and are the second most common type of asteroid. They are believed to contain significant amounts of iron metal, silicate, and rocky material.
- *M-type* asteroids contain large amounts of nickel and iron and are located in the inner regions of the asteroid belt.

American Daniel Kirkwood made an important discovery regarding the main asteroid belt when he showed that there were no asteroids with orbital periods equaling that of a simple fraction of the orbital period of Jupiter. In honor of Daniel Kirkwood's discovery, these gaps, or zones of avoidance, in the asteroid belt are now known as *Kirkwood gaps*. Although these gaps still contain some asteroids, they are nevertheless prominently underpopulated regions in the distribution. The gravitational pull of the gas giant Jupiter, combined with collisions between other asteroids or comets, serves to slowly alter the orbits of these relatively tiny, but numerous bodies. Asteroids at particular resonances receive a periodic "tug" from Jupiter. The "cumulative effect of all the tugs is to deflect the asteroid into an elongated orbit – one that crosses the orbit or Mars or Earth" (Chaisson and McMillan, p.362).

Trojan asteroids, or Jupiter asteroids, are a unique group of asteroids that follow the same orbit as Jupiter. They are divided into two sub-groups, one group orbits sixty degrees ahead of Jupiter and one group orbits sixty degrees behind Jupiter, named the *Achilles Group* and the *Patroclus Group* respectively. Locked in a 1:1 resonance with Jupiter with the same orbital period, these asteroids are located on what is called the Lagrange points 4 and 5.

Collisions between asteroids are thought to be quite a common occurrence in the solar system, especially in the asteroid belt. In fact, there are meteorites found on Earth that are believed to have been pieces of the asteroid Vesta as a result of collisions incurred with other asteroids (Chaisson and McMillan, p.356). So, it is not surprising that "asteroids may be both the attackers and the attacked" (Steel, p.48). Like most other celestial bodies in our solar system, asteroids are heavily marked by impact craters, but with their own kind to blame.

Near-Earth asteroids are asteroids whose orbits bring them relatively close to the Earth every few years. Hundreds of near-Earth objects have been discovered. However, exact numbers of these bodies are unknown and there may very well be closer to one thousand. Because of the variety of asteroid orbits they have been categorized into several main types.

- *Apollo* asteroids are asteroids whose semi-major axes are greater than 1 astronomical unit (A.U.). They have perihelion points inside the Earth's orbit and are considered the most likely to collide with Earth.
- *Aten* asteroids encompass all other Earth crossing asteroids. *Aten* asteroids typically spend most of their time inside of Earth's orbit.
- *Amor* asteroids have orbits that cross the orbit of Mars and approach the Earth's orbit but are not Earth-crossing asteroids. *Amor* asteroids have the potential to eventually move toward Earth. However, this would most likely occur far in the future.

Of these categories, the groups of most concern to astronomers are *Apollo asteroids* and *Aten asteroids*. Collectively called *Earth-crossing asteroids*, these asteroids are a sub-group of near-Earth asteroids, and have the greatest potential for colliding with Earth. These asteroids have highly elliptical orbits taking them inside Earth's orbit. Near-Earth asteroids and Earth-crossing asteroids are of great interest to astronomers because at some point in the future, most of these asteroids will come very close to our planet, or perhaps even collide with it. Although most Earth-crossing asteroids are relatively small (about 1 kilometer in diameter), even the impact of one of these "small"

asteroids has enough energy to devastate an area 100 kilometers in diameter. This sort of collision is the equivalent to a million 1-megaton nuclear bombs and would be catastrophic to the Earth.

The Apollo asteroid Icarus occasionally comes close to Earth and its orbit is well within Earth's orbit. Thus, Icarus is one of the most thoroughly examined asteroids in our solar system. However, there are many other asteroids which pose a great threat to life on Earth. In March of 1989, the 200 – 500 meter wide 1989 FC asteroid came within 691,870 kilometers of Earth. Amazingly, Earth was in that exact spot where a collision would have occurred a mere six hours earlier (Barnes–Svarney, p.217). This asteroid was a true "wake-up call." If luck had not been in Earth's favor, the asteroid's explosive impact would have been the equivalent to more than one million tons of TNT: in other words – globally catastrophic. This example is just one of many "close calls," some of which may, especially in the past, have even gone unnoticed to humans on Earth. With increasingly higher telescopic quality, astronomers have been able to locate numerous other near-Earth asteroids, and still the hunt continues.

It is common awareness in the astronomical community that it is not a question of *if* an asteroid will collide with the Earth, but rather *when*. What would happen if an asteroid were to truly pose a serious threat to our Earth? Would we have enough knowledge about its properties and orbit to determine if it would indeed strike us? Even if we possessed that knowledge, would we have enough time to figure out how to minimize and cope with the problem? These are questions that astronomers and other scientists face. Unnoticed by many of Earth's inhabitants (myself included until just a few short weeks ago), there are organizations currently working to answer these questions, and solve potential problems in advance, so that Earth will not have to again face the catastrophic collisions that are believed to have shaped and reshaped Earth many years past.

One such watch-dog organization is NASA's *Near Earth Asteroid Tracking* (NEAT) program which searches for asteroids and comets that come close to the Earth. NEAT works in a cooperative effort with NASA/Jet Propulsion Lab and the U.S. Air Force in an effort to prevent catastrophic impacts on Earth. A camera and computer system on a 1-meter GEODSS telescope is used to search the sky for near-Earth objects. However, as Duncan Steel soberly points out in his book *Rogue Asteroids and Doomsday Comets*, there are even more logistical problems that these astronomers face: "The total number of people engaged in this sort of work worldwide is less than the staff of an average McDonald's restaurant. As a consequence, we can cover only a small fraction of the sky…" (Steel, p.187).

As previously mentioned, some astronomers maintain an "asteroid watch," which is an effort to watch and predict asteroid collisions with Earth in order to prepare us for a possible impending catastrophe. Determining the orbits of asteroids is possible through orbital mechanics and allows us to "keep an eye" on asteroids that may make their way toward Earth. Even though determining the orbits of asteroids is an important tool in preventing their possible collision with Earth, the first step is locating all these threatening asteroids.

However, there still is the question of what measures we could take to prevent an asteroid from colliding with Earth. NASA's asteroid workshop addressed just such a question, and based on current technology, the consensus was reached that in the event of an impending collision, "nuclear would be the best way to nudge or eliminate and asteroid" (Barnes-Svarney, p.257). However, a solution is not actually clear cut. It has also been suggested that the best procedure may be to blow up the asteroid rather than nudging it off its course. However, even blowing up an impending asteroid may have serious consequences, such as nuclear safety, damaging fragments of the asteroid raining down on Earth, and fires caused by superheated fragments. These potential consequences have the possibility of being more devastating than the collision of the asteroid itself. There are many other possible theories, but not everyone is in agreement on even the planned course of action that ought to be taken *now* while we still have the luxury of time – time that may very well be shorter lived than we ever expected.

In its very essence, space is still a new frontier. Studying and exploring space is a way for humans to advance our knowledge, technology, and seems to offer limitless opportunities for discovery. Conceivably, the study of space has been a constant fascination for those who wish to know more about the universe, or life itself, for as long as man has inhabited the Earth. Some scientists believe that asteroids may in fact provide us with key resources to aid us in our exploration of the solar system and beyond. It is believed that asteroids may reveal the beginnings of our solar system and provide us more valuable information than all the cumulative data that could be gathered by remote satellites or ground-based telescopes.

Ralph Waldo Emerson's words in *Trying Times* perhaps most accurately depict our ever-changing universe: "There are no fixtures in nature. The universe is fluid and volatile. Permanence is but a word of degrees" (Barnes-Svarney, p.25). This quote eloquently illustrates the precariously balanced nature of our world, and is an apt example of why we must strive to be vigilant of our neighbors (known and unknown) in the universe – even seemingly small and harmless bodies such as asteroids. So, to answer the question: "Why are humans worried about such small objects?" Because it only takes one significant asteroid to ruin our day. I am grateful to those behind the scenes who attempt to hold our fragile world together by protecting it from collisions that could reshape the face of our planet forever. There is much to be tracked and predicted if our own Earth is to be protected. There are also various theories as to the best line of defense to protect this planet we call "home." However, until a decision as the best course of action can be made, we must continue to watch and study these remarkable, evasive asteroids and prepare as best we can – hoping and praying that we will find them before they find us.

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Magnificent Meteoroids, Meteors, and Meteorites

by Kennerly Diebold

(Honors Astronomy 1122)

"Can there be anyone on Earth who has not been struck by the phosphorescent lights that glide through the somber night, leaving a brilliant silver or golden track – the luminous, ephemeral trail of a meteor?... sometimes… a shining speck is seem to detach itself... from the starry vault, shooting lightly through the constellations to lose itself in the infinitude of space… Those bewitching sparks attract our eyes and chain our senses. Fascinating celestial fireflies, their dainty flames dart in every direction through space, sowing the fine dust of their gilded wings upon the fields of heaven. They are born to die; their life is only a breath; yet the impression which they make upon the imagination of mortals is sometimes very profound."

- Camille Flammarion

It is of no doubt that meteors and meteorites have captured the imaginations and hearts of man throughout the history of the Earth. Historically, there have been numerous religious and superstitious associations ascribed to meteorites. In many cases throughout time, and even to the present, humans have reacted to these visitations by enshrining the celestial objects as consecrated or even ominous visitors. For instance, it has been reported from India that it was necessary for officers of the Geological Survey to immediately descend upon the impact location when a report of a fall was received, because otherwise the mass would either have been enshrined, or broken into small pieces to release the evil spirits it contained. In either outcome, the meteorite would effectively be lost to science. Enshrinement of these sacred meteorites is also reported from Africa, and in Australia it is also believed by some aborigines that a carrier of tektites (a type of glassy meteorite) will possess magical powers. On our own soil, an American Indian practice involved transporting meteorites long distances to similarly remove the presence of evil spirits from their community.

For the most part, the scientific study of meteors did not exist until late in the eighteenth century. True, our nighttime sky-watching ancestors of ancient Babylonian times (and undoubtedly earlier) could hardly have failed to notice these occasional meteors, or more commonly, "shooting stars," during their nightly vigils. However, it is not until around 2000 BC that we find the first indications of meteors being recorded as astronomical phenomena. These early records come from China and Korea. (Bone, p. 47) Still, before the eighteenth century, few had made a significant effort to attempt to understand this phenomenon. Although, interestingly, in just the fourth century BC, the Greek philosopher Aristotle, in his work, *Meteorologica,* correctly treated meteors, along with clouds and auroras, as atmospheric phenomena. Additionally, the philosopher believed meteors to be the result of "hot exudates" that were being driven off the Earth by the sun, and subsequently becoming ignited by friction upon rising to the lowest of the "celestial spheres." (Bone, p.49) Partially due to religious grounds, Aristotle's theory, along with many others, remained largely unopposed for some time. Yet another popular theory concerning meteors, from ancient times, was that they were residual rays of sunlight appearing after dark. Even late into the eighteenth century, few people believed that meteors could possibly have their origins beyond Earth's atmosphere. Today, we now know differently. It was not until the eighteenth century that two German students, Henrich William Brendes (1777-1834) and Johann Friedrich Benzenberg (1777-1846) laid the foundations for subsequent studies concerning the questions of what meteors *really* are and where they originate and

concluded through observations and experiments that meteors occur at altitudes in excess of 35 kilometers (40 miles).

The word "meteor" comes from the Greek word *meteora* or *meteorus*, which roughly translated means "objects lifted high into the air" (Barnes-Svarney, p.75). This term was once used to describe any atmospheric occurrence, such as auroras, lightning, rainbows, etc. Today, the terms meteoroid, meteor, and meteorite are often misused and confused with one another. *Meteoroid* refers to material in space not associated with a comet prior to entering Earth's atmosphere. Meteoroids can be made up of various types of materials, often material left over from the formation of the solar system. *Meteors* are the momentary streaks of light in the sky which mark the demise of small particles of interplanetary debris as they careen through the tenuous upper fringes of the Earth's atmosphere. Common, and somewhat romantic, terms for meteors include "shooting stars" or "falling stars," but in reality, they have nothing to do with stars. Finally, a *Meteorite* is "any piece of interplanetary debris that survives its fiery passage through our atmosphere and finds its way to the ground." (Chaisson, p.374)

Most large meteoroids, typically those over a few centimeters in diameter, are generally associated with asteroids. In fact, the only difference between the two types of bodies is size. Their composition is similar, if not the same, and meteoroids are generally thought to be "small bodies that have strayed from the asteroid belt, possibly as the result of collisions with or between asteroids" (Chaisson, p.377). Not surprisingly, these objects have largely been the source of craters on the surfaces of the Moon, Mercury, Venus, Mars, and some of the Jovian worlds. However, not all meteoroids originate from the asteroid belt; in addition, some are known to have originated from Mars and also from the Moon.

It is speculated that on any given night at a clear, dark site, an individual with average eyesight should see about ten "shooting stars" per hour. The bright flash of a meteor is caused by its contact with millions of air molecules, heating up and vaporizing the meteoroid as it enters Earth's atmosphere. The resulting gases from its vaporization form the object's "tail." From our vantage point on Earth, the meteor appears as a bright trail of light due to the incandescence of the atmosphere surrounding the object and the burning of the mass itself. Most of these "falling stars" disappear so quickly because the majority of the meteoroids that enter the Earth's atmosphere are so small that they vaporize after just a few moments of intense heating. These meteors appear in random locations in the sky and travel in various directions. Astronomers call them "sporadic meteors."

However, meteors do not always occur as the isolated events of a piece of interplanetary debris passing through Earth's turbulent atmosphere. Some meteors are not random at all, but instead move in complexes of common origin. When Earth's orbit happens to intersect the orbit of a comet, a spectacular "meteor shower" can result. This is because when a comet passes near the Sun, pieces of its body are broken off and begin to travel around the comet in what is known as a "meteoroid swarm." At first, the swarm travels in a very close grouping, but after some time, the cluster begins to disperse, and eventually these "micrometeoroids" spread out all the way around the orbit of their parent comet. Interestingly, meteor shower activity can be traced back into ages past. For example, there are records which reveal that Perseids, a current favorite meteor shower of many astronomical enthusiasts, was active at least as long ago as 36 AD: "More than one hundred meteors flew thither in the morning" (Bone, p.47). Another example includes the Lyrids in 687 BC: "Stars fell like a shower" (Bone, p.47). It appears as if our ancestral observers were just as fascinated by this spectacular phenomenon as we are today!

On occasion, an observer of the nighttime sky will be treated to a very bright and uncharacteristically slow meteor known as a "fireball." These phenomena are loosely classified as fireballs if they are brighter than the planet Venus. Fireballs can last up to several seconds as make their fiery descent through the atmosphere and may at times be bright enough to cast shadows,

amazingly, even rivaling the full moon! Fireballs that appear to break up and/or produce sound are called *bolides*, from the Greek word for missile or, *bolis*. Peter Grego further elaborates on bolides in his book *Collision Earth: the Threat from Outer Space,* "some fireballs, traveling faster than the speed of sound as they penetrate through the lower levels of the atmosphere, can produce sonic booms audible to those on the ground." Grego also provides an account of a fireball, complete with sonic effect and a persistent train, given by a first hand observer and officer of the USS Alaska:

> "All at once a loud rushing noise was heard, like that of a rocket descending from the heavens with intense force and velocity. It proved to be a meteor, and when within ten degrees of the horizon, it exploded with much noise and flame, the fragments streaming down into the ocean like great sparks and sprays of fire…" (Grego, p.126)

Another unusual, though not generally so spectacular, type of meteor is called a "Point Meteor." This is a meteor that is heading straight toward you and so instead of viewing a flash across the sky, you would see a quickly brightening point of light. Just hope that the Point Meteor you may be fortunate to observe does not become *too* bright!

There have been many legends and stories in the past concerning injuries and damage caused by meteorites. Although it is estimated that just over five tons of meteoritic material plunges into the Earth's atmosphere every day, seventy percent of the Earth is covered in water and the vast majority of meteorites that even fall upon land, instead of being lost in water, are not witnessed by human eyes. However, there have been numerous cases where meteorites have struck buildings, animals, and people causing damage, injuries, and in many cases, great excitement. Surprisingly, even though meteorites have hit a few people, no one has been killed, although it has been rumored throughout history that there have been some that have met an untimely cosmic end. Probably the most famous recent strike to a human by a meteorite was incurred by an Alabama woman, Mrs. E. Hewlett Hodge. In November of 1954, Mrs. Hodges was comfortably relaxing at home on her couch when a 3.9 kilogram meteorite crashed through her roof, ricocheted off a radio, and struck her leg. Besides a large bruise, Mrs. Hodges was fine, although to her dismay, she was not even allowed to keep the meteorite because she was renting the house, and it was deemed the property of the owner. Another, and one of the most unusual known falls, occurred in Nakhla, Egypt, in 1911, when about 40 meteorites fell, one reportedly killing a dog. The Nakhla meteorites are particularly valuable because they are believed to be of Martian origin, and thus are classified as "Mars rock"!

Interestingly, a historic meteoritic fall occurred in our own backyard, in the suburb of Park Forest! In 2003, a meteoroid careened through the atmosphere at an estimated 44,000 miles per hour and scattered thousands of pieces of meteoritic debris over a six-mile-wide field that centered on Park Forest. In a Tribune special that covered the event, the article quoted Menakshi Wadhwa, a curator of the Field Museum, as saying, "It was definitely unique in that it was the most populous area ever struck by a fall of this size." It was indeed a once in a life-time event, not only for the people of Park Forest, but also for the meteorite and astronomical community at large. Although the largest chunk found to date was an "11-pounder," the most famous of all the pieces is known as "the Ganza Stone." It was named after the family whose house it crashed though, plunging though the ceiling and landing near their 14 year-old son. It is estimated by some meteorite dealers that the stone probably sold for just under fifty-thousand dollars! In fact, just about everything that "the Ganza Stone" touched was snatched up by meteorite collectors and dealers, including a set of blinds that the meteorite struck, which sold for two-hundred dollars. Although the fragments from the meteoroid were not petrographically rare, they were of high value because they both hit objects, and were from a witnessed fall, two significant value criteria for meteorite collectors.

On the basis of their composition, meteorites are divided into three basic categories: irons, stones, and stony-irons. As their name suggests, *iron meteorites*, consist almost entirely of metal;

principally a nickel-iron alloy. At the opposite extreme, are the *stony meteorites* that consist chiefly of silicates and contain fewer metallic materials than *iron meteorites*. *Stony meteorites* are further subdivided on the basis of their texture as chondrites, which contain small, near spherical chondrules, and achondrites, which are strikingly similar to rocks found on Earth. According to the book *Meteorites,* "Almost 90 percent of the meteorites seen to fall are chondrites, as are most of those found in Antarctica" (Hutchison, p.21). A third category, *stony-iron meteorites,* includes the meteorites that contain similar amounts of metals (nickel-iron) and silicates. To further subdivide meteorite classification we must be more specific about the minerals that make up a meteorite: *which* silicates are present, and *what kind* of metals are components? To answer these more specific questions, a greater amount of detail must be seen than is visible to the unaided human eye.

In recent years, a growing number of enthusiasts have been embracing the rewarding past-time of meteorite hunting. The beauty of this potential recreational activity is that one must simply have the time, inclination, a few key facts, and readily available tools to become a meteorite hunter. According to an article by Mark Bostick, on the website MeteoriteArticles.com, the basic tools of a meteorite hunter are a metal detector, GPS unit, a 10x Magnifier glass or a jeweler's loupe, and a map and compass.

Meteorites are collected by two means, and may be described as either "*falls*" or "*finds*." Most of the meteorites in collections are "*finds*" – objects that have been identified as extraterrestrial in origin, but whose arrival on Earth was not witnessed. Of course, a fair degree of chance is involved in such meteorite discoveries. "Finds" may include "stones" which have been removed from fields by farmers, or even meteorites which have lain undisturbed in remote desert areas since their fall, to be discovered much later. A "fall" discovery usually results from a fireball event which has been well observed and that leads to an accurate determination of the likely drop-zone for any remaining debris.

Interestingly, even though the majority of meteorites stumbled across by chance belong to the iron group, the total number of *stony meteorites* in museum collections is far greater than the amount to *iron meteorites* and *stony-iron meteorites* combined. This interesting imbalance is due to priority placed on discovery of *stony meteorites*, which can be attributed to a simple matter of identification. *Stony meteorites* tend to blend into most environments well because of the fact that they weather quickly, and soon camouflage themselves to appear as just another mundane-looking grey or black rock. So, these more illusive objects are especially sought after by some meteorite hunters. On the other hand, *iron meteorites* erode more slowly than their stony comrades and many times appear noticeably different in comparison to the surrounding terrain. This relatively simple identification as an alien material is many times obvious even to the eyes of non-geologists and amateur meteorite hunters.

Additionally, there are many visual clues that a meteorite hunter can look for when searching for these hidden "gems." The book *Falling Stars: A Guide to Meteors and Meteorites*, describes four main visual clues for recognizing a meteorite:

1. It attracts a magnet (contains metallic iron).
2. It has a usually dark, thin, melted surface layer (called a fusion crust, due to the melting of the minerals on the meteorite's surface during the plunge through the Earth's atmosphere).
3. It has an aerodynamic shape (acquired during the high speed flight).
4. It has thumbprint-shaped indentations (called regmaglypts, made during the entry through the atmosphere).

Meteorites can be found from the tropics to the poles and the location of their fall to Earth is largely random. However, there is a higher concentration of meteorite impacts near the equator than

at the poles. In fact, for every three meteorites that land near the poles, four land near the equator! This difference is due to gravitational focusing, which favors the equatorial region (Hutchison, p.6). Additionally, meteors can enter the atmosphere, and meteorites can fall at any time of the day. However, there is a large amount occurring in the afternoon and evening because as the Earth rotates, the hemisphere between noon and midnight (local time) encounters debris in orbit around the Sun that are closing in on Earth. When this occurs, an object's capture by Earth's gravity is more likely than at other times. Additionally, the slower an object is traveling, the higher its chance of survival through the atmosphere. For this reason, the few meteors that are orbiting in the opposite direction of Earth are usually destroyed at their first contact with the atmosphere.

I must admit that although I would not consider myself to be a superstitious person in any sense, I cannot resist succumbing to the romantic and long-held "magic" notion involving meteors. Although I know that these streaks of light gliding across the night sky are really nothing more than some interplanetary debris vaporizing upon entering Earth's atmosphere, there is something intriguing and mystical about these phenomena that have been watched and speculated about by humans on Earth since the beginning of time. Just last week, while star-gazing in a large grassy field behind my house, I saw a momentary streak of light cross the southern sky and gleefully wished upon that "shooting star." Even if my wish should not come true – at least I can hold on to the possibility that someday a meteorite might smash into my house and I could sell it for $50,000. Oh, the possibilities!

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Transitioning from Patriarchal Society: Women's Rights and Gender Equality

by Melissa Donahue

(Adult Fast Track Sociology 2220 and English 1102)

A patriarchal society is a social system in which the male governs a clan or family; he controls all aspects of family from overseeing the women and children in his care to calculating inheritance through the male lines within his family (Moghadam 141). As regions transition to a more western model of society with more freedoms for women, the end result varies by case since the examples presented are at different stages in their metamorphosis with roots in political, economic, social, or religious causes (Moghadam 140). In Turkmenistan, Bulgaria, South Africa, South Korea and Arab countries in the Middle East, the transformation of women's rights and gender roles is at an impasse; either it is beginning very slowly or it is not happening at all due to similarities that lie in customary laws conflicting with new ideals and policies.

Turkmenistan and Bulgaria are both former Communist countries that maintained similar policies regarding the female role in society and boasted equality for men and women. However, there were "contradictions between Communist ideology and practice" (Heinen as qtd. by Ådnanes 26). Under Soviet rule, employment outside the home was available to women, but these positions were usually paid less and were inconsequential in contrast to their male co-workers. Women were also working in much more hazardous conditions despite laws designed to protect them. Representation in government was a civil liberty enjoyed by women under Communist rule, but in most instances these were nominal positions with little political importance. The importance of family was mainly to reproduce and raise children to later contribute to the labor force in society (Ådnanes 28).

Turkmenistan was classified as a traditionally Muslim nation before Soviet rule began. Women had no significant role in this model of society except that they were the properties of their fathers and husbands, with gross inequality regarding legal matters, property inheritance, and marriage rights. Bride-price, polygamy, and early marriage of children to sustain property rights were common practices. The right to water was available to only the men in the community; often, these land and water rights were the basis for infant marriage. A woman could also inherit property, but this was symbolic in nature because she was not expected to accept it and instead relinquish it to other male relatives (Moghadam 142).

In the early 20th century, Soviet rule was instituted in Turkmenistan. Soviets recognized that the implementation of their policies and laws would yield difficulty, so they instituted them in phases. First policies in the quest to transition from Muslim rule to Soviet standards were passed in 1917. Civil marriages became the only unions recognized by the government; religious ones did not matter. Women and men were stated to be equal in all aspects according to the Soviet Constitution. Bride-price was outlawed and the marriage age was raised to 16 for women and 18 for men (Liczek 572).

The next wave of policy changes in Turkmenistan was instituted between 1919 and 1920 and focused on promoting equality. Women's groups worked to promote literacy and hygiene through propaganda and distribution of educational items and a network of public institutions for child rearing were also developed. The importance of women's roles in society grew as these changes spread (Liczek 573).

Another phase of implementation was focused on attempted on attempting to further implement laws enforcing policy change, specifically those forbidding bride-price and polygamy,

and to address the resistance to change in Turkmenistan. Landowner's rights were reduced; land was redistributed to peasants and farm laborers to boost equality and production. Women were given rights to water and land, which had never been done in Turkmenistan and in doing so, the Communist government increased female confidence in the Communist party while attempting to create gender equality (Liczek 574).

Even with attempting change in phases, using propaganda, and other measures taken to educate the people, Soviets still faced issues trying to indoctrinate Turkmenistan with the new laws. "Customs, traditions, and the regulations deriving from Muslim religion were prohibited; yet in spite of enormous efforts at enforcement, most of them maintained unaltered within the private sphere" (Liczek 576). Gender equality was not achieved because the Muslim customs were still practiced and women remained subordinate according to patriarchal practices. In the end, they only gained additional tasks that deepened their social inequality (Liczek 576). What rights women appeared to gain at the inception of Communist rule were not all they were presented to be and when the former Soviet Union collapsed, the policies changed yet again.

In Turkmenistan, the transition from Soviet rule to a more democratic society is also meeting challenges along the way. The new constitution was ratified in 1991 after the fall of Soviet rule, guaranteeing rights and equality to all people in Turkmenistan. This included prohibiting discrimination based on sex; this was a condition of membership to the United Nations (Liczek 578). Women's organizations were founded to aid in educating women and developing an understanding of women's roles and gender equality, however, there was a regime change in the Women's Union that disbanded some of the women's groups (Liczek 581). Lack of financial support from international organizations has also resulted in stagnation for women's rights and U.N. attempts to help with the transition have not yielded any successful results. Some of the Soviet laws regarding gender in Turkmenistan are still considered valid, yet the old traditions are still adhered to in many rural areas and this is problematic for advancement of gender equality in Turkmenistan. Customary law appears to be stronger than written law and further progress in Turkmenistan's transition will depend on whether or not the country's government considers gender equality a priority.

In Bulgaria, the changes in educational trends, employment, and attitudes toward gender equality are progressing, but not without barriers. The ratio of women in higher education has shifted; there are now 153 women to every 100 men. Highly educated women are working, yet this does not equate to salaries that match the work they are performing. Also, women are concentrated in positions that are considered "female professions". Attitudes toward family have shifter and female students in Bulgaria stated that "they had ambitions for both a professional career and a family, but many of them emphasized that a career had to be established first and family next" (Ådnanes 34). Studies also show "that women were significantly more focused on pursuing a career than were men" (Ådnanes 31). As a result, more young women are putting off marriage and family due to educational opportunities. "Barriers are to be found not just in the economic and social situation of the country" (Ådnanes 37). The main obstacle has been the male acceptance of change within society as men are still holding with traditional values in Bulgaria, which in turn, has also led the Bulgarian women to desire marriage with foreign men.

South African women are still oppressed, especially black women. "Clearly the demise of apartheid has not ended the difficulties [in South Africa]" (Leeder 157). Men are considered "powerful and above household duties" (van der Merwe 1273) yet black women are considered inferior and insignificant. In the meantime, the men had their freedom and were respected while they controlled women to the extent of determining usage and consumption of resources, from the food offered to women at mealtime to participation in recreational activities. Even male children have more rights than women. All of these factors have resulted in esteem issues and women feel empowered or powerless in their jobs and at home, distanced from life in their culture (van der Merwe 1276).

In examining South Africa further, South African nurses are oppressed as a result of ethnicity, class, race, and gender despite changes triggered by the disintegration of apartheid rule and the first democratic elections in their country. In South Africa, there are two groups of nurses – registered and enrolled. Enrolled nurses did not have the same training opportunities as other classes of nurses in South Africa and were "clearly identifiable to colleagues and the public in terms of symbols that had to be worn" (van der Merwe 1276). The remnants of apartheid and its separatist mindset segregated the South African nurses further by dividing them into classes within the enrolled category. The lower class of nurses report lower salaries and no voting rights. Considered inferior to white nurses, they are suppressed by laws and also had to travel farther to work than the registered white nurses.

Enrolled black nurses experience many forced shortcomings in the quality of care they can provide. These women worked in segregated facilities and were ill-equipped to provide proper care to patients; they had to work with whatever resources were available and were also misused by service providers to provide lower-cost care. Health care suffered in rural regions and black nurses of the area maintained health care facilities as their training allowed, without presence or availability of other registered nurses and doctors there (van der Merwe 1274).

The South African Nursing Council could assist in furthering change to match government goals by "removing negative connotations attached to the enrolled category by striving for a united cadre of nurses" (van der Merwe 1278). If the senior category of nurses was regulated and no longer abused the enrolled category, then change would progress. The council could help create opportunities, incorporate men, and empower women so that women in the rural setting can acquire skills not currently available. Without their involvement, however, advancement of the issue will not proceed.

Transitioning from a mostly agricultural country to an industrialized economy was the impetus for many changes in South Korea, even though it also struggles with gender equality issues. "During the first half of the 20th century, South Korea was one of the poorest countries in the world, with few natural resources and a rapidly growing population" (Chun et al. 576). To achieve their economic goals, the South Korean government instituted a family planning policy that would promote smaller families within the country and fertility decreased in a very short time, as did family size. Fertility rates per person went from 6.0 per person in 1960 to 1.47 in 2000. The birth rate saw a decrease as well, sliding from 4.21% in 1960 to 1.34% in 2000. An increase in lifespan also resulted; the nation saw an increase from 2.9% of the population aged 65 and older in 1960 to 7.3% in the year 2000 (Chun et al. 578).

Population changes and shifting ideals saw an increase in opportunities for women. Women's educational levels are on the rise and as a result, more women are working as a part of the labor force with changes in wage. There was a noted increase in female employment of 12% from the years 1963 to 2000 and an increase in the number of women obtaining higher education from 2.4% in 1975 to 18% in the year 2000. Also improving gradually, women's wages rose from 42.5% of men's wages to 64.5% between 1971 and 2001 (Chun et al. 578).

Effects of South Korea's booming economy growing at such a quick pace when compared to other industrialized nations have surfaced quickly yet even with the advances, there are still negative effects present. Declining good health and a rise in cases of mental illness and depression in women were observed and policies in South Korea are still very one-sided; women are more likely to be poor with less access to health care. "Reproductive services in South Korea are often more concerned with social and economic requirements than with the needs and desires of individual women" (Chun et al. 584). Female selective abortions are still a problem and causing an imbalance in gender demographics of the South Korean population. The government estimates that "at least 15,000 female fetuses are killed each year" (Chun et al. 586). Pre-screening during pregnancy to determine gender was outlawed in 1987, but "legal restrictions [are] not effective against discriminatory

cultural practices" (Chun et al. 586).

The U.N. Human Development Report scores gender discrimination. "South Korea scores relatively well on the Gender-adjusted Human Development Index (GDI), at 29th place (of 144 countries). However, it places much lower on the Gender Empowerment Measure (GEM), at 68th (of 78 countries [included]). [To explain this, the authors write] that it has made great strides in improving the well-being of both men and women but has made little progress in the promotion of gender equality" (Chun et al. 585). So, even though there have been some changes in empowerment for women in South Korea, there has not been the same progress for equality.

Evolution in Middle Eastern Arab countries from traditional patriarchy to more democratic government models are experiencing challenges in their transition as well (Moghadam 137). When specifically examining United Arab Emirates, Turkey, Palestine, Kuwait, and Iraq, hesitation to accept change in gender roles and equality within the nations is present.

Management opportunities for women in the United Arab Emirates rarely arise as women's roles are still very traditional. "Gender roles commonly lead to the discouragement of women's employment outside the home in non-traditional jobs" (Heilman as qtd. by Mostafa 523). A trend of increasing acceptance of more equal roles for women is present yet families still hold that household activities and domestic work are suitable for women and that educating males is a greater investment. There is a reluctance to hire women in key managerial positions. Females are not promoted into positions of great importance; instead, they are offered lesser non-executive positions or traditional jobs such as nurses, teachers, and secretaries. Women are not permitted to participate in the political processes of their country, either.

The Islamic faith is given as the main reason for their exclusion since the religion is restrictive on women's roles as a whole and men are still considered head of household, maintaining the family structure in any way they see fit. Even though women in some transitioning countries are given rights, "men maintain advantages in the areas of marriage, divorce, maintenance and inheritance laws, and political participation based on various interpretations of Islam" (Faqir as qtd. by Rizzo, Meyer, and Ali 641). Unfortunately, for more success in gender equality, the UAE's organizations need the active involvement of all employees, regardless of gender (Mostafa 533).

Turkey's educational system demonstrated gender inequality within the system despite the fact that "the expansion of a secular, Western-oriented mass educational system has been central to the modernization efforts of the Turkish state" (Rankin and Aytaç 26). "Mandatory primary schooling was established by the mid-1920s, and educational reform included a commitment to the education of women, a progressive goal that places Turkey well ahead of other developing countries" (Rankin and Aytaç 26).

When Turkey gained independence from the Ottoman Empire, the country "adopted the Swiss Civil Code and became the first secular Muslim country. A series of reforms were instituted to modernize Turkey using the more developed Western societies as their model" (Bozdoğan et al. as cited by Rankin and Aytaç 28). Education was deemed one of the most important items and public education was available to everyone, not just the upper class of Turkey's citizens. All children were required to attend primary school; by the 1980s, all villages had primary schools. Literacy increased from 1935 to 1990; men experienced an increase from 30% to 90% and women from 10% to 71%. Urban women saw the implementation of equal rights in divorce matters, inheritance, and voting. Rural women, however, did not benefit as much from this due to lack of government presence and resistance to reforms in favor of cultural beliefs.

Despite government policies that dictate school attendance and control distribution of resources, weaknesses exist in Turkey's governmental policies that could improve equality for females. As the countries become more industrialized, jobs require more education yet parents do not educate their daughters. Because job opportunity is restricted, they are left to the unskilled and low-paying jobs (Buchmann et al. as cited by Rankin and Aytaç 27) if working outside the home in any

capacity.

Family dynamics such as birth order, income level, gender, and family size also have an impact on whether children attend school past the required primary schooling in Turkey. Cultural beliefs and attitudes toward educating females significantly determine whether females are educated or not. Some children are sent off to school while others are staying home to take care of the home or work outside the home to help support the family (Rankin and Aytaç 28). This phenomenon is seen in more rural areas whose main source of income is agriculture because they use child labor to maintain the homestead; there are also fewer secondary schools in these regions.

Progress cannot be made unless the government makes larger strides to "change perceptions of women's roles and to remove the remaining barriers to women's advancement in society" (Rankin and Aytaç 38). "The ideology of patriarchy is an obstacle to the construction of female identities other than wife and mother" (Őzyeğin as qtd. by Rankin and Aytaç 30). Joining the European Union has helped the cause since Turkey is required to focus on improvement of gender equality policy as a condition of membership. More traditional Islamic cultural ideologies will continue to interfere with gender equality until common ground is reached.

The Palestine Authority also shows "signs of increased democratization…such as initiated or expanded competitive elections for national legislatures" (Rizzo et al. 639) yet still shows signs of struggle within its justice system on the topic of honor killings; current legislation in this country's criminal justice system is very gender-biased. Women are still being murdered because of their gender "despite the emergence of increased tolerance and sociopolitical and legal changes" (Shalhoub-Kevorkian 577).

Nadera Shalhoub-Kevorkian at the Institute of Criminology at Hebrew University in Jerusalem relates that "the preservation of women's purity and honor is one of the most important cornerstones that shapes and constructs the social profile of the Arab Family" (al-Saddawi et al. as cited by Shalhoub-Kevorkian 579). Any actions that detract from this image of purity result in violence against women such as being killed for not bleeding on their wedding nights and punished, stoned, or murdered for dishonoring the family. Offenses that lead to this practice include adultery, rumors of impurity within the community, and even pregnancy out of wedlock. The victim is usually murdered by close male relatives with little action in bringing the offender to justice.

The Palestinian justice system is corrupt and in need of reform. Under current legislation, the accused receives reduced sentences in crimes of honor and even more leniency if they make amends with the victim's family. Discrimination and lack of proper evidence handling are also common in the investigation of honor killings. Often, the prosecutor or district attorney do not collect enough evidence so the court case is dismissed (Shalhoub-Kevorkian 593). The alleged offenders cited certain laws to claim the case called for mitigating circumstances which resulted in reduced sentences, if any at all. No proper advocacy is present for the female victim and is "conveying a message that it is easy to kill women and get away with it" (Shalhoub-Kevorkian 595). Courts believe that there is "no smoke without fire; she must have done something wrong to get killed" (Shalhoub-Kevorkian 594). "Unless a new political, social, and legal order is constructed to help society find alternate methods of dealing with such crimes, women will continue to be killed and held responsible for their own abuse and deaths" (Shalhoub-Kevorkian 602).

In Kuwait, the rights of citizenship are not afforded to women as a result of religious ideals and social status. The power to vote in an election is a right extended to both men and women, but women cannot run for a parliamentary office. Despite the women's groups that were pushing to expand women's voting rights in Kuwait and other Islamic nations, significant progress has not been made. "Mass-based support was critical to expanding civil rights during the 20th century and served as a social resource for people throughout the world seeking to achieve equality" (Rizzo et al. 640). Traditional 'orthodox' Islamic definitions of the women's role in culture hinder the evolution of the female role in conjunction with her society's transition to the more Western model.

Support from organizations both within and outside their nation would help the Middle Eastern nations achieve more gender equality. Social networks, women's groups, and professional organizations exist in Kuwait, but there are two conflicting mindsets: those who agree with extending rights and those who do not. Women's groups feel that change in their citizenship status would threaten their social identities as wives and mothers (Rizzo et al. 646), "Lack of support for some feminists' issues comes from religious women's perception that these issues devalue or threaten their identities" (Somerville as qtd by Rizzo et al. 644). Unless more broad support is developed and women are not indecisive and indifferent to their situation as they live in these regions, the conditions will not change and women will remain second-class citizens.

Iraq has been changing its stand on women's rights and roles throughout much of modern history. Freedom has been given, only to be taken away or it was only symbolic in nature to begin with. In the 1920s and 1930s, the role of Iraqi women in society was considered important; they were a key to the rebellion against British Rule as they helped in gathering resources to aid in the cause. In 1959, the Personal Status Law was enacted to shift issues relating to divorce, inheritance, and even custody of children to the court system as a civil matter. Laws further defined rights and boundaries within child support matters and limited the practice of polygamy, which changed family life for many women.

In the late 1960s, when the Ba'ath Party seized power in Iraq, some of these changes were reversed and inheritances that were once equal between genders was once again altered so that females only received half the inheritance percentage of males. In contrast, education was made a priority; the government wanted to boost literacy levels of its citizens. By doing so, it was hoped that focus on education would boost labor levels in the country and have a positive effect on the economy.

As the economy prospered in Iraq, so did female rights and societal roles. After Saddam Hussein came into power in the early 1980s, women were given the right to hold public office and vote, which appeared to promote gender equality, but these were only symbolic positions as exemplified in other examples of patriarchal society. Lower level officials in Hussein's government were sent "to paint women's legs black if they were showing too much skin" (Rath as qtd. by Brown and Romano 53). Hussein's government also used women against their families as instruments in getting information from revolutionaries and advocated putting pressure on those who opposed his rule by threatening, molesting, and even killing women and sending the videotapes to their families (Brown and Romano 54).

The Eight Year War with Iran during the later 1980s left many households with only working mothers to support their family and a lack of marriage options. After U.N. sanctions were dispensed, the Iraqi people suffered as poverty rose and gender inequality resurfaced. Female illiteracy rose by 50% from 1987 to 2000 and women were relegated to the home and child-rearing duties so men could be employed where jobs were available. For the families where the mother had been the sole breadwinner as a result of the war with Iran, they were poverty-stricken and had no viable alternatives (Brown and Romano 55).

Rights under Hussein's rule were handed to women and revoked as it suited his regime's needs and, as the economy began to decline, he looked to neighboring countries for assistance. Iraq adopted Islam as a source of morals for its people and women's rights were reduced once again. Polygamy was reinstated and women lost their divorce rights. Honor killings were practiced once again and with little to no punishment for the action, advocating this behavior. Women were homeless or could not return to their former residences without males to protect their properties and they were unable to support families (Brown and Romano 55). Women's rights had taken a step backward and, when the Iraq war began in 2003, women maintained hope that these practices would end.

In 2003, the Iraq war gave hope for restoration of equality to women in Iraq, but Saddam

Hussein's removal from office has affected Iraq in both positive and negative ways. "A majority of the women expected the American removal of Saddam's regime to deliver them greater freedom from both government tyranny and the discrimination they faced in the home, society, and in the workforce" (Brown and Romano 56). Rather than their immediate liberation, this event resulted in the legitimization of many inhumane acts against women such as beheadings, rape, molestation, and abuse and "50% [of families surveyed in Basra] reported abuse in their household either in the form of beatings, torture, or murder" (RIN as qtd. by Brown and Romano 62).

Pro-female policies have emerged in their new government, such as voting rights and government representation, but transformation is not moving quickly in Iraq. The constitution adopted on March 8, 2004 "guaranteed women 25% of seats in the National Assembly [yet is worded to give Islam power by stating that] parliament may not pass legislation that contradicts established provisions of Islam" (Brown and Romano 63). Therefore, accepted interpretations of Islam are in direct conflict with the portion of their constitution that instills democracy and Western ideals. A second factor is the acceptance of interim legislation by all Muslim factions within Iraq – they must agree on the changes and assist in implementing them. Non-government organizations, the U.N., and other authorities must be willing to help the transitioning country progress. Brown and Romano state that "the current lack of security in Iraq as well as resurgent Islamic, tribal, and generally conservative forces in the country bodes ill for women there (66). The rights of the female in Iraq, if put on hold long enough, will not improve or progress.

War, disintegration of current government structure, and evolution from an agriculture-based economy to an industrialized model can be the impetus for changes in gender roles and strides toward equality in a nation. However, religious and cultural ideologies can hinder a state's progress. "The patriarchy is being challenged to deal with the growing demands of women…[and] some institutions, including some religions, are not eager to make these changes" (Leeder 267). As women's roles evolve in society and more demands arise, society will also need to evolve and break down the barriers of traditional women's roles in employment, educational availability, and government policy. "Clearly, there is a dynamic tension between the forces for social change and those desiring maintenance of the status quo" (Leeder 269). It is this conflict that determines whether transition from a pre-industrialized society to a more modern one occurs; the assistance of outside organizations, the agreement of all factions within a nation on a course of action, and a full government commitment to gender equality issues are crucial in progressing from a patriarchal, male –centered society to a new structure.

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An American Worker in Russia's City of Steel

by Christine Dyslin

(History 2225)

Behind the Urals: An American Worker in Russia's City of Steel was published at a crucial moment in American history. The year 1942 saw the United States drawn into a conflict already raging on European soil: a war which was trying the souls of American allies in Britain and the Soviet Union. As a theme for this revealing book about his observations in the Soviet city of Magnitogorsk, author John Scott used Winston Churchill's May, 1940 speech to the House of Commons, at the start of British involvement in World War II, in which Churchill said, " 'I have nothing to offer but blood, toil, tears, and sweat'" (http://www.winstonchurchill.org). The choice to quote Churchill (actually, Scott misquotes Churchill) was a deliberate one, drawing an immediate parallel in the minds of Scott's American readers; a parallel between the British people enduring the onslaught of Luftwaffe bombings, and the subject of his book, the Russian people, enduring the onslaught of Stalin's Five-year plans. Scott used a war metaphor, so appropriate in 1942, to illustrate the many battles which the Russian people faced in the 1930's as Josef Stalin enacted a rapid industrialization program such as the world had never seen; the willingness of the Russian people to fight on this "iron and steel front" impressed Scott immensely (5), much as the rest of the world was impressed at the time with the spirit of the British people as they defiantly went about their business while their country was bombed. John Scott noted, much to his frustration, how little the Western world knew about the new Soviet state. The French and Americans he had met in his travels expressed, in fact, many ill-informed opinions about the Soviet Union of the 1930's (227). With this book, John Scott was intentionally making comparisons between Stalinist Russia and the West, with the purpose of helping an American audience begin to understand this mysterious country. As the title suggests, Scott attempted, in this work, to pull back the curtain and allow the West to see behind the barriers and into the "blood, sweat and tears" being shed in the battle for the soul of the Russian people (5).

Of the several "fronts" which John Scott described as indicative of the internal war raging within Stalinist Russia, perhaps the one which Scott found most positive for the future of the Soviet Union was the battle of rapid industrialization embodied in Stalin's five-year plans. It is easy to see why Scott felt optimistic regarding the Soviet industrial economy when he left the country in 1938. He had come into Magnitogorsk in 1931 to work alongside a multitude of untrained and inexperienced people, thrown together to work toward the impossible goal of creating an industrial city in the middle of the barren steppes of Russia. His early experiences in working to build blast furnaces were fraught with waste, inefficiency and hardship: simple problems such as a shortage of light bulbs or the stealing of lumber for firewood became insurmountable, causing work stoppages, accidents, and always, suffering (31). As the years passed, however, Scott participated in the completion of the furnaces and witnessed a marked improvement in the standard of living in Magnitogorsk as industrialization found its footing. When he left the country on vacation to America in 1937, he was able to draw comparisons between the economies of the West and that of industrial Russia. He noted the absence of unemployment in the Soviet Union as he watched two French men out of work, asking for charity (226). He observed that Soviet workers, while they could not boast many material possessions, were assured that their medical care would be provided, and that they and their children would be guaranteed schooling. At the time, his American friends were just emerging from the Great Depression, and while they had many more possessions than their counterparts in the

Soviet Union, they also had more worries, about the high cost of living, medical care, taxes and schooling (227). In Scott's view, Soviet workers were winning the battle of industrialization. By making the comparison with the contemporary situation in the West, Scott must have caused his Western readers to pause and question the effectiveness of capitalism for their lives. Significantly, he credited Stalin alone for the winning of this battle: "Stalin's indomitable will and his ruthless tenacity were responsible for the construction of Magnitogorsk and the entire Ural and Western Siberial industrial areas. Without Stalin the job would not have been done" (65).

In the battle for the hearts and minds of the Soviet people, Scott found more ambiguities and nuances than on the industrialization front. After all, propaganda is often purposely misleading, and at times, Scott found himself agreeing with the messages he received. Making a comparison again with the West, Scott told of his amazement at the overwhelming abundance of consumer goods surrounding him on his visit to America in 1937, and his experience of being inundated with the advertising deemed necessary to convince people to buy these products. Contradicting the common Western perception that propaganda was a brain-washing scheme perpetrated only on the misfortunate peoples of Soviet Russia and Nazi Germany, Scott turned the table on his American readers. He asserted that it was more edifying to receive the propagandistic message in Russia to study Communist thinkers, "to participate in civilian defense organizations, to increase production, lower costs, improve quality and to be vigilant," than to be told in America what brand of cigarette he should buy (228). It seems to have been a bit disingenuous, then, that Scott went on in his next paragraph to describe the excess of merchandise he bought in the West and brought back to his family in Magnitogorsk (228). Interestingly, upon his graduation from the Komvuz (a school, part of the Soviet literacy drive), Scott was offered the opportunity to join the Communist Party and become a propagandist. His comment upon his refusal to do so reveals something of the ambivalent nature of John Scott: "It is all very well to be taught things one does not believe or accepts with reservations; it is quite a different matter to teach these things to others" (138). He seems to have employed a healthy skepticism toward propaganda, yet he did not reject it out of hand or deny its usefulness.

This ambivalence on the part of Scott was reflected more saliently when he hinted at his own attitudes toward Stalin's purges in the mid- to late 1930's. Scott offered several causes for the purges, and he intimated his belief that purging was an expedient for achieving a nationalist/socialist state. For instance, one reason the purges may have been necessary, according to Scott, was that the Party had so many enemies, beginning with the Tsarist holdovers, and including dispossessed kulaks and business men. Scott reasoned that these many internal enemies were potential spies for foreign countries. Like Alexander Solzhenitsyn in his *Gulag Archipelago* (class handout), Scott recognized that the potential need for purging in the Communist Party appeared long before Stalin's time: the Bolsheviks, with their underground activities, secret police, and inability to deal with opposition, really engendered the necessity for purges even before the Revolution (188-9). Furthermore, Scott's description of a propagandistic theater performance, which blatantly encouraged the rooting out of *agents provocateur,* revealed a real fear on the part of the government of foreign infiltration into the Soviet Union, and the fear seems to have been shared by Scott: "It [the Soviet play] demonstrated the necessity for the entire population to cooperate with the authorities in apprehending foreign spies. On the other hand, it failed to point out the danger and tragedy involved in over-enthusiastic purging" (203). His tepid criticism of purging appears to be an understatement, especially in light of post-Stalinist revelations about the purges. Scott must be forgiven, however, as he, like most Soviet citizens at the time, had no idea of the enormity of the atrocities being committed on Stalin's behalf.

John Scott did not try to conceal his ideological sympathy for Stalinist Russia. Even after he left Magnitogorsk because of the danger to foreigners, he expressed clearly his view that Russia was right; the country was on the progressive road to a "new society"; "a society which would guarantee its people not only personal freedom, but absolute economic security; a society for which it was worth while to shed blood, sweat, and tears" (248). Again, the comparison with the West was

implied, with the West looking the worse for it, and again, Churchill's patriotic words were applied to the people of the Soviet Union. Apparently, John Scott became a propagandist after all. This conclusion is reinforced when one reads the addenda provided to Scott's book by editor, Stephen Kotkin. One wonders how one can reconcile the above quote from Scott's book, written for an American readership, with these words, given by John Scott to the U.S. State Department in 1938: "The future of the Soviet Union does not look bright to me" (301). He went on to tell the U.S. Government that more propaganda was, in his opinion, the solution to the demoralization occurring from the purges in the Soviet Union; propaganda to reiterate socialist ideals would reinforce the strength of the Party (301). Additionally, in a separate briefing in 1938, Scott gave the U.S. government a detailed account of the backgrounds and political situations of the groups of laborers with whom he worked. They were all prisoners of different types: kulaks who had been dispossessed in the Collectivization, refugees, petty criminals, and prisoner specialists who had been sent to Magnitogorsk for their special knowledge, but who were not trusted politically. He told the State Department how these groups lived in Magnitogorsk, how they were treated, and how their various groups endured the purges. In his book, Scott mentioned several individuals from these groups whom he had encountered, but in his briefing to the government, he gave a much clearer picture of the context in which they lived and the enormity of Soviet reliance on prison labor (280-9). He revealed too, that propaganda was effective with the semi-literate groups, but was hardly used with the better educated, apparently because the Soviet government knew it would be a waste of effort (285). It seems that Scott gave his Government interrogators a broader and more pessimistic view of Stalinist Russia, while painting a rather more idealistic picture in his book for the general American public, perhaps reasoning cynically, like the Soviets, that certain messages are more effective with a more naïve readership. The year 1942 provided Scott with an opportunity to capitalize on the patriotic sentiment present in America and try to evoke some sympathy for socialism in the Soviet Union. Although Scott said in the end that "Westerners have no place in Russia" (248), Russia seemed to have found a place in John Scott; Stalin taught him how to use the power of message.

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Becoming Someone's Boss: Career Guide for Business Management

by Travis Farrington

(English 1102)

If you are living in the Chicago area, it's unlikely that you haven't heard the name Sam Zell lately. Most of us know him as the man who is selling the Chicago Cubs, but he is also chairman, or CEO, of Equity International and a few other companies, and is listed by *Forbes* as one of the richest Americans (*Forbes* 1). And who wouldn't mind being a CEO like Sam and making millions, or even billions of dollars a year? But like most people, Zell didn't start at the top; he had to work is way up. Most top executives work their way up from lower to middle management, which will be the focus of my career research: middle management in business administration. A management position is an excellent way to exercise leadership, creative freedom, and along with that, excellent pay and plenty of opportunity for advancement. Landing a good job in business management requires certain skills, and a high level of education and work experience. Management is also one of the busiest jobs in the market, with a vast array of tasks that need to be performed that usually require long hours and lots of hard work, but in the end, it all pays off.

Management consists of several different fields, as well as different levels. Management is usually divided into three main levels: lower, middle, and upper. Lower level, or first-line, managers coordinate and manage employees on the business floor, whether it's in retail, or in a factory (Pride 204). First-line managers are mainly the people who were once operating employees within the business; their tasks often involve delegating the employees as well as working alongside them. The next level is middle management. Middle managers take orders from the top management, and translate them to first-line managers to carry out. Their tasks include developing strategies, tactical plans, and operational plans. Middle managers usually include department and division managers who mediate between the lower and upper managers. This area requires a lot of communication skills in order to translate the goals for the company from top to bottom. Lastly, at the top of the company are the upper level executives, including CEO's and COO's, the president, and the vice president. This is a small group of people who develop the company's mission.

There are many different fields of management, and, depending on the size of the firm or company, many different tasks may be broken down into several management positions, or there may be one person in charge of all aspects. One specific type of manager, and one which I am most interested in, is a human resource manager. Human resource, or HR, managers are usually middle management; they are the connection between the upper level and first-managers (U.S. Department of Labor, "Human Resources" 1). The 820,000 human resource managers reported in 2004 can be broken down into several subgroups (4). These include: 216,000 training and development specialists; 182,000 employment recruitment and placement specialists; 166,000 training and labor relations specialists; 157,000 general human resource managers; and 99,000 compensation analysis specialists (4). Although it may vary slightly depending on which specialty, the main duties of human resource managers include hiring, recruiting, interviewing, training, and handling benefits of the employees. An HR manager spends most of their time dealing with the employees. Their job is to "enhance [employee] morale and productivity… increase performance… provide training and development opportunities to improve [employee] skills, and increase employee's satisfaction with their jobs and working conditions." In small firms one person may handle all human resources tasks, but in larger firms it's broken down into separate jobs, supervised by a Director of Human Resources.

Working conditions for HR managers may be very different from most managers. For one thing, they tend to only work the standard work week of 35-40 hours, and like most managers lots of travel time may be a requirement (U.S. Department of Labor, "Human Resources" 3). Travel may include attending "professional meetings, and visit[ing] college campuses to interview prospective employees." Most of their work is done within "clean, pleasant, and comfortable office settings," very little time is spent on the business floor. Wages vary depending on they type of human resource manager. Median annual salaries of general human resource managers in 2004 were $81,810, $66,530 for compensation analysis managers, $67,460 for training and development specialists, and $41,190 for employment recruitment and placement specialists. Pay may also vary depending on whether the job is in management of a company or enterprise, in local or state government employment, or in scientific and technical consulting services.

The duties of a manager can be broken down into five main tasks: mission planning, strategic planning, organizing, leading, and controlling (Pride 199). A mission, or mission statement, is what defines an organization or a firm; it is "a basic purpose that makes an organization differ from others" (200). A mission statement is developed by the top managers, and most companies already have a mission statement, but it is often updated to meet new demands and expand the company. The next step is strategic planning, which essentially means understanding the mission statement, and deciding how and where to "allocate the resources to achieve it" (202). After it has been decided where resources are going to be allocated, the next step is organizing the business, which is essentially carrying out the strategic plan to "accomplish some end result in an efficient and effective manner" (202). This step includes grouping resources and people within the company to accomplish tasks, assigning jobs, hiring people, and developing a system within the company. The next step is providing people with a reason to work: leading, and convincing them to do so: motivating. These two combined are known as directing. There are many different ways of motivating people. Directing requires several skills, but mainly requires you to be critical of subordinates, which leads to the next step: controlling. Controlling is "the process of evaluating and regulating the ongoing activities to ensure that goals are achieved" (203).

One of the most important parts of controlling is evaluation. There are many different forms of peer evaluation, from scheduled reviews to informal conversations around the workplace, and opinions differ on which is more effective. In her article "In the Lead: A Bosses Best Advice Isn't Always the Kind that Comes in a Review," Carol Hymowitz interviews several CEO's and top executives who give their opinion on the best advice they have received in their career. Larry Johnston, a CEO of Albertsons food group, and formerly employee of General Electric, explains how he believes advice given in formal reviews was essential to his rise to the top of the company. He states: "A good review has to help you understand how you are truly viewed, and what experiences and skills you have to acquire if you want to pursue a certain path" (2). Some would argue that formal reviews are not as valuable as advice given "on as-needed basis – while riding in cars to meetings, or on airplanes, or in the office hallway." (2) George Fisher, a former CEO at both Kodak and Motorola, believes the best career advice he received was in the hallway on his way to lunch, not in a formal review. "I can still remember what the hallway looked like and the people who were in it at the time," describes Fisher recalling the incident indicating just how important and life changing a seemingly insignificant in the hallway can be (2). Ned Barnholt, chief executive of Agilent Technologies, further supports that the best advice "comes during frequent, informal conversations on the job". To achieve the greatest productivity "Barnholt encourages his managers to consistently critique and guide employees" (2). Whether it's a traditional review or advice given in passing, employee feedback is essential to the business world.

Managing a company, as well as supervising other people is not an easy task and requires certain skills. Leadership skills are essential in keeping things organized and under control. Communication skills are essential to be able to convey not only your own ideas but also to

understand and translate those of others. To manage time and affairs and keep things orderly, organization skills are important, and to deal with any difficulties one might encounter, problem solving skills are essential.

David Schaffer, author for the national publication *Careers & Colleges*, states early on in his article: "The most important thing you can bring to business and law are good communication skills" (1). Susan Giunda, director of the office of career services at the University of Michigan Law School, states, "You need to be detail oriented, and have good research and analytical skills… Writing skills are also very important, and so are interpersonal skills" (Schaffer 1). Communication and interpersonal skills are very important in the business world, as described in *Business 8th Ed.*: "the ability to deal effectively with other people, both inside and outside the organization," which includes "the ability to relate to people, understand their needs and motives, and show genuine compassion" (Pride 206). Most people don't realize the importance of being able to communicate with not only your own employees, but also with other firms. The *Occupational Outlook Handbook* states that most advising, marketing, promotion, and sales managers spend much of their time communicating with other firms that they have either contracted or have contracted them (1). Most business environments revolve around memos, emails, meetings, evaluations, etc., and each one of these things requires some kind of communication skill.

It is also important to have people skills and interpersonal skills. As Rob Goffee and Gareth Jones describe it in "What Makes a Leader," leaders should show that they are relatable, not just a "role-holder," that they are "like you – imperfect" (2). Being relatable and understanding of your employees can be more inspiring to them, and "builds good teamwork."

Leadership is not something that can easily be defined, but is essential in the business world, as most lower and middle level managers spend much of their time delegating other employees. It takes followers to be a leader according to Goffee and Jones and in "What Makes a Leader," they describe the importance of "authenticity" in gaining followers (1). You have to be yourself to be a leader, but "with more skill." Emulating others or acting out a formula in some "self help manual" or "recipe for success" isn't going to work. Characteristics that are universally sought out in all leaders include: "energy, a strong sense of direction, and clear vision… self-knowledge and authenticity are necessary, but not sufficient conditions for leadership. Individuals must also want to be leaders – and many talented employees are not interested in shouldering that responsibility" (5).

Managers need to be very knowledgeable, and have good analytical and conceptual skills. They need to be able to think outside of the box, as well as have an understanding of the business as a whole and of each area individually. Although lower levels of management need more technical skills involving product knowledge, learned through on-the-job experience, upper level managers also need in-depth product knowledge and understanding of the company at the lower levels in order to develop the company mission (Pride 204).

Nowadays, not only is a college degree essential to a job in the business field, but prior experience, through internship or operating experience, is becoming more and more important.

There are the obvious choices of majors for prospective business students, including Business Administration, Economics, Accounting, Finance, and so on. It is much easier to land a job with a specialized degree in a certain field, but more and more firms are looking for college graduates with non-business majors. "'Depending on their areas of expertise, liberal arts grads do well in business… [they] tend to be good at presentations and writing persuasively… Math majors are recruited for banking… History majors make excellent researchers. Even philosophy majors… have been finding jobs with corporations,'" comments Patrick Lenahan, director of the career center at Roger Williams University (quoted in Shaffer 1). In my opinion, the best thing for business students to consider is a major in a specialized field of business and a minor in liberal arts, such as English or Speech.

Any college education is to be expected for most business positions, the higher the degree the

better. According to David Schaffer in "Business Law Marketing," prospective employees with an MBA or master's might be at a great advantage (2). Most students aren't willing to spend the extra few years, nor the extra money, in school, and instead opt to enter the workforce sooner. Money may be the biggest factor in this decision, since the cost of "tuition and lost salary can add up to as much as $200,000" (2). The number of MBA applicants is continually dropping; Schaffer states the University of Chicago reported a 24% drop in MBA applicants in the 2000-2001 school year (2).

Even if one decides not to earn an MBA or other master's degree, there are still other ways to gain an upper hand in the business job market. For those who wish to enter the work-force right away and not spend the extra years in school, there are still ways for them to advance in the business. Once in the company, employees can further their education and "polish their skills by attending 'corporate academics,' classes offered on site by their companies, or by studying for an MBA online" (Schaffer 2). Experience is also an excellent way to gain an upper hand in the business world. "'College internships and work experience are… important in landing a job'" says Heather Dieter, hospitality manager at Woldorf-Astoria Hotel (3). Most managers get to their position through job experience as operating employees within the company (Pride 204). It is especially advantageous for lower level managers to have experience as operating employees because they will be working alongside the employees performing the same tasks, or training others how to do so (206). A career internship is also a great way to get a head start in the business world. "Internships are a critical part of corporate recruiting," states Nakisha Williams, writer for the *Wall Street Journa*l, in her article "The Jungle" (1). Based on a 2004 survey by the National Association of Colleges and Employers, she reports that 84% of the 360 companies included offer some type of internship and 45% of their full-time staff come from their intern pools (2). Williams also advises that even if internships don't work out, and you don't get the experience you were hoping for, still try and make the best of it. Internships are an excellent way to make important business connections and gain knowledge of the internal workings of a company.

There are many pros and cons to a job in business administration. There is a lot of responsibility in being a leader, but there is also a lot of freedom and opportunity for creativity. The pay is also often a major pro, as are the many opportunities for advancement, but the down-side to this is the long hours, excessive travel, and increase in stress that is most likely to come from each promotion. Management may not be for everyone. Some may not posses the skills or be able to handle the stress and responsibility required by the job. But those who do decide to take charge and lead will find their career very rewarding.

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The Investigation of Competition Between *Eurosta Solidaginis* (Fitch) and *Rhopalomyia Solidaginis* (Loew), Two Gall makers of *Solidago Altissima* (Asteraceae)

by Jessica Gibbs

(Honors Biology 1151)

ABSTRACT

Solidago altissima, or the tall goldenrod, is a very common wildflower species found in Midwestern America. It is a perennial that is host to several gall-making insects. The two flies that are being evaluated in this study for competition for the host goldenrod's resources are *Rhopalomyia solidaginis* and *Eurosta solidaginis*. *E. solidaginis* forms a ball gall when the female inserts an egg into the goldenrod's stem and the resulting larva initiates the spherical growth. Multiple larvae of midge, *R. solidaginis*, form a flower gall composed of a tight cluster of leaves. The gall serves as shelter and food for the one to fourteen larvae. In this study, a negative correlation was found in the distribution of galls of the two flies, indicating that there was no competition between the two species. Fluctuation in the population sizes between the two species appeared attributable to the distribution of their host, the tall goldenrod.

INTRODUCTION

Solidago altissima (Asteraceae), or the tall goldenrod, is common throughout the upper Midwest region along swamps, ditches, and hills (Voss and Eifert 1978). The flower blooms between July and October. The plants are characterized by tall stems topped with a large mass of gold flowers. *S. altissima* host a wide variety of insects which form galls on their stems and leaves (Levine 1995). Galls are formed when insects lay eggs within the stem, flowers, roots, or leaves of the plant and have an adverse affect, typically using the host's resources (Levine 1995). Two common types of galls formed on *S. altissima* in the study site located in northeastern Illinois are the ball gall and the flower gall.

The ball gall formed by the fly *Eurosta solidaginis* along the stem of *S. altissima* (Levine 1995). *E. solidaginis* commonly forms only a single ball gall on the stem of goldenrods, but, occasionally, two or more galls will be found at different heights in dense stands of *S. altissima* (Zurovchak and Shealer 1996). Adult *E. solidaginis* mate after emerging from the ball gall in late May. Females then oviposit into the stem of a goldenrod, inserting a single egg at a time. After a few days, the hatching larva chews through the meristematic substances contained in the goldenrod stem and creates a large swelling, the ball gall. The larva remains in the gall until the following May, pupates and matures to the adult stage within weeks (Horner and Abrahamson 1998). Evidence suggests that *E. solidaginis* populations suffer from the effects of intraspecific larval competition in stems supporting multiple galls (Hess et al. 1996).

R. solidaginis creates a flower gall that appears as a green flower containing many leaflets on the apical region of goldenrods. A female *R. solidaginis* will lay multiple egg clusters on the terminal buds of *S. altissima*. When the larvae hatch, they crawl between the bud scales which prompt the goldenrod to form multi-chambered galls around each larva. Once maturing, the adults mate for a single day, lay eggs, and die. This complete life cycle is between 60 and 70 days (Briggs and Latto 2001).

Both *R. solidaginis* and *E. solidaginis* live off a common host. Because of this, competition

between the species or within species is a possibility. The objective of this experiment is to determine if there is competition between *R. solidaginis* and *E. solidaginis*, and, if so, to determine if one is dominant over the other.

METHODS

The study site borders a marsh on the southwest side of the East Prairie on the main campus of College of DuPage, Illinois. The patch of tall goldenrod under study was 8m x 100m in dimension and is bordered by a stand of cattails (*Typha latifolia* L.) to the west of the patch and 8 ha of reconstructed tallgrass prairie to the east. Major grasses in the tallgrass prairie are big bluestem (*Andropogon gerardii* Vitman), Indian grass (*Sorghastrum nutans* [L.] Nash), and prairie dropseed (*Sporobolous heterolepis* Gray). Sixty-eight randomly selected $1m^2$ plots were analyzed for counts of tall goldenrod, ball galls, and flower galls.

Patterns of dispersion for goldenrod, the flower gall, and ball gall were determined from the variance to mean ratio of counts. A ratio greater than 1 indicates clumping, less than 1, uniform dispersion, and equal to 1, a random dispersion. Spearman correlation was used to test for relationships between counts in paired comparisons. Statistical significance was determined where $P \leq 0.05$.

RESULTS

Counts and variance (s^2) to mean ratios for the tall goldenrod, flower gall, and ball gall are summarized in Table 1. Patterns of dispersion indicated clumping for each organism. Counts of the flower gall and ball gall were significantly correlated to counts of tall goldenrod (Spearman R = 0.69 and 0.37, respectively. All N = 66.). No correlation was found between the dispersions of the flower gall and ball gall (Spearman R = 0.21; N = 66).

DISCUSSION

There was no negative correlation found between the distributions of *R. solidaginis* and *E. solidaginis*, indicating an absence of detectable competition between the gall makers. Flower galls were far more abundant than ball galls where both distributions were linked to the abundance of *S. altissima*. One reason for the absence of competition is that interspecific competition is unlikely in gall forming species (Price 1997). The reason for this is that the organisms have such a short time to find a host plant and reproduce that they do not have time to actively compete with other species. With no competition, *S. altissima* is a very good host that can be easily taken advantage of by gall makers.

Some studies have found that clustered populations, where the insects emerge at the same time, are beneficial to the survival of the gall-makers species (Gillott 1995). Synchronized eclosion increases the chances of finding a mate, food, and oviposition sites and helps an insect escape by predator satiation. Adults of both *R. solidaginis* and *E. solidaginis* emerge together during spring.

Members of *E. solidaginis* have one generation per year, mate and oviposit over 20 days, and usually insert only one egg per *S. altissima* (Horner and Abrahamson 1998). Contrarily, *R. solidaginis* has four generations a year, mate and oviposit over one day, and insert multiple eggs per plant tip. Both gall makers are fairly weak flyers, which limits dispersal, so finding these species in this study to be in a clumped pattern is expected. Limits in dispersal can offer a mechanism by which competing species can co-exist on a single limited resources (Briggs and Latto 2000).

Very little documented research of the ecology of *R. solidaginis* is available. Because of this neglect, data are unavailable that indicate if the species competes with other species. More research

should be conducted on *R. solidaginis* and its requisites for survival.

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Table 1. Count summaries ($x \pm SD$; all N = 66) and variance (s^2) to mean ratios for tall goldenrod, flower galls, and ball galls

Organism	$\overline{x} \pm$ SD count	$s^2/\overline{x}$
Tall goldenrod	25.9 ± 18.7	13.5
Flower gall	3.4 ± 4.5	6.0
Ball gall	0.3 ± 0.7	1.6

A Chemistry Highlight of 2006

by Victoria Graham

(Honors Chemisty 1552)

This paper discusses the March 17, 2006 article in *Science* magazine titled "Probing Gene Expression in Live Cells, One Protein Molecule at a Time." The article was written by Ji Yu, Jie Ziao, Xiaojia Ren, Kaiqui Lao, and X. Sunney Xie in the Department of Chemistry and Chemical Biology at Harvard University. Their methods, described in this paper, span several fields of study and represent many advances over several decades. These advances enabled stunning recordings of live cellular protein creation. Areas of immediate application derive from the demonstrated genetic transcriptional control and cross verification of research techniques. The key outcome of their research, however, was evident upon analysis of the results: protein synthesis is a random process justifying the use of probability distributions for mathematical characterization. Ultimately, computer simulation models can be developed to more accurately reflect quantitative and time domain factors.

Briefly, their research involved developing a strain of E. Coli with a single copy of a carefully engineered gene inserted into its chromosome to produce a highly repressed fluorescing version of the transmembrane serine receptor (Tsr) chemotaxis protein. Under the engineered high repression of this specific gene, transcription to messenger RNA fit a Poisson distribution occurring approximately once every 46 minutes or 1.2 times per cell cycle. The subsequent burst of ribosomal protein creation proceeded to completion – the protein translation, folding, membrane positioning and fluorophore maturation sequence – and was monitored as fluorescing events characterized by a geometric distribution (a single geometric decay) averaging 4.2 ± 0.5 molecules/burst. It is important to note that there were many more unmodified versions of the Tsr gene present on the chromosome; this one highly repressed gene had little impact on the overall function of the cell. The *in vivo* data collection was performed over several cell cycles using the MetaMorph Imaging Control System for both epi-fluorescent and differential interference contrast (DIC) imaging. The results were compared to statistical analysis of the same protein using *in vitro* techniques. The data was not only consistent, but was also verified at the cellular level to be stochastic.

Clearly, a team approach was required to synthesize the methods and tools for this work. For the purposes of this paper, several technical fields were explored with references cited. Considerable previous research on E. Coli bacteria provided the groundwork for this project. Cellular biology research was strongly represented by the transmembrane chemotaxis receptor selected as the protein under study and its DNA gene site lac repressor control mechanism. Key components of the research depended on molecular biology methods: RT-PCR and Western Blot Assay for protein analysis. Work done in biochemistry on fluorescing molecules for event tagging will be mentioned while the field of biophysics provided the tools for measurement: epi-fluorescent microscopy and differential interference contrast (DIC) microscopy. Computer control automated the coordination of the equipment. Finally, biostatistics was at the very core of what the research accomplished: the verification of basic protein construction as a stochastic process confirming previous molecular biology research.

Von Hippel's paper states, "The lac repressor of E. Coli and its interactions … have long been the central model system for understanding transcriptional control." Work on the control of gene expression began in 1961 by Jacob, Monod, and co-workers using the E. Coli lac operon. By 1967, Gilbert and Muller-Hill identified a DNA site near the protein promoter site where the gene

repressor molecule binds to prevent protein expression. It was fifty years later, in 2004, when Kalodimos finally filled in the last details of the molecular mechanisms involved in protein transcription regulation.

Both Western Blot Assay and Polymerase Chain Reaction [PCR] are methods routinely used in molecular biology. The Western Blot method was first described in the paper "Electrophoretic transfer of proteins from polyacrylamide gels to nitrocellulose sheets: procedure and some applications" by Towbin et al.in1979. The procedure requires proteins to be extracted from cells and denatured for dimensional and quantitative analysis. Gels and electric fields are used to separate the proteins while antibody identification pinpoints the specific protein of interest. Polymerase chain reaction was developed in 1983 by Kary Mullis as a means of copying large quantities of DNA *in vitro*. Kary is quoted as saying, "[It] lets you pick the piece of DNA you're interested in and have as much of it as you want." The DNA double helix is heated in order to separate the two strands creating templates for making two new strands. Short DNA pieces called "primers" are attached to the end of each template. The DNA polymerase enzyme then starts at the primer and builds a mirror-image copy of each DNA strand. New cycles of the reaction exponentially amplify DNA up to 40 kilobases in length and up to 1 million times. There are many variations on this technique including Reverse Transcription PCR, which copies RNA segments. Both Western Blot Assay and PCR are fast, highly sensitive and versatile methods for studying proteins *in vitro*.

Fluorescence is another technique used for some time but with ever growing applications. Pennisis offers a historical perspective of this approach to viewing processes within live cells. In 1978, D. Lansing Taylor of Carnegie Mellon used fluorescent dyes to track intracellular actin movement. By the early 1990s, Roger Y. Tsien at the Univ. of California, San Diego developed fluorescing molecules that diffused through cellular membranes to track calcium activity *in vivo*. Pennisis says it was no longer necessary "to grind up the cell" to measure concentrations of a chemical. By the mid-90s, high volume fluorescing biosensors for more complex cellular messengers and more complex processes was at the forefront in the merge of molecular biology, cellular biology and protein engineering. Taylor explained the connection, "The theory is that if you can map these changes in time and space as the cell functions, then you can define the mechanism of the cell's processes."

The tools for observing the live cellular processes have been in place for some time. Georges Nomarsky began work on Differential Interference Contrast Imaging [DIC] in the 1960s coupling a modified Wollaston prism with standard phase contrast microscopy. Although it's an expensive method, it is still frequently used with fluorescence microscopy for viewing living cellular structures. This minimally invasive method is very effective in providing highly detailed three-dimensional relief images of thick, transparent structures. Polarized light is split and then passed through the specimen before remerging on the other side. Any difference in the refractive index in the specimen is evidenced as interference causing a change in the amplitude of light. Edges and lines are emphasized while areas with homogeneous refractive indexes simply appear gray. Fluorescent microscopy, first demonstrated by Reichert and Heimstadt in 1911, has also had a long history. The dichroic mirror invented by Bromberg in 1953 brought epi-fluorescent microscopy: brighter images and higher resolution at lower cost. Still, fluorescence required high intensity illumination posing a problem for living cells. Over time, continuous light radiation photobleaches the fluorescing molecule and eventually destroys the cell. When Ploem invented the epi-illumination filter cube in 1970, fluorescent images could then be combined with images obtained with transmitted light. Continuous images could be obtained with DIC imaging while epi-fluorescent microscopy periodically looked for specific events followed by a dwell or rest interval. Computer control of the processes since 2004 brought further advances detailed in the article by Rabut and Ellenberg. Automated focusing adjustments can correct for mechanical instabilities, focus drift, and temperature fluctuations over long time by tracking to selected points of integrated light intensity. Imaging can

be triggered by short, high intensity illumination intervals defined and repetitively activated through a configuration file. These capabilities are realized as the ability to monitor slow or rare processes over many hours and days or even over an entire cell cycle.

Finally, after nearly a century, the pieces were in place to merge cellular and molecular biology. The researchers compare the information on protein synthesis available through established molecular biology techniques with the data obtained by the imaging of that same protein creation during normal cellular function over several reproductive cycles. It is shown that protein synthesis is a stochastic process that can, indeed, be successfully modeled by *in vitro* methods. Statistical methods have long been used to model biological systems providing probabilistic outcomes, typically a better match for living organisms than deterministic methods. Correspondingly, the field of molecular biology has relied heavily on statistics to draw conclusions about protein research without having strict confirmation that the underlying process of protein transcription and translation were, in fact, random and independent processes. This research clears that possible stumbling block. The door has been opened to further verification of protein synthesis processes and manipulation of gene expression in living systems. According to Coates, "Molecular and cellular biology are no longer discrete subject areas but vital tools and an integrated part of …biological research."

But maybe even more significantly, protein synthesis models are being refined. Mathematical modeling of natural phenomena enhances our ability to interpret experimental data and offers an avenue to predict the outcome of subsequent experiments. Performing a quick web search of protein modeling, it is evident that computer simulation of protein construction is an active field. Based on this research, time simulation can now be added to structural simulation. The implications and applications are huge. The Institute for Mathematics and Its Applications discusses the importance of "…mathematical, statistical and computational methods … on the prediction and control of spatiotemporal molecular and cellular behavior." We simply can't obtain information out in the field or at the lab bench as quickly as it can be computed. The need to reduce the time and lower the risk of gathering knowledge drives computer simulation. For example, pharmaceutical trials can be shortened while at the same time minimizing tests on animals and humans. Proteins are the building blocks for all living things. Good models accurately predict what happens, how it happens, and how long it takes. There's no limit to the number of ways those questions can be asked.

In summary, this research reflects a long list of advancements by many people over a long time. To single out this research as more significant than others belies the effort made previously and still to be made. I would like to end my assessment of this research article with a quote I came across while preparing this paper. I think it must come from the heart of all researchers. Tsien said, "Our ultimate motivation is [to understand] the biology... the aggregate contribution is greater than what we ourselves could ever do."

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Gender Roles within American Marriage: Are They Really Changing?

by Lucy A. Hawke

(Adult Fast Track Sociology 2220 & English 1102)

My mother was an elementary school teacher and my father a self-employed businessman. Within marriage, my parents modeled contemporary gender roles. As marriage partners who both worked careers, they hired a day care provider for my sister and me. While in middle school, I learned that society defined marriage gender roles as one where the husband worked outside the home and, two, where the mother stayed in the home, caring for the household duties and children. My experiences shaped my views and allowed me to see and understand marriage gender roles in a different light while understanding there is not only one type of marriage in American Society. The influence of feminist thinking within American Society has resulted in both positive and negative impacts that affect people's attitudes toward traditional gender roles within the marriage.

Traditional Gender Roles

Historically, marriage in American society has had clearly defined gender roles. These traditional roles arrived with the immigrants who settled the New World. Along with these gender roles, the European settlers brought the farm economy that perpetuated these roles. The husband has traditionally held the role of the breadwinner; the wife lived the role of caregiver. In a book by Elaine Leeder, *The Family in Global Perspective: A Gendered Journey,* she wrote that recorded history reflects the phases of the family through the economy. Three main phases of American economy, how family lived and made money to support the family, have influenced the gender roles of family.

Economic Influences upon Marriage Gender Roles

As America settled, a family rural-based economy developed family units of a husband and a wife supported by their own farming efforts. The American economy was such that even the cities supported farm life. This life style had the stronger men working in the fields and the physically less strong women working in the home caring for the home and the children. The husband and the wife would often have several children who would then help work on the farm to support the family, acting as a team working together toward the common goal. The husband would occasionally go to town to gather the supplies needed in production on the farm, plow and plant the fields, take care of the animals in the barn, and harvest the crops. In the cities, the male and female roles in the family reflected the gender roles of the farms due to the co-dependent relationship of the farm and city economies (Leeder, 2004, p. 72-73). In the family rural-based economy, family was focused on survival; where the husband and wife worked together as a team.

As our economy changed to a family-wage economy so did the gender roles within the family. The roles of father and mother were more segregated within the home. Men traveled and worked outside of the home and women were restricted to the home to provide childcare and attend to household duties. With goods for the home produced outside of the family, the family became primarily a place that provided emotional support and refuge for its members (Leeder, 2004, p. 73-75).

The rise of the family-consumer economy brought even more segregation within the marriage. The husband's role in marriage was to go out into the world: to work as breadwinner, to be the achiever, to go to war, and to risk pain and death. The wife devoted the majority of her time to caring for the home and for the children. The wife was the care provider who made the clothes, taught the children, nursed the family, and biologically produced the children (Leeder, 2004, p. 75). William H. Lockhart support this viewpoint in his study completed in 2002 when he wrote "In most current works from this perspective, this authoritarian perspective is balanced by a strong stress on loving and serving one's family. The ideal society would be full of strong traditional intact families with the fathers being full-time breadwinners, the wives maintaining order in the households, and the children happily submissive" (Lockhart, 2002, p. 78). The excessive restrictions of gender roles were defined by the economic and political society of the day. Early changes in the American economy strengthened the traditional gender roles in marriage.

The Birth of Feminism

Around the middle of the 19th century, the changing attitudes toward slavery also saw changing attitudes to women's rights. A young woman, Elizabeth Cady Staton, was working with her husband to support the abolitionist movement in the United States. While on their honeymoon, Elizabeth and her husband had traveled to London to participate in the World Anti-Slavery Convention. This conference was hosted by Englishman, Joseph Sturge, an abolitionist who invited others committed to freeing the world's slaves to attend. While at the conference, the American women delegates were not allowed to speak to the general audience because they were women. Among the delegates was Lucretia Mott who became a friend of Elizabeth Cady Stanton. While conversing with each other, the kernel of the idea of freedom and equality for women was born. At the convention, Elizabeth's own experience with her societal inequality with men was highlighted.

A few years after Elizabeth's return from London, she was instrumental in helping host a conference in Seneca Falls, NY. This conference in upstate New York was called to address the issue of equality for all people including both slaves and women. According to most historians, the birth of the American Women's Suffrage Movement was this conference in 1848. The founding members of this movement took the name "Suffrage" because the view they held was that women were suffering under the dominance of men in their lives. This movement focused on writing legislation to support and allow women to vote in political elections and hold public office, helping women receive education and work in a chosen career outside of the home, and having women treated fairly and with respect within and without the home. In 1920, the 19th amendment to the Constitution of the United States was ratified which granted women the right to vote (Treckel, P., 1995).

Influence of Feminism upon Society

The American Women's Suffrage Movement focused on the abstract philosophy of equal treatment for women and the legal measures to achieve this goal. From this beginning the Movement evolved over time into the current day Feminist Movement from which developed Feminist theory. Feminist theory is a well defined set of terms, suppositions, and philosophies that provide women more gender equality in family and society in economic, social, cultural, and educational fields.

As a result of the Suffrage Movement, gains in equality for women were made in the 1920s and 1930s. During World War II, women's roles were drastically changed due to the need to support the economy of the war effort. When many men went to war creating a shortage of labor in the factories, these jobs were filled by the women. Responding to the nation's demand for labor, women's labor strengthened our nation and indelibly changed their role in society. When the war

was over, both men and women were expected to return to their traditional pre-war roles in society. This expectation was reflected by television shows like "Leave It to Beaver" and "Father Knows Best" in the 1950s. Women were not satisfied returning to their roles as dominated by traditional thinking.

Rise of Feminist Theory

In the 1960s and 1970s, there was a social rebellion against the constraints of tradition and against the traditional images of gender roles. Since the 1970s, the feminist movement has grown, and now there are many different perspectives on feminism, just as there are different denominations of religions. For instance, one could ask a person who practices Judaism if he or she is Orthodox, Conservative, or Reformed. Likewise, feminism today has taken on a variety of different aspects. One could be a Liberal, Radical, Marxist, Cultural, and/or Multicultural feminist. Over time world political movements and events have influenced feminist thoughts and definitions. In the book written by James M. White and David M. Klein entitled *Family Theories: Understanding Families* White and Klein included definitions of some of the variations of feminist theory.

Liberal feminism is focused upon the goal of "Achieving gender equality. Barriers to gender equality are viewed as any law, institution, or person that discriminates based on gender. Thus, most of the efforts of liberal feminism have been directed at equality of opportunity and the removal of barriers that would work against such equality" (White, Klein, 2002, p. 185). For example, within Liberal Feminism, the roles in a marriage would have both the husband and wife sharing household tasks and caring for children while both also managed their careers.

Radical Marxist Feminism, as defined by Shulamith Firestone (1970) (cited in White, Klein, 2002), "is the thought that biologically men and women were created different and are not equally privileged" (White, Klein, 2002, p. 187). This results in a social class based on sex that "underlies other social divisions by economic class or race [resulting in a] male patriarchy as well as female socialization in the family" (White, Klein, 2002, p.187). "The outcome of this theory has encouraged the social partitioning of labor so as to justify not only social inequality by inequality of opportunity" (White, Klein, 2002, 186-187).

Cultural Feminism, as defined by Linda Alcoff (1995), "is the ideology of a female nature of female essence reappropriated by feminists themselves in an effort to revalidate undervalued female attributes. For cultural feminists, the enemy is not merely a social system or economic institution or a set of backward beliefs but masculinity itself and in some cases male biology" (White, Klein, 2002, p. 188).

Multicultural Feminism "raises issues such as the exploitation of immigrant women from underdeveloped countries who labor as nannies and caregivers for dual career families in North America" (White, Klein, 2002, p. 189). Other issues raised include the diversity of family types and structures, the relinquishment of personal freedoms and cultural and religious practices (White, Klein, 2002, p. 189). These issues challenge the "serious issue of feminist ideology versus respect and tolerance for religious and cultural diversity" (White, Klein, 2002, p. 189).

A Study on Feminist Attitudes

In a study completed by Catherine I. Bolzendahl and Daniel J. Meyers, they found the gender equality attitudes in male and female respondents have been changing in the last 30 years. Conclusions were based upon two approaches in the data they studied, primarily from the General Social Survey (GSS), 1972 – 1998. "The GSS is a nationally representative survey of noninstitutionalized [*sic.*] adults in the U.S. using a cross-sectional design" (Bolzendahl & Meyers, 2004, p. 769). The two approaches studied were interest-based and exposure-based. Through these

two approaches, Bolzendahl and Meyers were able to determine that there are several predictors of feminist attitude. These predictors are employment, income, family structure, age, and education. Employment included whether or not a married woman's or a married man's spouse worked outside of the home, how the proportion of income combined with hours worked, and if the status of the spouse's work influenced respondent's attitudes. Also included were the family structure and how the respondent's background and socialization influenced his or her feminist beliefs. Considered also were the respondent's ages, his or her complete level of education, his or her mother's completed education level, and how these factors influenced his or her beliefs. They also looked at variables of race, location, region and urban environment, religion and religious participation, and political identification for the respondent's beliefs.

In almost all of the areas Bolzendahl & Meyers concluded, "a smaller proportion of income earned by men only predicated feminism in the family responsibilities domain. [Bolzendahl & Meyers] interpreted this finding to mean that men with higher relative income [than the woman's] expected women to take more responsibility for house-hold management" (781). The findings of this study tied attitudes of the respondents directly to how much money each of the partners made and brought into the marriage economy.

Positive and Negative Effects of Feminism

Feminism has influenced how people define gender roles within a marriage. A husband's role within a marriage has expanded making it possible for a man to care for his children while they are young. Today, a husband can have the opportunity to get to know and love for his children; before the feminist movement, that opportunity would have been rare, if even possible. Feminism influenced the husband's role within the family; for it is now acceptable to be an. "At-Home Dad."

Likewise, it is now acceptable for the wife of the family to work outside the home in a career. The challenge that arises for both husband and the wife in his or her family role is to balance the demands of family and career. Feminist theory has given the family units options for distribution of work within marriage that were unavailable in the past. This flexibility allows freedom for the husband and wife partners in economic and marriage growth. It also allows husbands and wives to make the best decisions for their family today and does not confine their options to traditional, yet outmoded roles.

Overall, the influence of feminism upon marriage and family roles has had both positive and negative effects. The negative effects have been that some argue that full equality will never be achieved due to the inherent differences between men and women. There will always be people who fight against change and want to keep things the way they have always been. Positive effects have been that women are being treated with more equality in society and business. However, there is still a long way to go. Women have the opportunity to influence local and national politics and policy by exercising their right to vote. This affects not only women, but their children and families as well. Women can: hold public office, pursue their education, pursue their careers, and overall provide opportunities for more personal fulfillment making a positive difference in the lives of others. Men are not treating women as property and can celebrate their contributions to society.

The effects of feminism are varied; sometimes the influence of feminism upon gender roles within a marriage works and sometimes it does not. Some people can adapt to the new thought patterns and help give new meaning to the roles of the husband and wife and how these roles work in a marriage. Others are not able to or do not want to change with the times. However, the changes that feminism has brought to our society in the United States have been positive.

In the past, clear gender roles for husband and wife had been understood within the context of the marriage. Today there are fewer clearly defined models for contemporary marriage gender roles and how these roles ought to be lived out. It must be admitted that in some cases, a lack of

clear gender roles weakens the marriage. However, when a husband and a wife have the freedom to bring to a marriage his or her whole self, and not just live a traditional gender role, the American marriage has been strengthened by feminist theory. As Elizabeth Cady Stanton asserted over 100 year ago, "There is one kind of marriage that has not been tried and that is a contract made by equal parties to lead an equal life, with equal restraints and privileges on either side. Thus far we have had man marriage and nothing more" (Treckel, p. 1995). Change is not easy, but change is happening. My hope is that through education, more people will see the benefits offered to contemporary marriage by these changes.

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Henry James' *Daisy Miller*: Film Adaptation

by Matt Horan

(English 2224)

Rationale

The subjectivity of reality is the over-arching theme in Henry James' *Daisy Miller*. Through the use of rich character development, James weaves a story in which each character holds very definite opinions regarding proper social conduct. These opinions, James shows us, are largely determined by each character's own position in the European or American social strata. James further complicates his character's perspectives by including American ex-patriots; this community has internalized both American and European values, much to its own confusion. The resulting novella is essentially a study of the human psyche and human behavior. My film will be driven by two themes that emerge from James' study. A description of both themes follows:

Societal Expectations

In depicting the elite social circles of American ex-patriots, James illustrates a sort of caste system in which people must conform to rigid "types." Upon meeting Daisy, Frederick Winterbourne expects her demeanor to be shy and formal. Daisy, however, defies his expectations: "[Winterbourne] was inclined to think that Miss Daisy Miller was a flirt – a pretty American flirt. He had never, as yet, had any relations with young ladies of this category" (James 10). At this point, Winterbourne is not yet judgmental. He does not indict Daisy for her loose behavior - speaking freely and not playing coy. Rather, Winterbourne is genuinely baffled by Daisy's atypical behavior. He does know a few European women, "persons older than Miss Daisy Miller...who were great coquettes – dangerous, terrible women" (10). Winterbourne rejects placing Daisy in this category because she does not have the insidious guile of a great coquette. She is too unsophisticated; "she was only a pretty American flirt" (10). After reaching this conclusion, "Winterbourne was almost grateful for having found the formula that [applies] to Miss Daisy Miller" (10). He is now confident in how to proceed in his future interactions with Daisy.

James' treatment of Winterbourne's initial meeting with Daisy is brilliant because it works on two levels. First, he provides insight into the way that upper crust social circles work. People, women especially, are categorized. They are then expected to act in accordance with the rules of their category. This allows for a certain moral leeway, provided that a person acts within the boundaries of his/her category. For example, wily European women may be coquettes. Certainly, these women are dangerous and can ruin a man's reputation. Yet they remain an accepted category in social circles. Winterbourne, in fact, is currently engaged in a discrete relationship with a Swiss coquette. It is plain, then, that he accepts the existence of coquettes and is well aware of how to carry out a discrete relationship with one. Daisy does not baffle Winterbourne because she acts coquettish. She baffles Winterbourne because she does not meet criteria to be a coquette.

In my film, I will show how James goes beyond revealing how social categories operate. The power and depth of *Daisy Miller* derives from the fact that everyone categorizes new acquaintances to some degree. At first thought, it is easy to indict Winterbourne for laboring on his definition of Daisy. The film viewer will wonder why Winterbourne is so thrown by Daisy's confident forthrightness. At the same time, I will convey how categorization is a natural, and maybe even necessary, process. In modern terms this process might be called stereotyping, though this term has a

stigma. It is natural to expect certain behaviors of people. For example, one might forgive a young child for making a rude remark due to his/her underdeveloped internal filter. An adult with a more developed sense of social convention would not be forgiven for the same remark. I want my film viewers to question the utility and fairness of categorizing in *Daisy Miller*.

Daisy's Character – Insipid Chatterbox or Trailblazer?

During my first reading of *Daisy Miller*, I quickly grew disgusted with Daisy. James skewers Daisy with delicate prose: "It might have been said of this unknown young lady, who had come and sat down beside him upon a bench, that she chattered" (8). Daisy's penchant for chattering is not counterbalanced by a stunning personality. She feels perfectly at home in Europe since "ever so many of her intimate friends had been there ever so many times" (9). Furthermore, "she had had ever so many dresses and things from Paris. Whenever she put on a Paris dress she felt as if she were in Europe" (James 9). James uses deliberate language to guide the reader's impression of Daisy. By repeating the phrase "ever so many," the reader hears a lyrical and bratty description of a rich girl. A rich girl who has not actually *been* to Europe but feels she understands the continent. Daisy is a young woman possessing an abundance of form and a paucity of substance. Furthermore, she's oblivious to her own ignorance. James drives his point home by declaring that Daisy feels like she's been to Paris simply from wearing a piece of fabric that was stitched together in that city.

I softened my initially harsh indictment of Daisy after a classmate's passionate defense. James does imbue her with positive qualities. For one, she is self-confident and blunt. Shortly after meeting Daisy, Winterbourne learns "that with Daisy Miller there was no great need of walking on tiptoe" (16). She says what is on her mind without putting on airs, speaking freely about her brother Randolph's difficult temperament. Displaying keen insight, Daisy reads Winterbourne's evasive replies to her desire to meet Mrs. Costello: "She doesn't want to know me!...Why don't you say so? You needn't be afraid. I'm not afraid!" (17). Winterbourne is taken aback by Daisy's forwardness. Mrs. Costello and Mrs. Walker hold similarly severe opinions of Daisy. Yet Mrs. Walker and Mrs. Costello's opinions are bound by their perspectives. They base their opinions of Daisy upon the aforementioned social expectations of elite ex-patriot social circles. An American with a different perspective might applaud Daisy's strong will. Though James skewers her, Mark Twain might compliment Daisy for embodying the American spirit.

Ultimately, a defense of Daisy does not hold up. She makes a final thrust at convention by passing an evening in the Coliseum, a "nest of malaria," with Mr. Giovanelli (55). Daisy is clearly aware of the potentially fatal effects of her defiance, saying "I never was sick, and I don't mean to be!" (55). She acts like the petulant child who deliberately takes off his knit hat to spite his mother. Mrs. Costello, despite her elitist attitude, delivers the most accurate description of Daisy. In response to Winterbourne's defense, Mrs. Costello opines "of course she's pretty. But she is very common" (13).

Cast

I have chosen the following actors and actresses because they will best convey each character's personality.

- Annie P. Miller (Miss Daisy Miller) - Heather Graham

Heather Graham has classic American features. (She has already portrayed this role in *Austin Powers: The Spy Who Shagged Me*). She is certainly pretty, but not overwhelmingly beautiful. She does *not* carry herself with an over-abundance of elegance and grace. Also, I find that Heather Graham wears a perpetually vacant expression. Her high-pitched voice and bubbly demeanor suite her well to portray Daisy, who's mouth is in perpetual motion. While Daisy is often mildly irritating, she is not entirely unsympathetic. I want my viewers to admire her individualism but eventually

conclude that it is misplaced.

- Frederick Winterbourne - Jake Gyllenhaal

Jake Gyllenhaal's demeanor is a fine mixture of boyish charm and sophistication. Winterbourne is a relatively young man at 27. He maintains a relationship with a Swiss Coquette. James uses this relationship to place Winterbourne at the threshold of entering respectable society as an adult. During the late 19th century, it was common practice for men in Winterbourne's position to maintain a relationship with a coquette. In a sense, it was thought that these relationships season the young man. Generally, the story is told from the Coquette's point of view, as in Flaubert's *Madame Bovary*, Tolstoy's *Anna Karenina*, and Zola's *Nana*.

- Eugenio – Alan Rickman

I have chosen Alan Rickman to portray Eugenio for his rich voice and severity of manner. Eugenio is staid, if not a little condescending. This character is rich in irony. As a native European, he is thoroughly indoctrinated to abide by the social conventions of elite circles. He balks at his role as Randolph's caretaker. Social conventions dictate that a nanny be hired for this purpose. Eugenio's role is to escort Daisy and Mrs. Miller about, solemnly catering to their every whimsy. He seems to resent being taken into the Miller's confidences, often insisting on a more formal relationship. The courier looks down on his masters for not looking down upon him.

I will also employ Eugenio as a narrator in order to preserve the structure of James' narrative frame; James provides many useful descriptions in the narrative frame. Eugenio fits the role of narrator because, as courier, he is on the periphery of all the action that takes place. He is intimately acquainted with the Millers and the nuances of high society.

- Mr. Giovanelli – Freddy Rodríguez

Mr. Giovanelli is handsome and relentlessly conniving. His perpetual grin and indomitable good humor belie his "far-stretching intentions" (36). Freddy Rodríguez will play Mr. Giovanelli because he fits the physical description. Though of Puerto Rican descent, the 5'6" Rodríguez could easily pass for a darkly handsome Italian.

- Mrs. Walker – Joan Allen

Representing the generally held opinions of socialite women in the American ex-patriot circle, Mrs. Walker is "a very accomplished woman" (29). Joan Allen will portray her with a nearly regal air. Allen's slender figure, tall neck, and fine features are ideal for this role. Mrs. Walker is the sort of woman who pronounces every syllable of every word deliberately. She is keenly aware of her position as social arbitrator.

Key Scenes

This film will be shot conventionally with very few special effects. As *Daisy Miller* is a character study, cinematography will be designed to emphasize the actor's emotions and reactions to each other. I have deliberately preserved the time period and setting as these two elements are critical to an understanding of James' work. This is not a "period piece," per se; the themes that James develops are certainly still relevant. However, I find James' treatment of the interaction between Americans, ex-patriots, and Europeans to be particularly engaging. The novella is set during a fascinating time in world history when the United States – and Americans by extension – was emerging as an international power capable of mixing with and challenging the centuries-old European traditions.

- Opening Scene in Winterbourne's Club

The initial scene establishes Winterbourne as a fashionable man of his time. While Daisy is the title character, Winterbourne drives the story. He is central to the theme of compartmentalization and we see Daisy's behavior, most often, filtered through his consciousness. Therefore, it is essential to understand the perspective from which we see the action.

The film opens in Winterbourne's club in Geneva, Switzerland. The room is bathed in a subdued, amber light, which picks up a dense layer of cigar smoke that hangs at eye level. The camera navigates the club but maintains a wide angle to avoid a first-person perspective. This movement gives an overall impression of the club's atmosphere without lingering on any individuals. Men puff intensely at cigars and frequently slap each other on the back. There is an overall mood of joviality.

After roughly thirty seconds, the camera focuses on Winterbourne. He wears a formal dress coat with a high, starched collar. As the camera focuses on Winterbourne, Eugenio's narration begins:

> He was some seven-and-twenty years of age...Winterbourne had an old attachment for the little metropolis of Calvinism; he had been put to school there as a boy, and he had afterwards gone to college there – circumstances which had led to his forming a great many youthful friendships. Many of these he had kept, and they were a source of great satisfaction to him. (2)

As the narration continues, the camera fades out, then fades into a new setting. We are in a sumptuously decorated apartment. The camera's angle is low; it looks over the side contours of a middle-aged woman, lying on a divan with her elbow propped on a pillow and attired in a seductive dressing gown. Eugenio continues:

> When his friends spoke of him, they usually said that he was 'studying'; when his enemies spoke of him, they said – but, after all, he had no enemies; he was an extremely amiable fellow, and universally liked. What I should say is, simply, that when certain persons spoke of him they affirmed that the reason of his spending so much time at Geneva was that he was extremely devoted to a lady who lived there – a foreign lady – a person older than himself. (2)

As Eugenio completes the final line, Winterbourne enters the apartment wearing a confident half-smirk, half-smile. He holds two glasses of champagne.

- At the Pinicio with Mr. Giovanelli

This scene focuses on Daisy and Mr. Giovanelli and develops the film's two main themes. It establishes the societal expectation, through Mrs. Walker's entreaties, that an eligible young lady such as Daisy not walk alone in the park with a young man. This scene also reveals Daisy's character. Daisy attempts to act boldly. Initially insisting on walking to the Pinicio alone, she consents to allow Winterbourne to accompany her to her rendezvous with Mr. Winterbourne in order to demonstrate her dominance. James says that Daisy "[presents] herself as an inscrutable combination of audacity and innocence;" I want the viewer to lean more heavily towards an audacious interpretation, mocking Daisy's innocence, feigned or genuine (37).

The scene opens in the Pinicio gardens, in full bloom. The camera pans in a sweeping circle, taking in well-appointed carriages winding their way slowly around the gardens. The camera briefly focuses on Mr.Giovanelli who leans against a tree with one leg crossed over the other. He absently twirls his thick mustache, affecting a pose of reverie. Daisy and Winterbourne enter the park walking arm-in-arm. Winterbourne is stiff and uncomfortable; his glance shifts continually. As the camera locks in on the couple, we hear Daisy's chattering voice before we understand what she says.

As the couple draws near, Mr. Giovanelli closes the distance between them "with obsequious rapidity" (36). This action reveals that he is less laid back than he conveys. Daisy performs the introductions – Mr. Giovanelli is comically gracious – and the three begin to stroll through the park. They are apparently oblivious to the spectacle they cause. Mr. Giovanelli launches into a number of stories, making witty remarks which Daisy praises enthusiastically. After a two minute montage that fades in and out of these remarks, the scene closes as Daisy, Mr. Giovanelli, and Winterbourne walk past Mrs. Walker's carriage. As they pass beyond the window of her carriage, the camera quits

following the group and closes in on Mrs. Walker; she regards the group severely from beneath an ornate hat.

- Daisy at the Coliseum with Mr. Giovanelli

This scene will show that Daisy believes that her actions – defying convention by allowing Mr. Giovanelli to become familiar - are righteous. Ultimately, the viewer will conclude that Daisy is, as Mrs. Costello observes, "very common" (13). It may be argued that Daisy's actions assert a woman's right to live as she pleases. It is clear that her indictments have been served by people with subjective viewpoints. Nevertheless, the viewer will determine that while Daisy might be correct in decrying the categorization of women, her attempts to break up these categories are misguided. Also, from a cinematographic perspective, I will preserve the strong imagery that James uses in *Daisy Miller*.

The scene opens with Daisy sitting at the base of a cross in the Coliseum. She wriggles with delight at a witty comment that Mr. Giovanelli has apparently made. The scene is bathed in clear moonlight, but many dark, irregular shadows dot the set. The camera shoots a wide angle to show Winterbourne's approach. Daisy comments: "Well, he looks at us as one of the old lions or tigers may have looked at the Christian martyrs" (54). Winterbourne continues to approach. When he sees Daisy and Mr. Giovanelli, his posture, which had been slack, stiffens and he quickens his pace. Winterbourne points an accusatory finger at the couple and asks, "How long have you been here?" (55). During the ensuing conversation, Winterbourne scornfully reproaches Mr. Giovanelli for his recklessness with Daisy's health. Mr. Giovanelli offers little protests, maintaining his good humor and making it abundantly clear that he is only concerned with himself. Daisy, for her part, deliberately affects a haughty and confident air.

Overall Impression

Henry James' *Daisy Miller* is powerful because it operates on multiple levels. I will achieve this layered effect with my film adaptation. My viewers will wonder at the nature of social expectations. They will debate the merits and deficits of the principle characters, especially Daisy. Viewers will also question the intersection of the two dominant themes (societal expectations and the nature of Daisy's character): how do relationships play out when the contrasting values of Europeans, Americans, and American ex-patriots interact?

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Into the Blue: A Career in Aviation

by Natalie Hustead

(English 1102)

There are moments in everyone's lives that define them, that help them choose a path in their life and change who they are and what they want forever. For me, the first time I took the controls of a single engine airplane forever changed who I would become. I was riding along with my mother above Cook Inlet in Alaska and she let me fly. It wasn't for very long and all I really did was keep the small aircraft on track, but something clicked in me and I knew what I wanted to do with my life.

It takes a lot of work to become an airline pilot, even more so to become a chief pilot. But flying is in my blood and it is the only thing I want to do. Fred Peters, a friend of the family decided to become a pilot, and later a chief pilot, for much of the same reason: "I decided on Aviation at a very early age. My father was a [sic] airline pilot and also flew general aviation aircraft. I had fun with him and was really interested in Aviation."

Aviation takes a long time and a lot of hard work. Simply to acquire a private pilot's license, one of the most basic of Federal Aviation Administration (FAA) licenses, takes forty hours of flight time plus additional classroom instruction for each class. The hourly requirement jumps to 250 hours to become a commercial pilot. To fly professionally, a pilot also needs an instrument rating, to be able to fly without looking at the natural horizon, and a multiengine rating, to be able to fly and aircraft with more than one engine (FAA.gov). Additional hours of flight time are required for ratings such as these. It is a long and expensive road to the sky. One of the fastest and perhaps the best choice for would-be pilots is in a branch of the military. Although, I must note, that the military is not an option for everyone. The civilian route does take a long time, though.

To get a private pilot's license, a person has to be at least seventeen years old. He or she also has to be in good physical health and have a FAA third-class medical certificate. Forty hours of flight time has to be logged, twenty of which with a certified flight instructor and at least ten hours solo. The twenty hours with an instructor include three hours of cross country flight, three hours of instrument flight training, three hours at night including ten take offs and landings and three hours in an airplane within sixty days of taking the final FAA private pilot flight exam. Any would-be pilot also has to pass the FAA private pilot airmen knowledge written exam (FAA.gov).

It takes considerably more work to become a commercial pilot. The minimum requirements up the age from seventeen to eighteen and the pilot must have at 250 flight hours logged (Forsyth). To receive a multiengine rating requires one hundred hours in a powered aircraft, fifty of which in an airplane, as opposed to a flight simulator. Another one hundred hours of pilot in command flying, half of which in an airplane in cross country flight. A required ten hours on instrument with five hours in a multiengine aircraft. Pilots in training have to fly ten hours in an aircraft with retractable landing gears, flaps and controllable pitch propellers or is turbine powered. Two hours must be spent in a cross country flight no less than one hundred nautical miles from origin in daytime visual flight rules (VFR or non-instrument) and two hours at night under the same conditions. Ten hours must be spent as pilot in command in a multiengine aircraft with an authorized instructor performing a flight of no less than three hundred nautical miles from origin and five hours VFR at night with ten take offs and landings, each landing must involve a flight in the traffic pattern, at airports with an operating control tower (Forsyth).

All major airlines require an air transport pilot's license. To obtain that, pilots must be at least twenty three years old and have 1,500 hours of flight time. He or she also has to have a restricted radio telephone operator's permit from the Federal Communications Commission (FCC) for communication with air traffic controllers (Forsyth).

Once someone has become a professional pilot, the pay is not worth the effort at first. The salary ranges from less than $26,000 a year when a pilot first starts out. Pilots also have a lot of responsibility if they are regional captains because the care of the aircraft could also be up to them. Once someone become captain of a major airline, however, he or she works no more than 100 hours in a month and can earn upwards of $145,000 a year (Ferguson's Careers in Focus 166.). That is not a bad salary considering a college degree is not a mandatory requirement, though it is encouraged.

Not anyone can become a pilot, either. It takes a certain type of person to be able to handle the stress and rigors of the job. Pilots need to be proficient in mathematics and physics in case of emergency, also just to have a good idea of how and why the plane is flying; English and geography are also important ("Pilot"). Since most of a pilot's work is done in a cockpit or on a flight deck, he or she needs to be able to work well with others in confined spaces for long periods of time. Good leadership and management skills are a must. The sooner a would-be pilot starts training and preparing to be a pilot, the easier it will be. Some high schools and many colleges have aviation clubs, teams or other organizations. It is a good idea to get involved in these as soon as possible. I have been considering transferring to Southern Illinois University because the Flying Salukis, the school's competitive flight team, has an excellent reputation.

One of the largest problems facing the airline industry is the after-effects of the September 11, 2001, terrorist attacks in New York City and Washington, D.C. Fred Peters was in the prime of his career when "9-11 changed everything. The security has gotten tighter and, although we do not profile in this country, as a pilot you are looked at quite a bit closer than the average passenger." There were 70,000 layoffs between the United States and Europe in the week following the attacks (Taylor 18). I know from personal experience the effects of what happened. My mother, who had been in training all of 2001 and had a job lined up lost it before she even started due to the breakdown of the industry. Several major airlines have yet to recover fully and two companies still remain bankrupt (Taylor 18). It is because of this volatility of passenger lines that I decided on a career flying cargo. People can choose not to fly, or to drive wherever they are going for the most part. But international corporations still need their million-dollar contracts and packages the next morning. It gave me confidence to know that Fred Peters made the same decision I did based on the exact same reason: "I guess the worst part of the job has been the uncertainty on where the industry is going. I flew passengers and corporate executives for several companies and, when the economy took a turn for the worse, layoffs occured [sic] which disrupted lives. I made a decision to fly freight as the economy always needed the movement of freight."

The airline industry is struggling right now. Not only to keep the airplanes full of passengers but also to keep the flight deck occupied. Many of the baby boomers who have military flight training are nearing the FAA mandated retiring age of 60. By the end of 2007, the age is supposed to be moved up to 65 to keep pilots flying the country's planes. That does not help, however, the pilots who have already turned or are going to turn 60 before the end of 2007. The airline industry will be in dire straits if more people do not become professional pilots. This is good news for those of us who are just getting into the profession.

Time in aircraft is expensive. It is not so much the cost of the aircraft itself; it is more the cost to insure it. Therefore, logging 250 would be a burden on the average person's wallet. It is because of the extraordinary cost of renting a plane that joining a branch of the military is an excellent choice for those who wish to fly. The military would pay for someone to learn how to fly, and the hours would build quickly because that person would be flying nearly every day and when looking for employment as a civilian, also the experience would provide a major career boost ("Aviation FAQ").

One problem with joining the military at this point is that there is a risk of going overseas to Iraq. Even the military reserves are being called in. Also, if someone has poor vision that is not correctable to 20/20 or has had Lasik surgery or anything along those lines, then that person is disqualified from the Air Force flight program ("Disqualifications"). If a person can not fly in the Air Force, then it would not help to join. If a person's financial situation is restricting his or her path to becoming a pilot and he or she has good vision, the military may just be the path for that person.

When I interviewed Fred Peters, it was through e-mail. When he responded to my questions, he was in Taipei, Taiwan, on a lay-over. I was surprised and pleased at the same time to realize that he was, at one point, exactly where I wanted to be. Peters was Chief Pilot for a time, which gives you a position of authority over the other pilots. A person can only become chief pilot after becoming captain. Obtaining rank of captain can take a long time depending on how long a pilot stays with an airline. Seniority is everything, according to Peters, and it determines the quality of life. Depending on the airline, once you become captain it can take anywhere from five to ten years to become eligible for chief pilot position.

There are a lot of obstacles to overcome for those of us who want to become pilots. It takes a lot of time, hard work and dedication to pass all of the exams, receive all of the certifications and log all of the required hours. But it is my feeling that if you love your job, you never work a day in your life. Peters puts it this way: "It is important to have a passion for flying in order to be successful. There is an old saying in the aviation world - hours of boredom with moments of terror." I love to fly and I can not wait to introduce myself as Captain.

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Gender Oppression and Discrimination in South Africa

by Shaina Hutson

(History 2235)

During Apartheid in South Africa, the country was a collaboration of racism and sexism with the government striving day in and day out to keep the country in such a state. The gender discrimination in South Africa is deeply rooted in the ethnic traditions of the multi-cultural communities, as well as by the compliance of women themselves. Each culture's values perceive women as inferior to men (Meer, 1992). Because of these cultural traditions, compliance, and the government, gender equality in South Africa has been an ongoing battle, and will continue to be throughout the twenty-first century. This will be further explored first through a look into the history of women in South Africa, then how these women are perceived today, and finally what has been done and what is currently being done in different organizations throughout South Africa and the rest of the world, and the questions that may arise from such organizations attempting to change such ancient traditions.

In Western terms, Africa has always been impoverished and thriving with conflict whether it be between tribes, between husband and wife, or between citizens and the government. However, most of the conflict involves the discrimination and oppression of women. In pre-colonial South Africa, women actually had status and authority because they were the main agricultural producers. However, once farming became less important in colonial times, women lost their status and authority (Baden, 1993). The establishment of commercialized agriculture left women without a real place in society as their main role up to that point had been as agricultural producers (Anunobi, 2003). Colonialists changed the well known laws and wrote down the new ones. The written laws gave women fewer rights than men; such as the fact that a woman's access to land depended solely on her relationship to a man (Baden, 1993). Also, because of the time period during which colonial rule was set in place, colonial masters in Africa were often much less reasonable than traditional African societies (Anunobi, 2003). Traditional African culture had clearly stipulated the different roles of men and women in society (Bwakali, 2001). For instance, polygamy is still a common practice in Africa (Gaba, 1997). Because of the rules of polygamy, many women end up being at the beck and call of just one man. If one woman cannot have a child, her husband will marry another woman for the sake of carrying on the family lines. This is just something that is known in South African society and something that women grow up needing to expect. Boys and Girls grew up knowing what was required for them in society. Boys grew up knowing they had to be strong and wise in order to take care of and provide for their wives. Similarly, girls grew up knowing that they had to be hardworking and submissive in order to appeal to a man as a wife. Women were victims of injustice not because of what society did to them, but because of what society did *not* do to them (Bwakali, 2001); Meaning that if society does not change, then it is up to the women to change society. Because women continued to conform to the social and societal norms with which they were brought up, society had no reason to change. Only when a culture gives "society" a reason to change, will it finally be altered. Because of the norms of society, it was not up to women to make their lives successful; rather it was up to their future husbands. As Bwakali states, "As boys herded their livestock, girls would fetch firewood and water. As the boys hunted, older girls would perfect their cooking prowess. Then marriage would come along and young men would grow into husbands that fit the society's description of a husband. The same applied to young women; Thus would their lives be lived; in this age-old pattern more according to the norms of the society and less according to

individual aspirations." (2001). Society mattered more to South Africans than did individual aspirations. Once again, without individual aspirations or any want to change, no change will ever occur. In the 1930s, women began to move to urban areas in search of work. However, laws and regulations made it very difficult. The most common ways for women to make money were through brewing beer, domestic work, and casual work on farms owned by whites (Baden, 1999). Women struggled to enter the work force, which in turn shocked many as women were (for once) attempting to do something different in society, rather than conforming to societal norms.

In post-apartheid South Africa, despite the change in government and the writing of a Constitution, oppression towards women is still highly rampant; in fact it seems to be growing, not only in South Africa but in the rest of the world as well. Many radical feminists see the family situations as the basis for oppression. However, most women see their families as a source of emotional strength and they value their roles as mothers and homemakers (Meer, 1992). Unfortunately, because of their roles as mothers and homemakers, and because of women's economic handicaps, they are not allowed to make important economic decisions. More tragic is that the men tend to be lazy or just plain indifferent, and they lack the time and desire to make wise decisions; therefore poor decisions are made (Bwakali, 2001). Without economic power, the women have no power. Their separation from such power makes South African women unambitious and more value-centered than men. Also, they are much more dependent on the family for their basic well-being. However, most South African women accept their subservience and don't feel a sense of oppression. In addition, despite the fact that they are the most oppressed group in the country, suffering effects of both racial and gender-based discrimination, women do not feel alienated by men (Meer, 1992). Modernization, however, has not exactly been valuable to most unfortunate African women. As Anunobi mentions, "In Africa, where traditional cultures sometimes portray women's organizations and productions techniques that bind women together, urbanization and the spread of nuclear families have deprived women of the organizational establishments they had enjoyed in the past" (64). Without the ability to come together as one union, women have been unable to make themselves successfully heard as a group. Conventional wisdom in Africa has rid itself of the "gender dimension" and has adopted a "gender-neutral" approach. For instance, the democratic process has been treated as a gender-neutral process in which men and women have equal access to materials and opportunities to enhance their participation. However, again due to the gender-neutral approach, all political services are held in a public arena; one from which women are excluded as a result of traditional patriarchal social divisions (Anunobi, 2003). So even as conventional wisdom tries to give African women more of a voice and more of a handle in society, traditional viewpoints remain overpowering and overbearing, and therefore women lose the voice that such modern ideas may have briefly given them.

In addition to the lack of a voice in political actions, women also are still untrained and remain excluded from the job market. Those women who are employed only find employment with the lowest paying wages. Moreover, 57 percent of all employed South African women work as domestic servants or agricultural laborers, further leaving them out of unionization and subjecting them to the urges of their employers with regards to wages and working conditions (Meer, 1992). Since these women can only get certain jobs, however, they are forced to accept whatever ludicrous conditions are thrown at them in order to keep the jobs they can get.

Another huge problem in South Africa is the widespread AIDS epidemic that shows no sign of abating. An estimated 1 in 10 uninfected young women in South Africa can expect to become infected each year. South Africa has the steepest statistics of reported women becoming infected with HIV each year, and has the highest rise of all sub-Saharan African countries. Moreover, HIV tests are often inaccessible, counseling is difficult to find, and treatment is nowhere to be found for the women of South Africa. When the greatest risk of infection is young women between the ages of 15 and 25, something needs to be done for these women to ensure that they get the counseling and

treatment that is necessary; especially because (as a conservative estimate) a vaccine is at least ten years from production (Susser and Stein, 2000).

A lot of the problem in South Africa lies within the African women themselves. Because the young men played such a crucial role in the collapse of apartheid, they are eager to collect their dues, and the women understand and respect such a notion. Therefore, the constraints that the post-apartheid society has to give priority to the full employment of young men are supported by the women in South Africa who believe that the young men need the jobs more than they do as women. The expectation that the young men have to collect such dues from society as a result of the end of apartheid is unmatched by women. Therefore, as the post-apartheid state is under pressure to develop local black skills, it will be easier for them to concentrate more on the male component. This concentration will be done obviously at the expense of women; however it will also be done with the cooperation of these women (Meer, 1992).

Despite the segregation and oppression that still occurs, the post-apartheid system in South Africa is dedicated to equality, which is one of the basic principles of the new constitution. The constitution guarantees equality for women and allows for affirmative action to address both gender and race inequality. President Nelson Mandela said, "freedom cannot be achieved unless women have been emancipated from all forms of oppression, … unless we see in visible and practical terms that the condition of the women of our country has radically changed for the better, and that they have been empowered to intervene in all aspects of life as equals with any other member of society" (Baden, 1993). Mandela, South Africa's biggest proprietor in the fight against apartheid is absolutely dedicated to the people of his country. He believes in absolute equality and wants women to have the same rights and the same power as men do in order to participate in society as well as in politics. Sadly, however, despite some progress made toward them, Mandela's wishes and ideas have yet to really take hold. In fact, women are still treated as "minors" if they marry under the traditional African law. The age of majority in South Africa is 21, however according to traditional law, married women are considered permanent minors and under the control of their husbands. As one woman so tragically explains, "My husband spends all of the money he earns on other women rather than on our five children. When I complain, he threatens to divorce me." In addition, traditional law says that women have no rights to inheritance. All property, the home and everything in it goes to the husband's family. The widow gets nothing and is put under guardianship of the husband's family. One widow explained that even though all the household property was hers and she paid for the funeral expenses, her late husband's family received everything. She did not oppose them because she knew she would be in a lot of 'trouble'. Women do have access to lawyers, but many women do not know their rights and they would more than likely be ostracized by their family if they took any legal action. Moreover, most women can not afford to hire a lawyer, and all the judges are men. So even if a woman did have the money for a lawyer, chances are good she would not get anywhere with a male judge anyway. The article explains, "What assistance is available from the government does not cover her defense nor food security" ("South Africa," 1999). These widows have no place to go. Between being regarded as minors and being placed under guardianship of the husband's family, what is she to do without risking hatred and derision from her family as well as her husband's family? The solution to gender inequality in South Africa lies solely with the African woman herself.

Much has been done for the women of South Africa. However, some things must be kept in mind in order to understand why more has not been done. The first is that the context of gender equality is just as important as the content of it. Also, Western nations need to comprehend the fact that South Africa and their nation are in different places and times. This is so very important. Until this fact is recognized, Western ideals will cease to help the women of South Africa end the oppression that they have dealt with for centuries. Finally, people naturalize the differences between men and women, but the form of the naturalization is culturally viable. Ending the oppression of

women is highly dependent upon culture and the women wishing to change their culture and their traditions (Bwakali, 2001).

Despite cultural and traditional conflicts, women have still made quite the effort to end oppression and bring in Nelson Mandela's ideas to end inequality. During apartheid, women played a part in different organizations which struggled against the tight regime of apartheid. Repression increased during the 1950s and pass laws which prevented movement into other cities were extended to women. In the 1960s, liberation movements were banned, and women's organizations grew weak in the following years. However, mass resistance against oppression grew in the 1970s. Women in the trade unions began to take up gender issues such as maternity leave. In the early 1980s, women came together to form different organizations which worked alongside male based community organizations. Despite the mixing with the male organizations, however, women held powerful, important leadership roles within the mixed-sex organizations (Baden, 1999).

Black South African women have finally come to understand their own potential and have laid claim to their own freedoms (Meer, 1992). During the 1980s and 1990s, many debates arose regarding the struggle for female equality possibly interrupting the struggle to end apartheid. Some people felt that specific women's organizations would weaken the broader struggle, whereas others felt that without the special attention, women's needs would get lost in the mix. In 1990, women in exile and activists inside South Africa met for the first time to discuss such issues; and in 1992, women from across multiple political, racial, and other divides came together to form the Women's National Coalition (WNC). The coalition drew up the Women's Charter of Effective Equality which was based on the stipulations of women in the grassroots as well as in different women's organizations, to ensure that women's issues were addressed in the writing of the constitution in post-apartheid South Africa (Baden, 1993). In addition, the Women's National Coalition gave women the resources to participate in negotiations, and later, lobby (successfully) for cabinet-level status. More importantly, it brought gender into the mainstream at a critical political moment. The WNC supplied a platform to make the new constitution "gender sensitive" and organizers gathered women from all political, religious, social, and professional organizations to deliberate their inclusion in the new constitution. Thus, women from all regions and walks of life came together to reform the understanding of their subjectivity as fully human and equal citizens, and outlined terms for new gender principles to guide South Africa toward gender justice (Hill, 2004). Leslie Hill states, "As a result of WNC's work, South Africa's Bill of Rights and constitution ensure women's rights, prohibit sex discrimination, and promote women's equality. These documents establish gender equality as a fundamental value of the post-apartheid society. They offer a vision of, legitimate the goal of, and provoke debate on a national consensus for improving women's status. Formal provisions for political and legal equality in the constitution make the state accountable for dismantling gender discrimination. Further, they provide the "enabling framework" through which to install "gender machinery" to promote and monitor progress toward gender equity" (Hill 117).

Many other organizations are attempting to help South Africa as well. For instance, many non-governmental organizations (NGOs) are now trying to find ways of empowering women both politically and intellectually. Sounds quite commendable, however, many of their efforts are destroying as they are building. Some of the NGOs only help women's groups that have a certain number of members or with certain projects (Bwakali, 2001). Basically, if they do not do what the NGOs want, then they do not get what they want. It is all very counter-productive. The different women's organizations have their own agendas that do not always match those of the NGOs. Without parallel viewpoints, the chances of accomplishing much of anything are slim to none.

Women have had a long and assiduous struggle towards their equality in South Africa. Moreover, they still have a long road ahead of them (as do women in most countries of the world) to ensure that their freedoms and liberties are not withheld any longer. There are great organizations in place to help South African women achieve their goal of absolute equality, but they need to believe

that they deserve it and they need to let go of their old colonial traditions in order to make their voices heard in the independent society in which they now live.

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"The Pregnant Riddle": An Explication of "Metaphors" by Sylvia Plath

by Jenna L. Keefe

(English 1130)

I'm a riddle in nine syllables, 1
An elephant, a ponderous house, 2
A melon strolling on two tendrils. 3
O red fruit, ivory, fine timbers! 4
This loaf's big with its yeasty rising. 5
Money's new-minted in this fat purse. 6
I'm a mean, a stage, a cow in calf. 7
I've eaten a bag of green apples, 8
Boarded the train there's no getting off. 9

Sylvia Plath's "Metaphors" is about a woman feeling insignificant in the midst of a pregnancy. The first line gives an opening introduction to the poem that gives a clue to the overall meaning to the poem. The poem begins by stating to the reader that it is a riddle to be solved. A riddle is not easily figured out and it needs to be carefully considered to find its meaning. The nine syllables and nine lines of the poem signify the nine months of pregnancy. The poem proceeds to use rich metaphors to compare the narrator and different objects in order to make the reader see and feel the point more clearly.

In line two, the narrator states that she is an elephant and a ponderous house. This line expresses how the narrator feels about her pregnant body. Like the second line, a comical undertone underlays the third line. A melon walking around on its skinny tendrils puts a humorous image in one's mind. When looking at a pregnant woman, it is easy to see the resemblance. It seems that she is poking fun of the way she looks. However, "Beneath the humor of Plath's imagery, we discover very little real pleasure; […] Indeed, in the last two lines even the humor vanishes, displaced by anxious awareness of remorseless fate" (Axelrod 145). Though the elephant, house, and melon seem to only signify the largeness of a pregnant woman, they have a much deeper meaning.

The narrator looks back in the fourth line, surveys her previous thoughts and summarizes them. The red fruit in line four returns the idea of a melon. A fruit is the result of reproduction and is the desired part of a plant. In farming, the plant is merely used to produce a fruit harvest. The plant's worth is in its fruit. By comparing herself to the plant, the narrator shows she is feeling deprived of worth; as if the baby inside is the true value, not the carrier. The next part of line four is the ivory. The ivory is directly connected with the notion of an elephant. An elephant is a prized for its beautiful ivory tusks. Ivory is very much valued and esteemed. It is used for many worthy causes including art, the keys of pianos that make beautiful music, and various treasured ornaments. The poor elephant, however, is not so fortunate. It is killed and not used for any higher purposes such as art, music, or decoration. In fact the elephants killed for ivory they carry and are disgraced by being almost forced to extinction. This is a very strong metaphor. The narrator compares herself to the elephant because she is the carrier of the precious and prized ivory. She feels her fate (under appreciation) is like death. The third part of line four is the fine timbers which directly relates to the house mentioned in line two. The purpose of a house again fortifies this idea. It is the people dwelling within that are the value. The house merely protects and shelters them, just like a pregnant mother does for her unborn child.

The next line seems to show a rising loaf is like the child growing larger inside as time moves forward in an oven that houses it. However, line five could also be encouraging the dire thoughts of the fate of a mother by comparing them to this great rising loaf. The thoughts form and develop as the poem reads; like a loaf forms and develops under the influence of the yeast inside it.

This view is again shown in line six when she says, "Money's new-minted in this fat purse" (Plath). The difference between a purse and money, besides the obvious material differences, is that money is charged with value and worth. It has meaning beyond itself. Whereas, a purse is only a container holding the valuable things inside. Lines four, five, and six show this idea growing, but it is risen, baked and ready to come out of the oven in the seventh line. It explicitly states she feels like the means to an end. She is the stage in which a play is performed and a cow in calf in this line. The play is praised, not the stage. And again, the calf is praised not the cow.

The final lines, the eighth and the ninth, seem to break away from the rest of the poem. The spotlight is no longer on the injustice of pregnancy, but more inwardly focused. An apple relates to the story of the fall in the Bible. Eve took a bite of an apple and was condemned from the presence of God the Father – said to be the worst fate a person can have. The narrator in this poem had eaten a whole bag of apples. What is worse is that the apples are green. They are not ripe. This signifies that she is not ready for this undertaking. When she made the decision to have sexual intercourse, whether pregnancy was intended or not, she accepted the fate of being the carrier of something precious, and she herself, becoming less significant. Another point that can be found in this line about apples is the fate of all women after the fall. Eve ate the apple and was cursed with the increased pain of childbirth. This pain may not mean only physical pain, but may also be the pain of feeling insignificant. Likewise, the narrator has eaten apples and is also cursed with the pain of child bearing and rearing. She expresses this deep sense of loss throughout the entire poem. The last line obviously shows that she is helpless. There is no way out for her. She must endure through the whole train ride until the end.

When reading and examining this poem, a look into the author's life is helpful. For "Examining Plath's life does, indeed, illuminate one's understanding of her work, for much of the imagery and attitudes and events one finds in Plath's poetry and fiction have their genesis in her life experience" (Barnard 13). She used her poetry to release feelings and emotions she was experiencing. Some say "the organic connection between herself and the text that would 'speak of her' was a crucial trope" (Axelrod 146). Therefore, Plath's literature could not come to be without the life experiences she used in her work.

Many works of Plath's include the central theme of motherhood, but when observing this writing, one must take a cautionary approach. As a mother, Plath loved her children and felt blessed being able to care for them (Wagner-Martin 101). However, some of her work shows words filled with contempt. A few other works of Plath's similarly show this sad attitude; "Many of "Plath's texts express feelings about marriage and babies that are as complex, mobile, and charged as the contrasting perspectives contained in her great work, 'Three Women'" (Axelrod 146). Plath was in a difficult position being an aspiring young poet that wanted to show the world her writing. She wanted to leave her mark (Axelrod 147). However, being a mother would put a strain on the ability to concentrate on her work as a professional writer. In the book *Sylvia Plath: a Literary Life*, Wagner-Martin writes " Nothing is simple here: we have Plath's comment in her college journal that 'I do not primarily want to be a mother,' and biographer Paul Alexand contends that Plath had aborted their first child, a few months after her marriage to Hughes." When this information is seen, it is simple to see that Plath understood the toll motherhood would take on her writing and might have even taken measures to avoid having a child. Later, "Metaphors" was written in the year nineteen sixty which happens to be the same year in which her first child, Rebecca Hughes was born (Wagner-Martin ix). Chances are that Plath wrote "Metaphors" while she was pregnant with her first child. It is easy to imagine Plath having mixed feelings being a first time mother.

Plath's fears of how her creative work would suffer appear if she were to become a mother appear to have come true after she gave birth. She was no longer independent and free to write, but had to take care of the home and child while holding a job as a secretary to make money to help the family. As she was working as a mother, her husband's friends would come over and "As one of these friends, A. Alverez, later observed, 'Sylvia seemed effaced, the poet taking a back seat to the young mother and housewife'" (Barnard 21). In fact, "Her duties as a mother, wife, and secretary left her little time to write, and the submissive conjugal role which she accepted contributed to a growing sense of personal unfulfillment" (Barnard 21). As we can see in "Metaphors" Plath struggled with the thoughts of becoming a mother and putting her professional creative work to the side. She knew that this child birthing and rearing could suffocate her ability to work creatively.

Plath creates the narrator to be deeply distressed. Robbed of her significance, she stands unhappy and frightened of what is to come. Nevertheless, she understands that she has done this to herself. She has become jaded. The poem reveals the attitude that many (but certainly not all) women may have about child birth. A woman steps down when she becomes with child. Becoming a mother is not only about having a child grow inside and be born; it is continued until the child is fully grown into a responsible adult. When a woman becomes a mother, she feels like she is no longer the important person. She gives up her freedom to be significant. She must humble herself to become lower and serve as the protector and care giver. Plath struggles with the notion that she must become the means to an end; the end being a fully grown child. She fights the position a woman is in when she becomes a mother. She fights the curse that she and Eve caused. She does not want to give up her importance to a child.

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"The Spring and the Fall" by Edna St. Vincent Millay

by Anna Kinsella

(English 1130)

In the spring of the year, in the spring of the year,
I walked the road beside my dear.
The trees were black where the bark was wet.
I see them yet, in the spring of the year.
He broke me a bough of the blossoming peach
That was out of the way and hard to reach.

In the fall of the year, in the fall of the year,
I walked the road beside my dear.
The rooks went up with a raucous trill.
I hear them still, in the fall of the year.
He laughed at all I dared to praise.
And broke my heart, in little ways.

Year be springing or year be falling,
The bark will drip and the birds be calling.
There's much that's fine to see and hear
In the spring of a year, in the fall of a year.
'Tis not love's going hurts my days,
But that it went in little ways.

In the lyric poem "The Spring and the Fall" by Edna St. Vincent Millay, the female speaker reflects on the emotions she had throughout her failing relationship with an anonymous man.

The first line of the poem begins with an emphasis on the fact that it is spring and line two of the poem expresses the carefree feeling the author is experiencing when walking down the road with her love. The use of spring in the poem emphasizes a feeling of newness, not unlike the feeling people experience when they begin a relationship with someone new: a feeling of hope and wishful anticipation. After the initial feeling of contentment is expressed, the third line begins to foreshadow the sad fate of the relationship by stating, "The trees were black where the bark was wet". The color black symbolizes the sadness the speaker will experience when her relationship with her lover is over. However, in line four it is evident that the speaker had overlooked the black bark when she was walking with the man in the spring, saying that only as she looks back now does see the bark vividly. Lines five and six describe how the speaker's love broke off a branch from a peach tree to give her a blossoming flower. These two lines seem to have a double meaning. At the time, the lover's actions seem to be expressing care for the speaker; by going out of his way to find a beautiful flower to give to her, he is telling her that she is loved and cared for. However, in retrospect, the reader can see that perhaps someone who would break off such a beautiful flower, denying its natural right to bloom and ultimately killing it, would not be capable of nurturing nature's most fragile blossom, the heart.

The second stanza begins as the first stanza did, with emphasis on the time of year in which

the action is taking place, except that this time it is taking place in the fall. The use of fall in this stanza is very appropriate, because in the fall the days become shorter and colder and life begins to die. In this stanza the speaker herself and the reader can see the beginning of the collapse of the relationship. In the second line of the second stanza, the speaker states that she "walked the road beside my dear." which is the same as the second line in the first stanza, illustrating that the relationship is still the same as it was in the spring, though it may be dwindling, neither the speaker or her lover realize it, or both of them do realize it but do not want to give up on it yet. In the ninth line of the poem, the fate of the relationship is finally realized when the crows, or "rooks", fly away with a loud racket as the two lovers walk down the road together. Since crows are black birds often associated with death, the author uses their presence to portray the symbolic death of the relationship. After the crows have flown away it opens the speakers eyes to all that is deteriorating in the relationship and in line eleven she is finally able to state that her lover laughed at everything that she liked and broke her heart "in little ways", meaning that although the man was never directly or even intentionally cruel to her, he was insensitive to her feelings, which hurt her immensely.

In the final stanza, there is a feeling of refreshment partly because the reader knows that the relationship has finally ended, partly because the stanza starts out in a different way than the previous two stanzas did (instead of stating what time of year it is, this stanza states that the time of year is rather irrelevant) and partly because the rhyme scheme has changed from AABACC to AABBCC. Lines 13 through 16 are used to describe the passing of time and how it is extraneous to the affairs of the heart, which explains why the poem is titled "The Spring and the Fall," because the speaker was able to convey the events that have led up to the failure of the relationship, and it does not matter what time of year it happened to be. The last two lines express the underlying point of the poem: the whole reason for the speaker's heartache and her reason for writing the poem. The speaker states that the worst part of heartbreak is not the heartbreak in the end itself, but watching the relationship slowly deteriorate over time (in this case, the time from the Spring to the Fall) and feeling hurt in small ways while it was deteriorating due to her lover's insensitive nature. In the first stanza it seems that the relationship was ill fated to begin with and the whole poem suggests a sense of helplessness because it seems like nothing can be done in order to make the relationship work.

The overall poem is very structured. Each of the three stanzas has six lines and each stanza has a set rhyme scheme, the first two stanzas have the same rhyme scheme (AABACC) and the last stanza has a slightly different rhyme scheme (AABBCC), which introduces the change in the speaker's mind-set: she is no longer is trying to hold on to what remains of her relationship with her lover, and has finally accepted that she has been left with a broken heart. The fixed structure of the poem also suggests from the beginning that the relationship being portrayed is ill fated from the start because love is supposed to be spontaneous, joyous and unscripted, not carefully structured as the poem is.

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Investigation of Photosynthetic Properties In Spinach and Geranium: Pigments, Starch Production, and Light Wavelength Absorbance

by Alison Lederer

(Biology 1151)

ABSTRACT

An investigation into photosynthetic production based on the absorbtion spectra of pigments present in spinach leaves, the presence of multiple pigments in spinach leaves, and the apparent relation between light and the production of starch in *Geranium* leaves was performed. The data illustrates the dependence of starch production on the availability of light in *Geranium*. It was found that spinach photosynthetic pigment absorbed light optimally between wavelengths of 400 nm and 450 nm and also at 650 nm. It was also found that this green phototroph absorbed light minimally at wavelengths of near 550 nm. Chromatographic separation of the molecules of pigment showed the presence of two different pigments in spinach leaves. Further investigation is needed to validate assumptions drawn using the experiments performed.

INTRODUCTION

The importance of studying the process of photosynthesis is that "a major product of photosynthesis is carbohydrate" (Edwards and Walker, 2003) which is a major source of metabolic energy in plants and animals. In plants, the starch is made and stored in a short period of time called the light period (Zeeman et. al., 2002). These storage starch granules have multiple stacking structures that are created by internal amylopectin organization (Zeeman et. al., 2002) which are later used to fuel the plant during non-daylight hours. The process by which this is done, or photosynthesis, is defined as "the process in which light energy is used to drive the conversion of inorganic matter (carbon dioxide, sulfate, inorganic phosphate, nitrate) into organic matter" (Edwards & Walker, 2003). Light energy can be found in different wavelengths from non-visible to visible light. Light appears as waves due to the magnetic and electrical properties which rise and fall together at right-angles to each other (Edwards & Walker, 2003). The following study investigates three different ideas in regards to the photosynthesis of plants: the relation between light and starch production, the number and absorption wavelength preferences of the pigments involved in photosynthesis, and some possible assumptions that can be drawn from the correlation of the data gathered.

METHODS

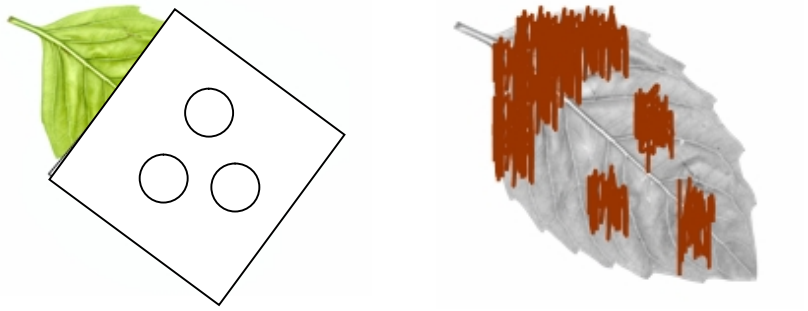
Pigment samples were extracted from spinach leaves by grinding and filtering the spinach leaves taken and then suspending the pigments in acetone. A sample was placed in a Spectronic 20D spectrometer and the absorbance measured from 400 nm to 650 nm in 50 nm increments. In addition, the pigment extract was chromatographically separated by applying the spinach extract to filter paper and soaking the pigmented paper in chromatography solution enclosed in a test tube to examine the color and number of pigments (Petersen and Anderson, 2005). Another experiment was performed in which a leaf on a *Geranium* plant was partially covered and the plant placed in the dark overnight. At the end of the dark treatment the plant was introduced to high intensity light for

several hours prior to the experiment (Petersen & Anderson, 2005). This same sample was then placed in boiling water bath to extract the water-soluble pigment, which was then followed by a bath of hot alcohol until a creamy white color appeared. Finally, the sample was removed from the alcohol bath, it was bathed a final time in potassium iodide (I_2KI) for 5 minutes and then rinsed with tap water (Petersen & Anderson, 2005).

RESULTS

As may be seen in the model of the *Geranium* experiment in Figure 1.1, the starch was present in the same locations where the high intensity light was able to reach the *Geranium* leaf. In general, the only areas where there was starch present in the test sample were where the leaf had been exposed. Starch was not present in the locations that the leaf used for testing had not received light since prior to the experiment.

Figure 1.1



Areas Not Covered

Starch Present

As can be seen in Figure 1.2, there appears to be a maximal absorption of light wavelengths by the spinach extract until 450 nm. From 450 nm to 500 nm the level of absorbance by the spinach extract decreases sharply from maximal absorbtion to 1.26. A less drastic decrease was found between 500 nm and 550 nm. At 550 nm the absorbtion of wavelengths by the sample extract reached the lowest point recorded and began to increase again from 550 nm to 600 nm. The final sharp increase from 600 nm to 650 nm shows the absorbance to be higher on either end of the 550 nm wavelength.

Figure 1.2

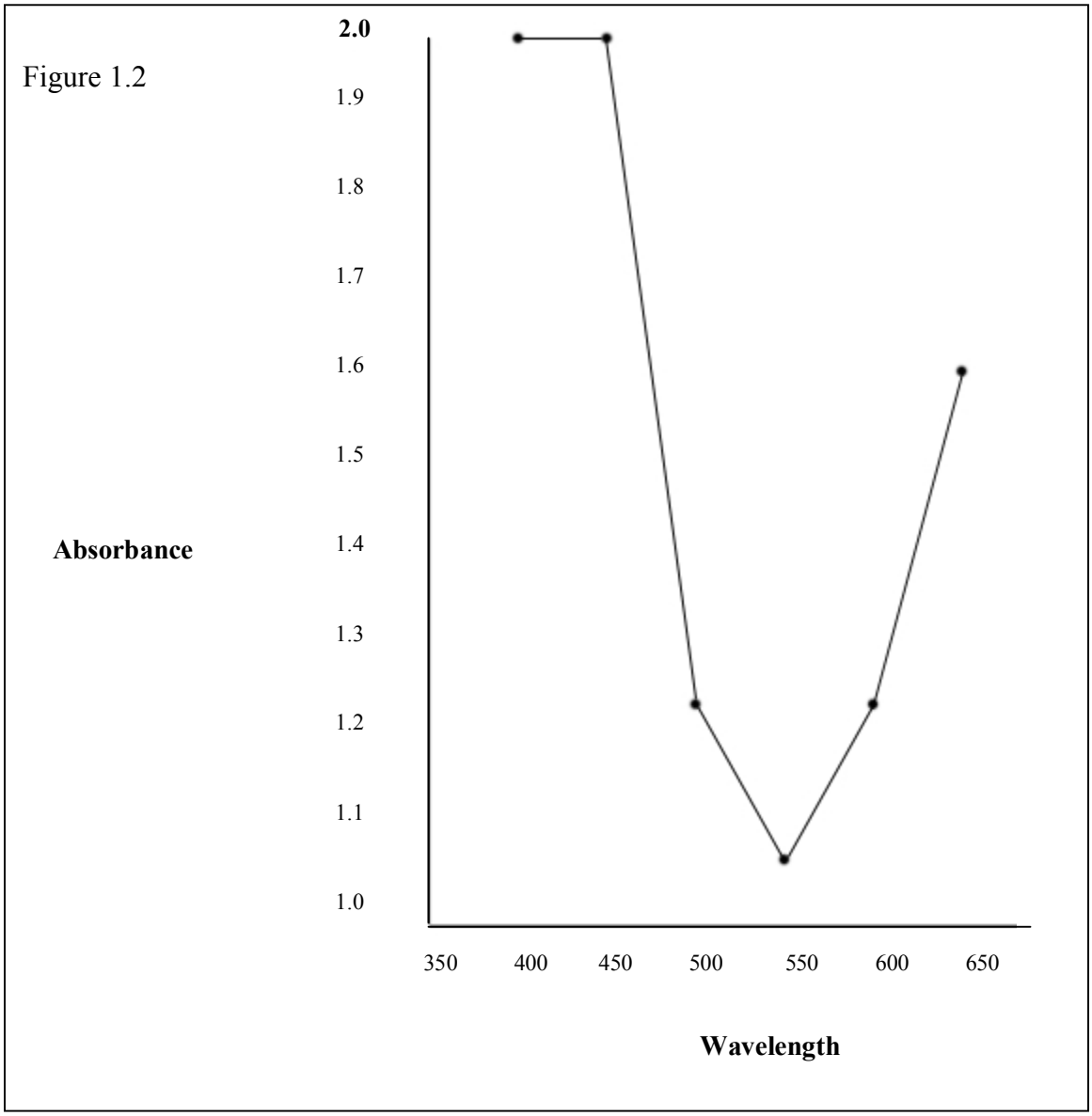
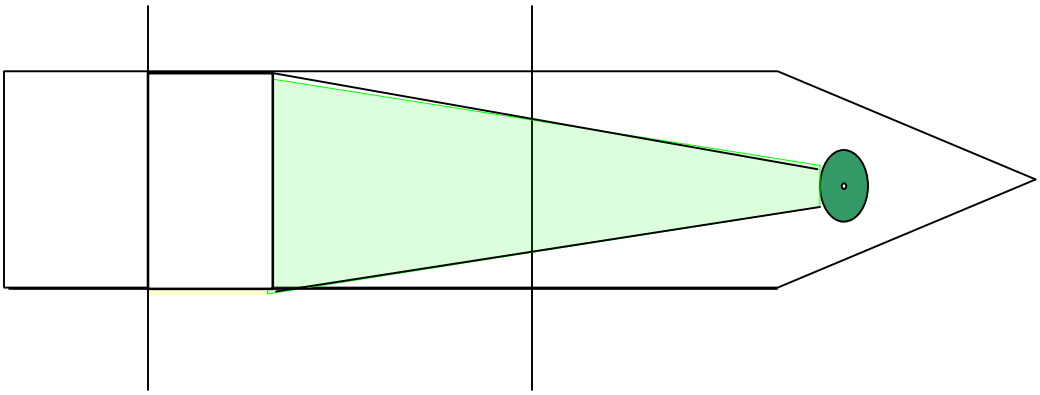


Figure 1.3 is a model of the approximate separation of different pigments from the spinach extract. As the particle separate the larger green colored molecules of pigment stay close to the bottom of the chromatograph and the smaller yellow colored molecules of pigment move to the top.

Figure 1.3



DISCUSSION

The data gathered in the experiments suggests three distinct ideas. First, that the *Geranium* was only able to create starch where there was a direct light source available. Second, that the spinach extract had a maximal absorbance between 400 nm and 450 nm as well as the beginning of a peak absorbance at 650 nm. Third, that there were multiple pigments isolated chromatographically from the spinach extract. The whole concept of photosynthesis is not complete without all three ideas and even using logical assumptions from the three experiments that were performed further experimentation would be needed to truly understand the theorem behind photosynthesis.

The starch production experiment was significant as an illustration of the fact that plants require light to produce starch. *Geranium* plants then are dependent on the light available in their environment to create the carbohydrates that make-up their metabolic source of energy. This data is consistent with our understanding of the overall process of photosynthesis in which light is converted into the biologically useful forms of energy ATP and NADPH. These products are then utilized, with carbon dioxide from the environment, to produce glucose and ultimately starch (Campbell & Reece, 2005). We could assume from these findings that more plants will be dependent on light for production of starch. Other factors of starch production were not explored and would require further investigation.

The pigment extraction and absorbance spectrum experiment illustrated that the pigments present in the experiment absorbed light optimally at ranges of 400 nm to 450 nm and also at 650 nm. Using the starch production experiment as a basis for assumption, it could be said that the plant would potentially create the maximum amount of starch in light wavelengths of 400 nm to 450 nm and also at 650 nm. Additionally, the difference in plant species may be found to show differentiation of starch production optimization that may vary, with different plants preferring different wavelengths.

Further investigation would again be necessary to ascertain the validity of this assumption using plants from the same species and preferably from the same genetic ancestry or parent plant. The pigment extraction chromatography experiment showed different pigments in the spinach leaf.

One possibility for the presence of different pigments may be that one pigment reacts to one of the wavelengths found in the absorbance experiment and the other pigment reacts to the remaining wavelengths. The use of the pigments separately was not explored in the experiment and warrants further study. To conclude, the findings of the study indicate that it is likely that the multiple pigments found in the extract absorbed maximally in 400 nm to 450 nm and 650 nm, and the energy from these wavelengths leads to the production of starch.

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Romantic Love vs. Marriage: A Psychoanalytic Approach

by Keelin Lord

(English 1102)

Americans, as with any society, lead lives that are culturally constructed. These cultural norms are learned through the generations, but in the industrial west our culture is increasingly learned through media and visual arts. People of every culture take these learned norms as a grain of salt, accepting them as natural and inevitable while never questioning them. However, in challenging and analyzing these very cultural constructions, one soon realizes that some of these views are just mere conventions of their own culture. In realizing this, one sees that other views could be more realistic in function. An example of an American cultural norm that needs to be questioned is the idea of romantic love as a base for marriage. When looked into, this idea in our culture is revealed as a misleading social interpretation of reality. While Americans have no doubts about romantic love being a reality, various societies around the world see this idea as foreign, especially when involving marriage (Trachman 131-133). Romantic love as a base for marriage is unique to the industrial west, while other cultures marry for economic and social reasons and love may or may not grow after marriage.

Unlike these non-western societies, Americans learn much of their culture through cinema. Romantic love has been portrayed in visual arts of western culture for centuries, such as operas, plays, dramas, paintings and films. Although these arts directly influence culture, most view art as an illusion as well as an escape from reality. Yet Americans still believe that romantic love is tangible and serves as a solid base for marriage. While examining the psychology of romantic love and how it became a cultural adaptive base for marriage in America, this essay argues that romantic love needs to be questioned and learned rather than taken for granted, or this passion will continue to fail American marriage. Similarly, as Raymond Powell explains how Shakespeare's depiction of romantic love is seen as a "fragile instability, the way its narrow intensities can so easily be diverted into hysteria, derangement, and destructive monomania" (Powell 582). A famous example of the destructive nature that can accompany romantic love is Shakespeare's *Othello*. Throughout this paper *Othello* will be used to show how overwhelming passion, when not fully understood, can cause negative marital outcomes.

To begin, one needs to know the psychology of romantic love. Dr. Helen Fisher decided to conduct extensive research to find what produces love. Along with several colleagues, she used brain scanning technology called functional magnetic resonance imaging (fMRI) to record the brain activity of men and women who had fallen in love (Fisher 56). These men and women were extensively questioned and surveyed before they were accepted to partake in the research. After answering various questions including when they fell in love, how often they thought about their beloved and what their mate looked like, they took part in the fMRI scanning. During the scanning of their brains the volunteer first looked at a picture of their beloved for thirty seconds. Then they viewed a distraction test consisting of counting backwards in increments of seven from a large number, which took their minds off their loved one. After those forty seconds, they looked at a neutral photograph of a neighbor or nature for thirty seconds as their brain was scanned again (Fisher 63). Finally, a second distraction test was viewed and the cycle was repeated six times for each of the twenty men and women volunteers. The results found that when the person looked at the photo of their beloved there was heightened activity in the caudate nucleus of the brain. This C-shaped region near the center of the brain is the mind's engine for arousal, sensations of pleasure and the

motivation to gain rewards. The more passionate the subject was in their answers to the previous survey, the more active their caudate was (Fisher 69). Another result was found in the same area of the reward system of the brain, in the ventral tegmental area (VTA). This activity proved that romantic love is associated with high levels of dopamine because the VTA is center for dopamine-making cells. These nerve cells distributed dopamine to various regions of the brain, including the caudate nucleus. This results in focused attention, elevated energy, higher motivation to acquire rewards and feelings of ecstasy which are all feelings that people link to romantic love (Fisher 71). Fisher is continuing research to prove that low levels of serotonin produce the obsession of one's beloved, which is also central to romantic love. However, Fisher's studies also show that romance is bound to fade as attachment takes hold. Increasing levels of the hormone oxytocin, which produces feeling and behaviors of attachment often lowers dopamine, resulting in decreased romantic passion (Fisher 91-92). Therefore, when romance is a base for marriage and attachment, the romance fades shortly after vows and the craving for a new romantic relationship evolves. In realizing this, one would begin to question why Americans now look for romance to provide them with a happy marriage.

Traditionally Americans were much like other societies today, in that they viewed marriage as an economic and social support system, rather than a union of individual wants and desires. Although romantic love exists in all cultures, it is seen as too fragile and irrational to serve as a base for marriage in most societies, which will be discussed later. In America, however it has become a cultural norm to marry for love, but America presently has one of the highest divorce rates in the world (Kottak 226). Considering America is known to be the first truly secular country and we value individual happiness above everything else, we became perfect breeding grounds for romantic love. The Industrial Revolution and the birth of capitalism led Americans to be the first on earth with a high level of freedom, progress, achievement, wealth and physical comfort. This elevated standard of living allowed us to view marriage as a pursuit of our own happiness, rather than an economic necessity of an extended family support system (Branden 35-36). In other words, this radical change in life style in nineteenth century America allowed us to be "culturally free to marry for love" (Branden 45). As this idea grew in a time of heightened freedom, Americans viewed this base for marriage as a base for a better life without questioning its stability. The traditional needs for marriage faded quickly and many Americans today have no thoughts of how the old reasons for marriage actually resulted in long term relationships.

Using *Othello* as a famous example, this idea of marriage for individual desires is proven disastrous by Shakespeare. Othello and Desdemona marry quickly out of passion with no regards to the people around them. Breaking away from the traditional arranged marriage, Desdemona marries on her own accounts and then tells her father after the fact. She shows further individual intentions when she states to her father, "I do perceive here a divided duty….I am hitherto your daughter: but here's my husband…" (1.3.180). In these lines, Desdemona proclaims that her duty to her husband is more important than to her father. In doing so, her father Brabantio severs all ties with his only child, and the family support that was once there is now gone forever. This disownment by her father allowed Desdemona to be so easily harmed by Othello, because the extended support was no longer present as a crutch in her time of need. This individual desire for marriage also made Othello vulnerable in times of weakness. He became easily influenced by those under his command, because he had no trustworthy kin to confide in. This is part of the reason why an assured man becomes so quickly swayed by Iago, whom Othello must confide in considering he has no family to look to. This lack of outside support contributed to the downfall of their romantic marriage. Shakespeare's intention, among many others, was to show that the break from traditional marriage leads to weakness in times of need.

These traditional reasons for marriage need to be looked at to fully understand why romantic love fails as a base for marriage. Before the Industrial Revolution, "love in marriage was seen as a

bonus, not as a necessity" (Coontz 19). Rather, marriage was obtained for practical and spiritual reasons and then one may or may not have grown love out of that marriage. In seventeenth century America, marriages were arranged by parents to ensure the in-laws were going to share mutual support. In other words, marriage was more so the union of two economically interdependent families rather than union between two individual people. This idea began historically with early hunter and gatherer societies where marriage brought various kin groups together to pool resources for survival. Women-gathered foods served as the steady base for the families' diet, while the males' occasional hunt was shared among the kin groups. Once surplus foods began to emerge certain kin groups began to break away and gain prestige. This over time allowed the development of a small elite group with commoners below. Marriage then served as a way to gain alliances among the differing classes. Individuals had little say in who they were to marry, instead the parents, neighbors and states decided which unions would be most productive.

As surplus continued to rise, extended families became less important for support, and marriage started to turn to individual needs. However, early on love was still not as important as economic stability and spiritual union. Women and men united for mutual support as the "male breadwinner family" emerged (Coontz 155-157). This idea grew out of the fact that women's work outside of the home was no longer deemed useful because machines were seen as more productive. In this sense, men became viewed as the economic support, while women rounded the union off with their domestic support. However, that soon changed as women began entering the workforce. This began to allow women to better support themselves, which led to the decreased need for economic union and the increased view of individual fulfillment. Nonetheless, this new view was highly criticized and worrisome in the late eighteenth century. People feared that the pursuit of personal happiness could undermine self-discipline and "unions based on love….were inherently unstable" (Coontz 175). Although this idea was widely feared, the arts picked up on romance, resulting in unstable love becoming a stable base for marriage in the cultural views of America.

These arts include, but are not limited to, poems, songs, novels, operas, plays, cinema, sculptures and paintings, all of which have portrayed romantic love as a wonderful and exotic emotion throughout Western cultures for centuries (Jankowiak 23). This relatively new perspective of art, as well as Hollywood movies, opposes the rational outcome that romance brings long-term relationships to a demise. Rather, this art influences our culture by proposing that romance is the ideal reason for marriage. According to William Jankowiak, "culture plays a crucial role in…directing behavior… who you find attractive, when you begin to court… and how you pursue a potential partner" (Jankowiak 27). This is why romantic love's stability is rarely questioned by Americans, because our own culture taught us that passion and marriage are interrelated. This cultural construction of romance leading to marriage is often seen in films, so Raelene Wilding conducted a study to reveal correlations between what viewers see in romance movies and how their lives are affected. In this study, four films including *Father of the Bride* and *The Wedding Singer* were textually analyzed to determine the relationship between romantic love and weddings in each narrative theme. These conclusions were then compared to the real life relations between romantic love and marriage, according to 16 couples who were marrying for the first time. The conclusions were astonishing. Each of the couples emphasized that they suddenly fell in love as a natural and required starting point for their relationship. Considering the movies, this idea that romance just happens along with the theme that this passion is the only legitimate reason for marriage, one sees the correlation in the viewers lives. However, Hollywood films are proved unrealistic when it comes to the final wedding. In the films romantic love clearly serves a higher purpose than the actual wedding. This is shown by the characters drawn out identification that they are actually romantically in love, followed by the quick ending that they married and lived happily ever after. In contrast, the interviewees described the quick realization that they had fallen in love, followed by the less spontaneous, carefully reasoned and drawn out decision to get married. As Americans watch these

repetitious popular culture films they have come to accept romantic love as desirable. Although Hollywood has succeeded in making romantic love in movies correspond with romantic love in life, they have not incorporated the swift jump from love, to proposal, to wedding day, to happily ever after (Wilding 2-10). Therefore, romantic love as a base for marriage is realistically unstable due to economic and social decisions, but is still attempted by our society because our culture tells us to. This is one out of many reasons why other societies stand against "Americanization," because their ideas of marriage strongly contrast and even seem more practical than romance.

According to these different societies and cultures, romance is still present, but never as a base for marriage. To better understand why romance does not correlate as a reason for marriage, other cultures opposing views of marriage need to be looked at. According to Jankowiak, passionate or romantic love constitutes a near-universal. These feelings, like most emotions, are based in brain physiology (Jankowiak 24). Although romance is a human emotion, most cultures view it in the same way late eighteenth century Americans did. These cultures consider it too risky to marry someone based on romantic feelings, because romantic feelings are seen to be too likely to vanish (Trachman 133). This idea of short-lived feelings compromising long-term relationships is not the only reason for disapproval. Conrad Kottak explains how "nonindustrial societies, although there can be romantic love…marriage is a group concern" (Kottak 222). This is because the two families of in-laws assume obligations and support to one another after the marriage of their children. This is seen in all of the societies studied in Holly Peters-Golden's *Culture Sketches*. However, for our purposes, only a few need to be looked at to understand why their marriage system is more practical than our own. Three societies will be reviewed, which includes the Aztecs of Central Mexico, the Kaluli of Papua New Guinea and the Samoans of the Samoan islands south of Hawaii. Among the Aztecs, the primary aim of marriage serves the nobility in strengthening powerful political ties. These marriages are arranged by youths' parents and their homes are established according to agricultural and subsistence needs (Peters-Golden 26). The Kaluli marriage system is decided by the elders often without the groom's knowledge. The purpose of their marriage is to establish a lifelong relationship of exchange between kin groups. In their society, the new wife moves in with the husband's kin, so the wives family is given a bridewealth to compensate for the loss of their daughter (Peters-Golden 124). The Samoans view the wedding as a primary source of exchange and transfer of property. The new couple then decides which family they would like to live with, forming a large extended family for economic advantage. The entire household then works cooperatively as different ages and sexes have particular responsibilities (Peters-Golden 212). As one can see, these three societies use marriage as an economic means of survival and therefore are forced to make long-term relationships work. Therefore, romance is the least desirable base for marriage; rather one is fortunate if love evolves after the wedding. Considering these societies' educations are less developed than our own, it is quite fascinating that they are aware of the downfalls of romance while we fail to acknowledge them. This leads to the answer why romance eventually fades and is therefore least practical for a long-term commitment.

Considering love has a psychological base, so does the changing and fading of romantic passion. In a study by London scientists, Bartels and Zeki, their experiment concluded the same information as Helen Fisher's study discussed previously. They found that romantic passion involves the caudate nucleus and high levels of dopamine. However, unlike Fisher, these scientists also studied subjects who were in love for an average of 2.3 years rather than just 7 months for Fishers subjects. When these men and women viewed pictures of their beloved, activity was shown in the anterior cingulate cortex and the insular cortex, while the 7 month lovers showed none. The anterior cingulate cortex is the region where emotions, memory and attention interact. The insular cortex registers external touch and temperature of the body and processes emotions. This established that as relationships lengthen, the brain regions associated with emotions, memories and attention respond in new ways (Fisher 73). These brain activities of long-term relationships differ from the

initial "reward system" activity shown in early romance. Therefore, feelings of love and attachment are still in the relationship, but the exciting and romantic ecstasy has disappeared due to the decline in dopamine. This waning of intense passion is often viewed by Americans to be a loss of love and therefore warrants the end of a relationship and a desire for new romance.

To illustrate why Americans feel the need to end a stabilized, less exotic partnership for a revived passionate one, the psychologists' account that romantic love is an addiction that needs to be addressed. The reason psychologists view this euphoric passion as an addiction is because of the effects shown on one's body and mind. Romance causes such things as emotional and physical dependence, obsession, craving, personality change and loss of self control. In a study done by scientists, Bartels and Zeki, brain scans of subjects in love were compared to subjects who had injected cocaine and narcotics containing opium. The results determined that the same reward system, or caudate region of the brain, became active in both sets of individuals as well as heightened levels of dopamine (Fisher 182). Furthermore, those who are love stricken show the same symptoms as drug addicts, such as tolerance while the need to see their beloved increases, withdrawal when the relationship ends, and relapse as memories are triggered long after the romance is over (Fisher 183). Considering the proof that romance is an addiction, one can understand the reason why infidelity is now the most frequently cited cause for divorce (De Munck 135). In Todd Shackelford's study to determine how often different levels of infidelity leads to divorce, results were significant. The study concluded that a spouse's brief affair lead to divorce 55% of the time, while a serious affair lead to divorce 67% of the time (De Munck 141). Addictive romance is the cause of these affairs, because after one marries and the passion fades, one looks for a quick fix of romance outside their marriage. Although some argue that an act of infidelity can result in an unharmed marriage, this thought is undeniably false. Instead, the marriage continues because the betrayed spouse weighs the costs of divorce and finds that they would suffer more if the marriage ended. This means that the marriage is unharmed in the sense that economically it is still working, but psychologically the relationship is deeply traumatized (De Munck 135-136). Overall, the addictive aspects of romance cause the dissolution of a relationship even if infidelity is not proven.

The reason infidelity does not have to be proven, and yet it is quickly believed, is because of the overwhelming emotions related to romance discussed above. This is also seen in the famous example *Othello*. In this tragedy, Othello reveals the effects of his passion for Desdemona. He states, "My blood begins my safer guides to rule, / And passion, having my best judgment collied, / Assays to lead the way" (2.3.180-182). These lines show that Othello knew his judgments were being clouded by his love for Desdemona, yet he still could not control them. As these emotions guide Othello's decisions, Iago sees the perfect opportunity to turn those uncontrollable feelings into doubt and rage. Iago quickly succeeds in doing so, even though Othello believes that a jealous man is an evil man. He succumbs to his loss of self control as Iago informs him that his wife is having an affair. Othello explains that he would rather live in a dungeon than share Desdemona with others (3.3.273). As his mind wanders with visions of the affair his love turns to hate, and he dreams of ways to end her life. After days of unrest, his emotions boil over and he kills Desdemona with no proof of her infidelity. He quickly learns the truth that his wife was faithful to her unlawful death and he realizes that he was, "one that lov'd not wisely but too well; / Of one not easily jealous, but…Perplex'd in the extreme" (5.2.344). Shakespeare made clear the fact that Othello knew his judgments were mislead and yet continued to carry them out. He did this to show that romantic passions, even when understood to be interfering with ones judgment, prevail in the end with no regards to a stable outcome. However, romantic love can stabilize and continue if Americans learn the art of loving, instead of taking our cultural fantasy for granted.

In contrast to everything previously stated about romantic love fading and destabilizing over time, psychologist Erich Fromm provides hope in his book, *The Art of Loving*. In his book Fromm discusses love as being an art which requires knowledge and effort just as any other art, instead of the

widespread belief that art is just something to fall into by chance. He makes the point that "hardly anyone thinks that there is anything that needs to be learned about love" (Fromm 1). Americans neglect to realize that love needs to be worked on in order to perpetuate. One of the reasons for this assumption is that most people worry about being loved, rather than realizing that the problem is how to love another (Fromm 1). In this case, Americans spend their time trying to become acceptable on the relationship market, rather that learning how to love oneself and each other. Another reason people think that there is nothing to be learned about love is because of the initial exhilaration of falling in love and how it just happens. However, the problem begins when the romance ceases to exist as falling in love moves on to being, or staying in love (Fromm 4). This change causes confusion and leads to failure. Considering this regular failure, we need to realize that love is an art that needs to be studied. In order to become a master at love, one needs to proceed as they would with any other art. Thus one needs to master love's theory, then allow practice until it is one's ultimate concern and nothing else is more important (Fromm 5). The latter of these three necessities is the most significant problem in our society. Almost everything else in Americans' lives is more important than love, such as our individual success, prestige, money and power, which is what we exert all our energy on to achieve. This leaves little energy for us to learn how to love, seeing as love only "profits the soul" rather than the bank account (Fromm 5-6). However hectic our lives are, in order to attain stable love we need to learn that "love is an activity, not a passive affect…that…is primarily giving, not receiving" (Fromm 21). This means that love requires us to have constant care, respect, knowledge and concern for our beloved. Continued love takes will, discipline, concentration, patience and complete commitment. As one can now see, love is not easy and work is required just as every other aspect of life, but having fun with one's partner is just as important to make love last. Marriage needs humor, exciting careers and stimulating lifestyles, which coincidently brings higher dopamine levels and maintains romantic passion. Dopamine levels are also heightened and stimulate the reward center of the brain when time is spent apart, which delays the obtainment of the reward and causes excitement (Fisher 206). However, for some Americans, society does not allow these pleasures and therefore love is even harder to achieve than for those who have easier access to life's pleasures.

In conclusion, Americans need to realize that although our country allows us more freedom for individual happiness, those freedoms do not necessarily serve a practical function. We are culturally free to marry for love, yet our highly demanding social structure weakens our opportunity to focus on and obtain that romance. While we no longer need extended family support systems, we still need to realize that only focusing on our individual selves can breed lack of self discipline, resulting in such things as romantic affairs. Our strongly individualistic country needs to regain the value of having utmost concern for those we love. Only then will we gain individual satisfaction. This includes the ability and our own willingness to see our beloved as they are, imperfections and merit, rather than continuing a Hollywood romance based on fantasy. This flaw in our country's values supports Harriet Hawkins idea that society is to blame for the failure of romance (Hawkins 115). While she speaks of Shakespeare's lovers being situated in a conflict opposed by war and feudal impulses, Fromm speaks of lovers being situated in an economy too demanding for love's commitment. This social control, along with the ability of romance to cloud one's judgment, explains why Othello took not only Desdemona's life, but his own as well. They were in a situation with no extended support system and Othello's obligation was to commit himself as a general, while Desdemona was put second. Considering his duty to the state was expected to come first, Othello had reason to put his trust in his men. This took precedence over his duty to Desdemona and her words. Othello's service to the state caused strain and failure in his marriage. In short, our social system needs to change, while we need to grasp the knowledge and essentials for the success of romantic love, or marriage will continue to suffer.

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Autism and the GFCF Diet

by Tracy Noeske

(English 1102)

In the early twentieth century, autism was thought to be linked to the mental illness schizophrenia and was even blamed on the parents themselves. The outlook and hope for recovery was bleak, if not impossible altogether. Today, things have changed drastically. Not only has autism shown itself to be completely separate from schizophrenia and certainly *not* caused by the parents, every study conducted is bringing the world closer and closer to finding a true cause and ultimately a cure. A restricted, gluten-free, casein-free diet has been to many a pathway to just that. By eliminating gluten and casein from the diet, many children's symptoms of autism have disappeared or been reduced drastically. As a parent of a child with autism, that parent's duty should be to try any and every resource available to them. The gluten-free, casein-free diet has shown such dramatic effects that it seems almost irresponsible to ignore this potentially beneficial treatment.

Despite an occurrence in one out of every 150 children, autism is still something very few people know anything about. The Autism Society of America describes some of the characteristics of autism as:

> Insistence on sameness; resistance to change, difficulty in expressing needs…, preference to be alone; aloof manner, tantrums, difficultly in mixing with others, not wanting to cuddle or be cuddled, little or no eye contact, spinning objects, sustained odd play, apparent over-sensitivity or under-sensitivity to pain, non responsive to verbal cues; acts as if deaf, although hearing tests in normal range, etc…

Not all children on the autistic spectrum will display these characteristics. In fact, most people have probably come in contact with someone of the autistic spectrum and have been unable to identify them as such. Many parents fail to take action when they sense something is wrong simply because their child has quite an abundant vocabulary. Unfortunately, many people are misinformed in that all autistic children cannot speak, when in fact many can and do, but other aspects of their personality land them on the spectrum instead.

In addition to the characteristics listed by the Autism Society of America, "anecdotal reports of disturbed gastrointestinal (GI) function and food intolerances from parents of autistic children have persisted since the early 1970's" (Johnson). In Johnson's article, she discusses a study of the GI tract of children with autism by Horvath *et al.*, who concluded "unrecognized gastrointestinal disorders…may contribute to the behavioral problems of the nonverbal autistic patient." "Constipation is the most common GI complaint, with up to 37% of ASD [Autistic Spectrum Disorder] children presenting with this problem" (Kirk).

In the past, many people would have never even considered that an occurrence of autism may be tied to issues in that child's gut. However, more and more people are beginning to recognize that some children with autism do have problems with food, which is in the end tied to the gut. Many of the parents of these children simply see them as picky eaters, but this is not always the case. Many children on the autistic spectrum have feeding problems including "selective acceptance of food or refusal to eat many or most foods with no known medical explanation" (Ledford and Gast). "The ASD children have a rigid pattern of interests and activities and an obsessive desire to cling to routines and order which is also reflected in food behavior. Repetitive eating patterns are common

and food choices are specific for texture, colour, and brand packaging" (Cornish). Because these children are so unwilling to adjust to changes in everyday life, it is easy to see how their need for routine could be transferred over to their food as well.

Still, the problem comes in the fact that many of these children crave the types of food that are causing harm to them in the first place. "Whiteley *et al*…examined eating patterns in 100 autistic children…and identified categories of foods which were consumed excessively: cereal based foods, dairy produce and strongly flavoured foods" (Cornish). Cereal based foods and dairy produce are just what the gluten-free, casein-free diet removes.

So just what are gluten and casein? The average person knows them generally as wheat and dairy, respectively, though they are a bit more complicated than just that. Ives and Munro describe gluten as "a protein present in wheat, rye, barley and oats." They describe casein as "a protein present in all dairy products." While most people can tolerate gluten and casein just fine, some children with autism simply cannot. The effect of this intolerance, some people believe, is the appearance of the autism itself.

It's a complicated process, but it all seems to come down to peptides in gluten and casein and how they are broken down in the body. In a 1979 article, Panksepp "noted that opiate administration in young animals produces abnormalities in social relatedness and behavior analogous to those seen in children with autism, and he proposed that components of autism may be due to excessive opiate activity" (Christison and Ivany). This excess opiate activity is coming from "two commonly ingested proteins [that] are known to break down into peptides that have opioid activity: casein and gluten" (Lewis). Ives and Munro explain that the opioid activity of these peptides is highly toxic. They go on to say that the average body is able take the peptides from gluten and casein and pushes them "through the gut and out of the system without any damage."

The trouble for children with autism comes from something called a leaky gut. Some of these children have a problem with yeast overgrowth and yeast that excrete toxic by-products. "One of these toxic byproducts is an enzyme that allows the yeast to burrow into the intestinal wall…The yeast generated toxins literally drill holes through the intestinal wall and seep into the child's bloodstream" (D'Eufemia P. *et al.* from McCandless). Remember those would-be harmless gluten and casein peptides? Well, instead of the body pushing them through the gut, "these peptides are able to leak through the walls of the gut and into the bloodstream. They then travel round the body and even penetrate the blood-brain barrier, where they cause all sorts of damage" (Ivas and Munro).

With all the havoc that gluten and casein are wreaking on the body, it's obvious why a gluten-free, casein-free diet is worth a try. It's non-invasive and extremely harmless. Parents of children with autism need to give it a chance.

Karyn Seroussi, a mother whose child benefited from the diet, explains that the first thing a parent should do is to "get the ball rolling." Begin to order items that may be needed. Next, remove dairy from the child's diet. "Removing dairy may be hardest for parents whose children self-limit only to foods containing dairy. The good news is that these children are most likely to show the fastest improvement, once on the diet." After removing dairy, Karyn Seroussi suggests connecting with other parents. It may help to have a support group that understands and can relate. After this, it's time to remove the gluten.

Parents should know that some children experience a "withdrawal" effect when being taken off of gluten, but given time and continuation of the diet, it should pass. Once gluten and casein have been strictly removed for some time, many parents still see very little difference. For some children the diet will, in the end, not be a big help. On the other hand, some children suffer from food allergies unrelated to gluten and casein. One way to check for this is to remove a certain food for a few days, then reintroduce it. Wait a few more days to see if there is a noticeable difference in behavior or health. If there is, the child may be allergic to this food.

The most important thing to remember about the gluten-free, casein-free diet is that it will not

work for every one. As Karyn Seroussi proposed:

> Let's say that there are a thousand children with autism. Only one hundred of those receive an early diagnosis (before age two). Only ten of those have parents who find out about the diet soon after. Only five of those have parents who decide to try the diet. Only three of those have parents able to understand how to do it properly. Only one of those children is in the subgroup that will respond.

Also, in order for this diet to be effective, one has to be 100% diligent. This means reading labels and calling manufacturers in order to ensure that the food being fed to a child has absolutely no gluten or casein.

When it's clear that gluten and casein could be potentially poisoning certain children, some action needs to be taken immediately. Yes, there is evidence that children with autism are being affected by food, but does the gluten-free, casein-free diet actually help? Again, it will not work for everyone, but there are some brilliant success stories.

I went from being a babysitter to an applied behavior analysis (ABA) therapist for a young boy named Luke. At the time that I began therapy, Luke was two years old. He had begun developing as a typical infant, reaching all the milestones right on time, including language and social interaction. When he was about 15 months old and received his MMR vaccination, Luke began to regress. He no longer spoke any of the 25 to 50 words he had acquired, and eventually not only lost those words, but his ability to babble and coo as well. Between 18 months and two years, around the time he received his chicken pox vaccine, Luke really began to slip. He no longer made eye contact with anyone around him and would turn his back, preferring to be by himself. Pointing, a skill Luke had acquired quite early in life, also disappeared. His mother, Deborah, described a time where Luke would sit in a corner on his own, drooling and twirling a piece of fabric in his hands. For children on the autistic spectrum, that type of behavior is called a self-stimulatory behavior, or simply a stim. Two of the most important characteristics he began to exhibit less and less, according to his mom, were his sense of humor and his affectionate side.

Deborah's mother finally confronted her when Luke was two years old, telling Deborah she thought something was wrong. After taking him to his pediatrician, Luke's parents were told that his regression was simply because he was a boy and his mother was also pregnant; this was a time of adjustment for him. The doctor told them to wait; that things would be fine. Deciding to follow her instincts instead of the doctor's advice, Deborah began to research some of Luke's symptoms. Right away, the word "autism" appeared on her computer screen. Deborah spent night and day researching, some nights never sleeping at all.

Luke did not get much sleep, either. He would wake up in the middle of the night screaming and crying after thrashing about from what his mother called "night terrors." As Luke was a normally affectionate child, Deborah knew something was wrong when he would not even allow her to physically touch him in order to be of comfort.

One night, Deborah came in contact with another mother of a child with autism, who explained the gluten-free, casein-free diet and supplemental enzymes. Deborah figured that it could not hurt to try it, and decided to remove casein first. Once the milk was gone, so were the night terrors. Within one to two days, Luke's focus and attention span were noticeably improved, while his need to stim decreased significantly.

Deborah feels that the diet, supplemental enzymes, and ABA therapy went hand in hand to help cure her son of autism. Today, Luke is five years old and no one in his life, besides those closest to him, know of his past. He is ahead in school and is considered by his teachers and classmates to be "brilliant." He has many friends and leads a normal, happy, and healthy life. He was able to go off the diet and now can eat any type of food with no problem at all. Deborah explains that "the diet

helped give him back the ability to pay attention and allowed his gut to heal so that he could relearn all the skills he had lost."

Karyn Seroussi tells her son, Miles' story in her book, *Unraveling the Mystery of Autism and Pervasive Developmental Disorder: A Mother's Story of Research and Recovery*. Like Luke, Miles began developing normally until he received his vaccinations. After that, things went downhill. He no longer reached the milestones Karyn and her husband had seen in his past development. He could not point and would not respond to his name. Like Luke, Miles began to engage in stimming. He also experienced chronic diarrhea. Miles was eventually diagnosed with autism. He started with therapy treatments similar to what Luke experienced. After reading a book on autism that mentioned a potential allergy to dairy, Karyn tried removing it from his diet. Once the dairy was removed, Miles began to make some progress. It was at that point that Karyn realized how much Miles had craved milk since he was a baby. It was all he would drink and often drank it in excess amounts.

One day, Miles began to "shut down." His parents could not figure out what could possibly be causing another regression until they received a note from his teacher the next day at school: "I forgot to let you know – Miles got hold of a piece of cheese yesterday morning. When we realized, he had already eaten most of it. Sorry!" Eventually, Karyn became convinced that gluten needed to be eliminated as well. A few days after it was taken out of Miles' diet, he had his first normal bowel movement in months.

Miles was one of the children on the autistic spectrum who was found to have various other food allergies in addition to gluten and casein. Once these were all removed from his diet, just like Luke, Miles began to prosper. He eventually grew into a bright young boy with amazing intelligence and charm. Karyn realized that while Miles' therapies and the diet worked together, it is the diet that opened Miles' mind up once again:

> As much as the discrete trial therapy and the physical therapy had helped Miles to catch up, neither of them would have been one-tenth as effective if he had not been on the diet. I simply knew this to be true. On the rare days when he had been contaminated with dairy, or even corn or soy, Miles's therapy was a complete waste of the county's money.

Not only are there personal stories to show the success of the diet, research is beginning to back it up as well. A study done by Knivsberg et al. took 20 children and placed ten on the gluten-free, casein-free diet, and used the other ten as a control group. The children were "matched pair-wise," that is, they tried to partner a child in the diet group with a child in the control group that closely matched their characteristics. "A child's total impairment consists of scores related to resistance to social interaction and scores for strange or unusual behavior."

The children were followed for one year and then assessed. "In the diet group, resistance to communication and interaction had disappeared completely for eight out of the ten children during the experimental period." The control group showed "an insignificant improvement." After a year, seven children in the diet group were communicating in a "normal way." Nine children in the control group still had problems after one year, and one had no problem with communication to begin with. Six of the ten children in the diet group showed a "significant reduction of strange behavior," while the control group had an insignificant change. "Calculations showed a significant decrease in the autistic behavior of individuals in the diet group."

> The authors of this study, Knivsberg et al., stated that:
> Behavioral changes were marked and significant for the group of children randomly assigned to the diet group. The development for these children was better than the development for the children in the control group… In the diet group, resistance to

> communication, social isolation, and strange behavior decreased significantly, whereas willingness and abilities to communicate increased significantly.

This study is a perfect example that this diet can and has helped many children.

Many people assume that because these children are on a diet without gluten or casein their nutrition will suffer. This is simply not true. There are many enzymes available in addition to nutritional supplements. A nutritionist or a doctor who specializes in autism is the best source to go to when beginning this diet. They can provide helpful information and help select the best enzymes and supplements for a particular child. As with autism, each child is different and will benefit from separate regimens.

As a parent, it is important to never feel that all this work has to be done alone. There are numerous resources available. The internet has many great sites, such as http://www.autismndi.com for is the Autism Network for Dietary Intervention. The official gluten-free, casein-free diet support group is located at http://www.gfcfdiet.com and offers many free products, such as shopping guides for gluten-free, casein-free food and even an interactive CD-ROM explaining the diet and how it works. There are also great books available, including Karyn Seroussi's book and two books by Lisa Lewis, *Special Diets for Special Kids* and *Special Diets for Special Kids Two*.

The gluten-free, casein-free diet has been a life saver to many. Without it children with autism could be "lost" forever. This diet is too important a resource to simply ignore or postpone. Steps toward implementing the diet need to be taken as soon as information about the diet is received. There is simply no time to waste.

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The Impact of the Black Death

by Zachary Peschke

(History 1110)

At the beginning of the 14th century, Europe was in the midst of a revitalization. The agricultural revolution had made food more plentiful than before. More land was being cultivated and life was more optimistic than it had been for centuries. Despite a famine from 1315-1317 and the onset of the Hundred Year's War, the 14th century continued to be a time of growth in Europe. This growth came to an end in 1347 though, with the emergence of the Black Death. According to Norman Cantor, "The Black Death of 1348-49 was the greatest biomedical disaster in European and possibly world history" (Cantor 6). The Black Death decimated the population of Europe, halted the advancement of science and intellectual endeavors, as well as ushered in a new age of pessimism and morbidness. Europe would not recover from this blow until many centuries later.

The Black Death was a pandemic that affected not only Western Europe, but also the Middle East and Asia during 1347-1351. In Europe alone, it wiped out at least one third of the population, or 20 million people (Cantor 7). The disease behind the pandemic is most commonly explained as the bubonic plague. The bubonic plague is caused by a bacterium from a flea. It is commonly accepted that the fleas attached themselves to black rats, which traveled from Asia to Europe thereby spreading the plague. While this is the most commonly accepted theory behind the Black Death, it is not without flaws, and there are several other theories of what caused the Black Death.

The author brings up the possibility that the Black Death was not caused by the bubonic plague alone. Cantor believes a form of cattle disease was involved in addition to the plague, probably anthrax (Cantor 14). Anthrax would account for the equal spread of the Black Death in summer and winter months. The major case for anthrax is the spread of the Black Death in Iceland. It was not until the 1600's that rats came to Iceland, which would make the spread of the bubonic plague almost impossible without the carriers of the disease (16). More and more this theory of several diseases attributing to the Black Death has caught on. Whether it is finding anthrax spores in the mass graves of plague victims or the recent proof that cattle disease can be transmitted to humans, evidence appears to be indicating that the Black Death was more than just the bubonic plague (15).

The modern understanding of the Black Death is a far cry from what those living through it believed. Most people saw the disease as retribution for sin and immoral behavior (Cantor 120). Doctors attempting to find an explanation other than spiritual turned to a different theory. They "...assumed that it was spread through the air-as a miasma-from person to person" (21). When rational or religious explanations failed, some turned to serpents and snakes as the cause of the spreading of the disease. These animals were exotic to the Europeans and have always been commonly associated with pestilence, as can be seen in the Bible (173). Other theories from this time ranged from astrological alignment to physiological imbalance (119-20).

Another explanation that gained popularity was that Jewish people had poisoned the wells and caused the widespread death. This theory of a widespread Jewish conspiracy was based on "confessions" by Jews who had been tortured and held captive. This conspiracy led to persecution of Jewish people in some areas even before the plague reached them. In an attempt to stop the persecution, Pope Clement VI issued a papal bull to stop the killing of Jews without a proper judicial verdict (Cantor 154). To circumvent this, courts were quickly set up that gave very little justice to

the Jews. This persecution of Jews led to the Jewish people fleeing to modern day Poland and Ukraine, to which many modern day Jews can trace a bond (167).

The persecution of the Jewish people is just one example of how the people of the time reacted to the Black Death. While it was one of the most radical reactions to the plague, there were no shortages of responses, some more drastic than others. A large section of the population of Europe felt the Black Death was retribution for sin and immoral behavior, and in response to this, some attempted to make up for the sin by living a temperate life. They "...lived a separate and secluded life, which they regulated with the utmost care, avoiding every kind of luxury, but eating and drinking very moderately of the most delicate viands and the finest wines, holding converse with none but one another, lest tidings of sickness or death should reach them..." (Boccacio). Some people felt simply abstaining was not enough to resolve the punishment that had been cast down upon them. The flagellants were one of the groups who felt more than a temperate life was needed. A group of devout people, the flagellants agreed with most in that plague was a result of human sin. However, instead of going to the church and clergy to seek forgiveness, they felt additional and more severe penance was needed. The flagellants traveled from town to town whipping themselves for their sins as well as inciting violence and disorder wherever they went (Cantor 157). While repentance was seen by many as a way to avoid the plague, others felt different solutions were needed. Those who saw that leading a more temperate life did not save one from the plague turned to the other extreme, believing "...that to drink freely, frequent places of public resort, and take their pleasure with song and revel, sparing to satisfy no appetite, and to laugh and mock at no event, was the sovereign remedy for so great an evil..." (Boccacio). Other common ways to avoid the plague were to stop taking baths (to keep the pores closed) and to hang tapestry over the windows, which people felt would stop the airborne disease (Cantor 22-23). Understandably, these reactions did little to halt the spread of the plague.

As the Black Death spread throughout Europe, the impact it left could sometimes be seen immediately. Sometimes though, the impact was not felt until at least a generation later. The prime example of this could be seen in manorial society. The author specifically studies English manors, like Halesowen, in the 1300's, which provided a clear example of what the Black Death could do to a society. By the 14th century, the agricultural revolution and good climate had provided a high demand for land in England. With plenty of people to work the land, serfdom had become inefficient in comparison to hiring a person to work the land for a month or a year (Cantor 70). When the Black Death decimated this peasant population, the effects were not immediate. Peasant labor was not in short supply prior to the plague, so there were enough peasants to fill jobs left by victims of the plague. As the years went on though, the labor was not there like it had been in previous generations. This shortage of labor led to the peasants exercising more control and asking for more privileges. As Cantor states, "The peasants were trying to improve their position in a labor market favorable to themselves" (89). In response to this, the English parliament issued the Statute of Labourers in 1351. The statute attempted to set wage controls and forced able bodied laborers to work. The enforcement of the statute clashed with the newfound control the peasant class felt and was a main source of tension between the peasants and the ruling class. This new attitude and the rising tensions led to the Peasants' Revolt of 1381, in which the peasants appeared within grasp of obtaining equality. One chronicler claims the peasants demanded "...that there should be equality among all people save only the King..." and "...that there should be no more villeins in England, and no serfdom or villeinage, but that all men should be free and of one condition" (Anonimalle Chronicle). The revolt eventually sputtered out though, and the effects of the Black Death upon the peasants became the exact opposite: The advantageous and wealthier peasants and gentry became wealthier, while the poor peasants became poorer. "Class polarization, capital accumulation, social mobility into the yeoman class: These were the tangible outcomes of the Black Death in Halesowen as elsewhere" (Cantor 91).

While there were families in England that rose in status following the Black Death, there were undoubtedly those who fell. During the plague, a wealthy family with a large land holding could be wiped out with a couple of unlucky deaths. With the death of some heirs of a family, a large portion of the wealth could fall into the hands of the widows. Each heir's wife would be entitled to one-third of her husband's income until she died (Cantor 127). Due to the plague, this was not uncommon, and within a few generations a family would not only lose their fortune, but also be at risk of the family line disappearing.

While the family would feel the ill effects of the plague, these widows prospered. Women amassed great fortunes and with the money came more independence for them (Cantor 130). If they chose to re-marry, they could often bring great wealth into this marriage and force better treatment.

In the aftermath of the Black Death, women gained stature with the help of an emerging profession. The lawyers who negotiated these conflicts over land became essential to the wealthy family (Cantor 125). A family's prosperity seemed to rest at times solely on the shoulders of a lawyer. If a family had a talented lawyer, they would continue to prosper. If they did not, coupled with bad luck, they could quickly lose most, if not all of their wealth.

The Church and clergy were not immune to the Black Death and also faced difficult times. The immediate impact of the plague was the loss of clergymen. Church authorities who had often devoted their life to the service of God had to be replaced by significantly less experienced men, and in some cases, corrupt men who abused their new found power and authority (Cantor 207). In addition to a new group of clergy, the crises during the 14th century within the Catholic Church's leadership contributed to the growing problems. In 1305, the French king Philip IV was able to exert enough pressure upon the College of Cardinals to get a Frenchman, Clement V, elected as the new pope. Using the turmoil in Rome as an excuse, though caused by Philip IV, the papacy moved from Rome to Avignon, a city close to the French kingdom. During a period from 1305-1377, the papacy appeared to be in the hands of the French kings. During this time the papacy was known for its excess and abuse of power. The famous humanist Petrarch stated, "Instead of holy solitude we find a criminal host and crowds of the most infamous satellites; instead of soberness, licentious banquets; instead of pious pilgrimages, preternatural and foul sloth…" (Petrarch). Many during this time shared Petrarch's view, and in order to reconcile the power of the papacy, Pope Gregory XI attempted to move the papacy back to Rome. However, he soon died after returning to Rome and the election process for the new pope created another embarrassing scandal for the church. Threatened with violence, the mostly French College of Cardinals elected a new Italian pope, but soon rescinded the decision and elected a fellow Frenchman as the "actual" pope. This led to the Great Schism in the Catholic Church, which continued for nearly forty years. At a time when the Catholic Church was needed most to stabilize and bring calm to a post-plague society, it was overwhelmed with problems and embarrassments of its own. These excesses and embarrassments by the new leadership in the Catholic Church contributed to the dissatisfaction in the Church. Those dissatisfied may have been looking for an alternative, and went on to set the foundations for the Protestant Reformation.

If the deaths of clergymen hinted that the Black Death could strike anyone, the death of Princess Joan confirmed this. Princess Joan was the daughter of Edward III, the King of England and the leader of the Plantagenet dynasty at the time. The princess was on her way to marry Prince Pedro, who was the heir to the kingdom of Castile. With the marriage, the Plantagenet line would have stretched from England to Spain (Cantor 37). On her way to marry Prince Pedro, Princess Joan stopped in the plague-ravaged town of Bordeaux. Within weeks, the Princess had become another victim of the Black Death. After Edward III's death in 1377, the Plantagenet family continued to decline and two branches of the family fought for the crown. These two branches, the Yorkists and the Lancastrians, engaged in a civil war commonly referred to as the Wars of the Roses (57). The Wars of the Roses ended not with a Plantagenet branch in power, but with a new House of Tudor taking power. From being within the grasp of dominating Western Europe, to losing all power, the

plague can be blamed for the downfall of one of the greatest European dynasties of its time.

While the death of Princess Joan weakened the Plantagenet family, the king had to deal with the death of another powerful supporter: The Archbishop of Canterbury Thomas Bradwardine. While Bradwardine's death may have been a blow to Edward, its impact was felt deeper in the realm of science and thinking. Bradwardine was educated at Oxford during a time when Oxford was seen as the center of great intellectual movements (Cantor 109). In 1321 he became a faculty member at Balliol College at Oxford. By 1323, he had obtained an advanced degree in philosophy and theology, and became a member of the faculty of Merton College (109). While at Merton College, he published significant treatises on topics such as philosophy and astrophysics. "His theory that space was an infinite void in which God could have created other worlds had revolutionary implications" (110). Bradwardine had come up with theories and ideas that would not be seen again until the 1600's (122). Bradwardine felt that "God's predestination of human events can only be endured and blessed, not explained. But humanity has the rational capacity to begin analyzing and comprehending the natural world" (111). This way of thinking was almost unheard of for the time period, and is seen by some as the beginnings of modern science (119). "Eventually, seven centuries later, this philosophy would generate modern medicine and its capacity to combat infectious disease…" (112). If Bradwardine had survived the plague, how would he have changed England? "Would the history of modern science in England date from fourteenth-century Oxford rather than from late-seventeenth-century Cambridge?" (122).

In the aftermath of the Black Death, society was in upheaval. Some peasants were able to advance, while most suffered through difficult times. Previously wealthy families lost their fortunes with deaths in the family. The Plantagenet dynasty had seemed poised to take over all of Western Europe, but soon lost the crown. Pessimism was widespread, and the clergy could not be trusted to right the ship. This was the world the Black Death left. By studying the Black Death, it allows us to see why the world has turned out the way it did. More intriguing though is to study what the world might have been had the Black Death not ravaged Western Europe. Where would science be today had Thomas Bradwardine been able to push a new brand of thinking to the forefront? Would there have been a Protestant Reformation had there not been dissatisfaction with the Catholic Church? If there had been no Protestant Reformation, would there have been Protestants flocking to the New World to escape religious persecution? While the effects of the Black Death were immediately felt within European society, by studying it now we can see the wide range of effects it had on the whole world. The Black Death was not only one of the greatest disasters in European history, but it was also one of the most defining moments in world history.

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Wedding Day

by Carey Raupp

(English 1101)

I never thought I would be a pregnant soldier, but here I am. It has been two weeks since taking the home pregnancy test to confirm the paralyzing fear and joy that had been hovering overhead. The blood rushes into my face, to spin and warm my head. I have to sit down to keep the room from spinning before Brad comes in to find out what the test results were. The storm clouds have begun to form and I must to do my best to hold back the rain. When he returned to the room he just looks at my face and then the test. Without hesitation, Brad drops to his knees and asks me to marry him. Now here we stand in The Little Wedding Chapel by the sea, Myrtle Beach, South Carolina.

I have no idea if he is as certain about getting married as I am, but I know by his smile that he is here for me. That warm, soft, smile that he smiles just for me reaches into my heart and like a seamstress repairs all the tattered rips and tears there since my childhood. As he softly touches my hand and small of my back, he calms my nervous giggles and confirms that he will be the anchor to keep me in place even as the ocean rises and the winds blow. The brown jacket, probably one size too big for him, we had just purchased for the day, matches his soft brown eyes with flecks of copper and gold in them. His skin, as smooth as a rose petal, is glowing from his happiness and youth.

The weekend before the wedding we went shopping for a dress that would make me feel more like a woman and less like a soldier. When I tried on this dress I knew it would be right. It was dark, midnight blue with large, pale pink and blue roses, and the dress rest just above my ankles. The dress came with a soft, pale pink cashmere sweater with mother of pearl buttons.

When we woke up on this morning he took me to a small flower shop where he had a bouquet waiting for me to have for walking down the aisle. His thoughtfulness and attention to detail show in the arrangement of flowers. The beautiful, white roses that have just been kissed by pink, the baby's breath is fragrant and smells of a spring morning after the rain. The green fern fills in the rest of the arrangement to balance it with the extra touch of pink ribbon cascading down from the handle.

The chapel itself in the corniest way was most likely supposed to resemble the ocean of the Carolinas. The carpet is like the sky about an hour after the sun goes down. On the alter is a brass candle stand with thirteen, long, skinny, white candles with dancing flames on top. Behind the altar is stained glass that catches light the same way the blue ocean does. To the sides of the altar are white pillars that reach for the ceiling. The flowers and ivy that adorn the altar are fake which just adds to the cheesiness of the chapel. In all the gaudiness of the chapel, I feel comfort from the uneasiness of the day and our critics.

The wife of the old Southern Baptist minister that officiates the ceremony most likely designed this chapel. Her southern pride shines through when showing us the chapel. She is our only witness on this day in the empty chapel. Looking out over the pews to pose for a photograph the only two faces looking back are the tall, old minister and his short, happy wife.
The two of them seem to have faith that we will make it through the storm and I think that is all that my fragile heart needs today.

The Rise and Fall of Prohibition in America

by Daniel Smith

(English 1101)

On February 16th, 2007, a headline in the *Chicago Tribune* read in large, bold lettering: "Task Force Nabs $1.3 Million in Cocaine, Disrupts Drug Ring." Open almost any newspaper on any given day and one is bound to find an article like this detailing the enforcement of the prohibition of marijuana, cocaine and other drugs, or gang-related crimes. The demand for black market drugs in America is alive and strong, fed by organized drug cartels from Mexico and other countries. To these drug lords, it is simple business mechanics; they have a source for their product and buyers willing to pay large sums of money for it. Even with enforcement at the borders and the occasional bust, their products continue to slip into the country virtually undetected by authorities and into the hands of eager customers and resellers. Many are quick to point the finger at the failed "war on drugs" campaign of the 1980's as the culprit for the current situation, but Prohibition is not a new idea. Be it drug related or not, it dates back further in history than the infamous 1920's. Although many associate Prohibition and organized crime with this bootlegging era, its origins can be traced back to the very founding of the United States.

The cornerstone of America's values has long been acknowledged to have a Puritan base; as such, despite the separation of church and state in United States law, one can still find these Puritan values appearing in today's fast-paced, high anxiety culture. In order to understand the relevance of these Puritan ideologies in the current American culture, one must journey back to where it all began in the American Revolutionary War where the first seeds of prohibition were planted. Most, if not all, educated Americans know that the Revolutionary War against England was the result of rebellion on the part of the oppressed colonies against the crown by those who sought freedoms they were denied. Those who fought in the war came from England themselves, looking to start anew and pure. Many of these first revolutionaries believed that the Church of England had fallen back into Roman Catholicism, and were determined to get back to the basics of Protestant beliefs. By the time of the American Revolution, some felt that the young, immature America was already detaching itself from the traditional Puritan orthodox system of beliefs; one such person was Lyman Beecher.

In his book, *Deliver Us from Evil*, Norman H. Clark documents the impact that early evangelical Christians had on temperance and prohibition in the newly founded United States. Clarke writes that Beecher, a young evangelical preacher born in 1775, "reached his maturity with the conviction that his generation had fallen away from truth and morality during and immediately after the American Revolution and would have to be reformed in the spirit of the old orthodoxies"(31). The cause for his concern stems from unwed brides to a fear of the expanding western frontier and the presence of foreign nationals who did not share his Protestant views. He felt that "these sources of disorder would collapse the old securities and diminish the churches entirely" (31). It was not long before Beecher's line of thinking spread throughout New England leading to the formation of The American Society for the Promotion of Temperance. By the 1820's this society was officially linked to the churches which began holding "temperance revival meetings"(32). Often these meetings would feature evangelical singing and pledge signings all aimed at reforming the individual. Within a very short time, the temperance movement spread quickly across the United States. The members of this society saw the saloon as a threat to their way of life, an evil demon that needed vanquishing from the face of the earth, and they would soon make it their wholehearted duty to see that the saloon would be annihilated from American culture.

Fast forward to 1851: exit Lyman Beecher; enter Neil Dow. After many spirited campaigns and much propaganda, Dow who like Beecher was an avid Temperance supporter, argued that the "traffic in intoxicating drinks tends more to the degradation and impoverishment of people than all other causes of evil combined" (Clark, *Deliver* 36). He and his followers saw themselves as saviors of the common man, saving him from a lifetime of liquor's evil influence; if he did not know any better, it was their job to teach him. Dow attained success in 1851 when the legislature of Maine passed a law banning the manufacture and sale of liquor throughout the state. The passing of the prohibition law in Maine only fanned the flames of Temperance whose advocates everywhere came to see Dow as a holy man, a "'prophet'" and "The 'Napoleon' of prohibition" (36) who preached at those who drank that they were condemning themselves with their "body-destroying, soul-damning thirst" (39). For Dow, there was no reason for the existence of alcohol and anyone who saw a use for it was lost. Anyone who drank was violent and belligerent, a threat to civilized society, a slave to alcohol. He was fanatically dedicated to overthrowing the rule of the "wife-beating" (40) drunk, a symbol of the decline of America's morals and ethics. It can also be assumed that if it were not for Neil Dow and the throngs of people loyal to him, many of the "Maine Laws," as they would come to be known, would not have been passed in other states. Dow took Lyman Beecher's work to a new level. After the prohibition law in Maine was passed, other states and territories alike began to quickly mobilize their temperance forces to pass their own prohibition laws.

About two years later on the other side of the country, almost instantaneously after the Washington territory was created, a temperance society sprang to life there as well. "The Reverend George F. Whiteworth, a Presbyterian missionary recently arrived from Indiana and The Oregon Trail called the first meeting and pledged his followers to total abstinence and to work for the passage of a Maine Law for this far northwest corner of the United States"(Clark, *Dry* 22). At the time it might have not seemed so obvious to its inhabitiants, but the Washington territory would have a very large pro-prohibition role to play in the coming years, in which the public at large would come to agree with temperance ideologies.

Throughout the 1850's, territory after territory, state after state, answered the call of Neil Dow, the crusader of the righteousness of abstaining from alcohol.

> [The triumphant victory in Maine] inspired temperance workers in every state of the union to organize, petition and rally. With Dow himself leading the crusade, there followed a remarkable series of victories: Minnesota, Rhode Island, Massachusetts, Vermont, Michigan, Connecticut, Indiana, Delaware, Iowa, Neraska, New York, and New Hampshire. A total of thirteen states had Maine Laws by 1855. (Clark *Deliver* 45)

It would seem that for every state or territory formed, a new evangelical anti-alcohol organization followed soon after. Organization after organization was created to aid the prohibition supporters in their fight against the evils of liquor.

One such organization was "The International Order of Good Templars" (IOGT) which brought men and women together to fight drunkness. Through political maneuvering and propaganda, the IOGT paved the way for the creation of more organizations, and from "its education propaganda came the Prohibition Party . . .the WCTU . . .[and] and the Anti-Saloon League [(ASL)]" (Clark *Dry* 28). Although the founders and members of the IOGT maintained that they were an educational organization, their impact was definitely political. One of the most pivotal and persuasive groups in the pro-prohibition movement was the Anti-Saloon League, which wanted to bring prohibition into the national spotlight.

Washington State would again show its influence when George F. Whiteworth became president of the newly created Washington Temperance Alliance in 1874. The organization was in

large part "a combination of temperance forces in the territory, which attempted to enlist churches in a drive for a territorial prohibition law"(Clark, *Dry* 29). But not everyone was happy with the idea of churches and pro-prohibition groups mingling together. Although they were fewer in number, prohibition groups did have enemies.

> John Miller Murphy, editor of the *Washington Standard* . . . [believed] that Whiteworth's alliance against liquor was a public nuisance. He insisted that church-goers were also saloon patrons and intemperance was not confined to the use of alcohol. He was especially sensitive, hower, to the excess of evangelical preaching, and he noted with distress that the wilder temperance preachers had used racial terms to condemn the Irish and Germans because they liked beer. (Clark, *Dry* 29-30)

Murphy's editorial, however, did not stop the Washington Territory legislature from passing the "Alcohol Education Act" which forced schools to teach about the "effects" of alcohol and other drugs in public schools. Those that did not comply were denied state funding. (Clark, *Dry* 35) The goal of this law was to make the views of the anti-saloon parties a fact of life for students, taught by none other than the schoolteacher. The Alcohol Education Act saturated young minds with abolitionist ideas, and philosophies for decades, so it should come to no surprise that Washington voted in favor of anti-liquor laws in the 1900's. Still, some were against prohibition in general because they felt that the law violated states rights.

In his book, *The Twenties in America*, Paul Carter recounts the thinking of several prominent politicians during the 1920's, including that of Alabama Senator Oscar Underwood. Underwood condemned prohibition because he, like many from the South, felt it "challenged the integrity of the compact between states and compelled men to live their lives in the mold prescribed by the power of government" (75). This did not frighten or persuade supporters of the ASL who believed that if alcohol and the saloon were outlawed, a worker's life would improve. His increased productivity, they claimed, would also decrease the crime rate. Among other things prohibition supporters felt that the drinkers and drunks would also disappear altogether from American life taking their habits and related behaviors with them.

Many of those who supported the ASL, however, were, just as guilty as those they attempted to ostracize from American culture because they often drank themselves. For these ASL members, their philosophy was do as we say, not as we do. "Senator Morris Sheppard of Texas was guilty of this double standard when he said in 1917 'I am not a prohibitionist in the strict sense of the word, I am fighting the liquor traffic. I am against the saloon'" (Clark, *Deliver* 95). Clark suggests that Sheppard might not have been aware that the actual goal of the ASL was to eventually "fashion social controls which could indeed abolish the personal use of alcohol" (Clark, *Deliver* 95). Had Sheppard and other politicians of his time known of the ASL's true motives, they might have not been so eager to rubberstamp such laws just to appease religious supporters. Or, they had no intention of actually following the law.

As far-reaching as the impact of the Anti-Saloon League and other religious organizations were on the state level and in big cities, small towns like Colchester, Illinois also felt its presence. In *The Small Town Bootlegger*, John E. Hallwas examines the impact of religiously based pro-prohibition and anti-prohibition movements on Colchester. Even here the ASL pushed for "'the final, absolute annihilation of the saloon in every nation of the world'" (124), again utilizing their political connections and relying on the churches to deliver their "admittedly political goods" (124). One of the most religiously influential people of the era, Billy Sunday--the "Chicago evangelical" (123)--was the Lyman Beecher and Neil Dow of the 1900's, encouraging people in Illinois and around the United States to "'hit the sawdust trail' and to 'get right with God'" (123). Hallwas calls him a "religious superstar" (123). Taken in by Sunday's persuasive sermons at the many revival

meetings held at local churches, the people of Colchester quickly voted for anti-liquor measures. This would lead to the town going completely dry from 1906 until the expiration of prohibition in 1933.

But like many politicians of the day who supported and voted for anti-liquor laws, many in Colchester continued to drink, and for them people like Al Capone and Kelly Wagle became heroes. Wagle, along with Capone, were some of the most notorious bootleggers in Illinois responsible for running booze to their buyers who would pay good money for their product. Wagle was immortalized by the town in folklore as a kind man albeit with a shady occupation. He did not drink or encourage others to drink, especially "school-age boys" (Hallwas 179). During Prohibition, he merely supplied the liquor, making runs to Kentucky and to a supplier in Chicago (178).

Because of national support fueled by the churches and the ASL, the 18th Amendment was passed. Thomas Coffey writes that America can thank Wayne B. Wheeler, general council and national legislative superintendent of the ASL, as "responsible for the strategy which inserted the liquor-banning 18th Amendment into the United States Constitution and propelled the Volstead Act through Congress"(8). This amendment passed on January 16, 1919 but many states had gone dry years earlier. Now Prohibition was the will of the people, at least in the law. "In the nation's biggest 'small town' Washington D.C" (Coffey 7), people gathered at the First Congregational Church in celebration on January 18 to "celebrate victory in a struggle finally won" (Coffey 7). But it was not long before the myths of what prohibition was supposed to accomplish were shattered.

The very night that prohibition took effect, the rise in crime began. "Less than an hour after the midnight prohibition deadline there was evidence [of criminal activity related to prohibition]. At about 1a.m.on the seventeenth [of January 1919], six masked men drove a truck into a south side freight yard . . . and made off with about $100,000 worth of whiskey"(Coffee 7). Prohibition would not lessen but create a great demand for alcohol. New businesses--crime--sprang up to meet the demand. "The Torrio-Capone gang of Chicago emerged as a new prototype of the new criminal organization specializing in the business opportunities created by the Volstead Act" (Parrish 98). The business practices of these gangs mushroomed with the increased, not decreased demand for alcohol. Bootlegging enforced by semi-automatic machine guns became the norm. Competition was loathed and those that ran afoul of the business affairs of the Torrio-Capone gang faced deadly consequences. "Local police sometimes winked at illegal liquor operations because they knew the people involved or were secret drinkers themselves" (Hallwas 177-78) and looked the other way when elected officials were threatened to make them cooperate. "If Cicero's mayor strayed too far from Capone interests . . . he risked being kicked down the steps of city hall" (Parrish 99-100). Chicago's crime rate increased 28% in 1919" (Coffey 6) because of thousands of burglaries, robberies and larcenies (6) which were all reported in the papers.

Without a doubt, the print media played a large role in both promoting and overturning prohibition. Sixty-five years before Prohibition was enacted, the editor of *The Courier*, a pro-prohibition Washington territory newspaper, unlike Murphy in the *Washington Standard*, wrote: "We are all agreed upon one thing, that intemperance is evil and it should be suppressed: The only question is how can it best be accomplished?"(Clark, *Dry* 22). When prohibition became law, those involved in the illegal liquor traffic, Al Capone in particular, also garnered a large amount of attention from the media. Feature articles sometimes glamorized him in the process of his deploring criminality. "'Al Capone, Lord of Chicago's Underworld'. . . appeared in the *Macomb Journal* in late 1927 accompanied by a romanticized sketch of Capone as a darkly handsome powerful looking figure. . .[a] swarthy.scarfaced desperado" (Hallwas 220). Many came to regard Capone as a hero, just as Wagle was to the people of Colchester, because he so openly defied prohibition, just as evangelicals like Billy Sunday, Neil Dow and Lyman Beecher were heroes to their cause.

In 1854, the editor of the Washington *Courier* had written "Is it not better to bring about a social revolution by a proper preparation of the public mind and a gradual approach to the change desired? We certainly believe so and . . . we shall advocate the cause of temperance in our zeal"

(Clark, *Dry* 23). The Anti-Saloon league also "printed a map on the cover of *The Illinois Issue*, its monthly magazine, that showed in black and white which townships were still wet and which were dry. A statewide moral war was in full swing, the dark blotches on the map showed where the evil influence of the saloon was not yet abolished by the forces of righteousness"(Hallwas 124). The print media was a powerful tool for the drys, enabling them to saturate the public with their propaganda. By the 1920's, however, The Torrio-Capone gang made sure that "unreliable council members and newspaper editors were bought off, beaten up and run out of town" (Parrish 100) if they were not in agreement with Capone interests. Newspaper editors would also eventually rise up with the rest of America and call for the repeal of prohibition after they and the public could no longer stomach the crime it had created.

One reading about the Roaring Twenties might believe that Prohibition, organized crime and bootlegging seemingly materialized out of nowhere, when in fact these events were the result of Protestant beginnings. The seeds of intemperance and prohibition were planted shortly after the founding of the United States, taking firm root by the 1800's to flower in the 1920's as the Volstead Act and 18th Amendment. Suffice it to say, even without people like Lyman Beecher and Neil Dow and Billy Sunday others would have come forth to demand prohibition, the "Noble Experiment" that ultimately failed. It is unfortunate that the legislators of the current war on drugs can not see the lessons of prohibition. Even though the law made Americans feel moral, they had no intention of obeying it. It only created untaxable black markets and bloated budgets to fight increased crime, all because the demand—for alcohol, just as it still is for drugs—was and still is there.

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Edumacation

by Nicholas Treff

(English 1101)

They say a college education is the key to success. Is it? Are the only things you can learn to benefit you taught in school? Didn't someone once say that all you need to know you learned in kindergarten? If you ask me, I would say that there are more ways to be educated than just in a classroom. You see, I already graduated from a four year university and learned many skills during my time there. I learned about professionalism, communication, dedication, expenses, payroll, teamwork, staff management, time management, and a plethora of other traits. At this university, you learn not only what to do, but also what *not* to do. You may be asking yourself what school I went to, and I'll tell you. I attended the University of the Working Class. No, it is not an actual school, but rather the courses you take in life and the knowledge that you gain from them. After I graduated from high school, my life was pulling me in ten different directions all at the same time. I felt like a prisoner on one of those medieval torture devices. You know the one, where you're strapped to a wheel and stretched from limb to limb until your body pulls apart, except without the physical pain. I had plans of grandeur and was hell-bent on achieving all of them, but I was certainly done with the classroom. After all, there are plenty of success stories where business moguls and CEO's never stepped foot in a college lecture hall and have more personal wealth than many of the world's countries, and isn't that the American dream? That hard work and dedication can get you wherever you want to go? Sure it is, but no one said it would be easy.

After high school, like many people, I chose to take some time off, enter the work force, and become independent. I moved out of my parents' house, rented an apartment with an old friend, and started on my life journey. It certainly was an exciting time, and my real education seemed to begin immediately. I first took a job with a marketing firm. I remember the ad in the newspaper well. It read, "Wanted: Enthusiastic, out-going individuals for employment in a high level sports marketing firm to establish contacts with potential clients. Promotions from within, no experience necessary, $500 per week." I called, scheduled an interview, and could not wait to start building my empire. The day of the interview, I put on my best suit, my best watch, my best cologne, grabbed my resume, checked the directions, and headed out the door. The office was exactly how I imagined it. A large corporate building entailed with two story windows, luxury cars in the parking lot, and even a coy pond in the lobby. I was on my way now. I reached the suite and checked in with the receptionist, which I might add was the first time I ever checked in with a receptionist for an interview, and it made me feel pretty important. I was called in the boardroom and took a seat at a large oak conference table that reminded me of the clip from the original *Batman* movie. Remember the scene where Michael Keaton and Kim Basinger are having dinner and they are sitting at opposite sides of the table, but can hardly hear each other because they are so far away? As questions were thrown at me, I was like a politician running for office. It was as if I had been interviewing for years. I had the perfect answer for every question. I was offered the job, and without hesitation, I took it. I was to start immediately, so I headed home to celebrate. The following day I arrived at the office for my first day of work and was introduced to my trainer, Brian. He told me we had to "go out in the field." Not sure what that meant, I went along. I was expecting to go to corporate offices and negotiate million dollar contracts; I'll chalk that thought up due to my lack of experience, but instead we arrived in a typical suburban neighborhood. There were your typical one and two story homes, garage doors left open, bicycles and minivans overwhelmed the residents' driveways. You were

encompassed with tree-lined streets carrying the name of Old Oak Drive and George Washington Way. No, today we would not be negotiating contracts with CEO's, but rather going door to door selling coupon books that contained buy one get one for golf courses and pizza shops, arcades and hotel stays. I guess that was my first lesson at school, that sometimes things can seem too good to be true. Needless to say, after getting the 114th door shut in my face, I made a professional decision to find employment elsewhere.

After that, I went from job to job, learning different skills and trades and crafts, each of which still benefits me today. I continued on this path for some time, about five years actually. Then I turned 23 years old, and something changed. The day I turned 23, I woke up, got dressed, and enrolled in school. For some reason, every year prior was just another year. But when I turned 23, I didn't feel so young anymore. There is a Garth Brooks song, "I'm much too young to feel this damn old," and you must have been singing to me, Garth, because I could not have said it better myself. I realized that sure, it is possible to be successful without a college education but, boy, is it difficult. The funny thing is, if I could go back and do it all over again, I wouldn't change a thing. They say the brightest rainbows come from the darkest storms. Whether that is true or not I'm unsure, but I do know that who I now am came from who I once was. I learned about back breaking labor, about working your way up through the ranks, about budgeting and about real friendship. I learned how to interact with people of all creeds, of all ages, and about appreciating what you have, especially when it is you that worked for it. These skills are not something that can be taught by a college professor, rather one has to learn them on their own, and I am grateful at my young age to have had that chance. So if you were to ask me about education, I would recommend a double major to every student; major in your coursework, and major in your life course.

A Broken Economy

by Ashley Urban

(English 1102)

Tennessee Williams' play, "The Glass Menagerie" is set in the city of St. Louis in the mid-nineteen thirties, which was during the time period of the Great Depression. Life during the thirties was a struggle for anyone no matter where they lived or what class they were in. Every single person in the United States was affected by the economic slump produced by the Great Depression.

The play, "The Glass Menagerie" is a memory play narrated by the main character Tom Wingfield. It takes place in the Wingfield's crowded, dingy apartment. Throughout the play, Tom recalls events from his past involving his crippled sister, Laura, and his outspoken mother, Amanda. For the majority of his adult life he had to work to support his mother and sister because his father had abandoned the family. Tom's attitude towards his family is puzzling; he truly cares for them yet he frequently acts unsympathetic to them. Tom escaped his family life by supposedly going to the movies, writing poetry, and also reading literature. "Similar to the character Tom, Tennessee Williams also found an outlet for fantasies and social dysfunction through writing, which became a vocation by the time he was a teenager" (Clum).

Amanda was always on Tom's case for something and she would constantly nag him as well as Laura. She thought that she knew everything and would try to entertain her children with extravagant stories of her past. She insisted that when she was younger she was a wealthy southern belle who received countless visits from classy gentlemen callers. Tennessee pulled Amanda's personality right out of his own life. "The model for many of Tennessee's characters is his mother, Edwina Williams, who played the role of southern belle more than was necessary, even in Ohio where she spent much of her adolescence" (Clum).

Amanda was always living in the past. Nothing for her was reality, she was stuck in a world of her own, she did not see things the way her children saw them, which is one reason why she was always trying to set-up Laura.

During his life, Tennessee Williams suffered from several anxiety and panic attacks. "The panics remained with him throughout his life and sustained his extreme hypochondria. They also motivated the behavior of many of his characters, particularly the terrified women he created, such as Laura Wingfield" (Clum).

Laura was physically and emotionally crippled. She had pleurosis, which effected her leg and labeled her as crippled. Laura had great compassion for Tom, but he still was not there for her as much as she needed him. So, Laura was dependent on Amanda because she was never given a chance to have a life of her own. Amanda was always trying to find Laura a suitable gentleman caller. One night Tom's friend, a young man by the name of Jim O'Connor stopped by for dinner with the family. Amanda helped Laura get ready, by picking out her clothes and doing her hair, so she could impress Jim and win his heart. Laura welcomed Jim at the door wearing an elegant dress, which would have looked very out of place in their murky apartment. In the end, Laura did start to feel a connection with him but her already fragile heart was broken when she found out he was actually already engaged. She escaped the incident with Jim and many of her other problems by playing with elegant glass figurines that were as delicate as her own posterior.

Everyone in the Wingfield family lived in their own fantasy world. None of them were ever

able to accept reality and deal with the situations that were dealt to them. The family never found any common ground with each other, and eventually Tom followed in his father's footsteps and ventured off on his own, leaving his feeble sister and unhinged mother behind to fend for themselves.

Part of the reason that the Wingfields may have acted the way they did was because of the horrendous economic disaster they lived through. The decade of the Great Depression brought fear and sorrow to millions of Americans.

The stock market crash in 1929 was a large factor of the Great Depression. It was one of the most devastating stock-market crashes in American history. The crash followed a speculative boom that had taken hold in the late nineteen twenties, which led millions of Americans to invest heavily in the stock market. In addition, an immense amount of people were actually borrowing extra money to buy even more stock. "The cost of share prices rose to record highs and encouraged even more people to invest. All of this action created what is known as an economic bubble" (Great Depression: Business*)*.

"On October 24th, 1929 the market finally turned down and panic selling started. Over twelve million shares were traded in a single day. Prices kept going down for over a month, by November the DOW sank from 400 to 125. This mass migration of shares is what effected the market and is known as a large contributing factor to the start of the great depression" (Watkins, *The Great Depression* 41). During this time, the United States was financially unified as never before. "Harvests in California affected markets in New York. Newspapers, magazines, radio, and cinema linked the nation from coast to coast. The dust bowl in Oklahoma was reported in Florida; hurricanes in Florida were reported in Oklahoma. A national media reinforced the perception that the Great Depression was unprecedented in its intensity and depth" (Great Depression: Business).

Another consequence of the stock market's downfall was that many families lost their jobs and money. Everyone in society was effected somehow, every race and social class. "Doctors and lawyers were even struck with a 40% pay cut" (Ciment 676). "In 1932, 28% of the households in America didn't have a single employed wage earner" (Kutler 104). Also, from "1930 to 1933 it was recorded that an average of 75,000 workers lost a job every week" (Kott Washburne 456).

What happened to the economy after 1929 left most people overcome and flustered. The physical structure of business was still intact, undamaged by war or natural disaster. Men wanted to go to work, but many factories and offices stood dark and idle. Prolonged unemployment created a new class of lavish people. "The jobless sold apples on street corners. They queued up in breadlines and outside soup kitchens. Many lived in 'Hoovervilles,' the shanty towns on the outskirts of large cities" (Social Trends). Helpless people wandered around their hometowns carrying signs that read, "I will work for food." Several people were forced to sleep in parks or alleys. "People had to survive on stale bread and whatever canned foods that had left in their homes" (Social Trends).

Many people tried to deny the seriousness of their situation. "But, by 1933, American families had 54% of the income that they had in 1929" (Kutler 104). Some people were very embarrassed about their financial problems and did not want their friends and neighbors to know so, they tried to impress them by sprucing up the exterior of their home. Also, people had to drastically cut down on socializing because many of them had to get rid of their club memberships because they could not afford the added monthly expense. The search for money and a job was rough and people had to live without their luxuries and even some necessities for several years. An unemployed Oregon father stated in 1933, "We don't dare buy soap when it will pay for an extra egg for our children" (McElvaine 170). Another unemployed father told the *New York Daily News Reporter* in October of 1932, "I haven't had a job in more than two years, sometimes I feel like a murder, what's wrong with me that I can't protect my children?" (Watkins, *The Hungry Years* 61).

The Great Depression especially affected men. "Men literally took their economy as a matter of faith. They worshiped the marketplace, so when the stock market crashed many men were left hopeless and powerless" (Watkins, *The Great Depression* 147). A lot of men did not know how to

face their families when they found out how much money they had lost. Most men were the only provider of their home, so when they lost their job they knew that they were letting their family down.

The traditional roles of the family really changed because of the economic crisis. Some men became so disabled after their losses that they just stopped looking for work all together because they had no integrity or hope left within them. In 1934 a man from Baltimore walked twenty miles saying, "I just stopped every place, but mostly they wouldn't even talk to me" (McElvaine 172). It was especially hard for a man over the age of forty to find work because the companies that were actually hiring wanted younger men in their twenties. This age conflict affected many men, and they gradually started to become depressed because they felt much older than they really were.

Also, many men resorted to alcohol as a temporary escape from their problems. This new reliance on alcohol led to some men becoming abusive to their wives and children. In some cases some men were so ashamed that they just all together walked out on their families and never returned. "A survey in 1939 stated that 1.5 million American women had been abandoned" (20th Century America 104).

These facts are very similar to the major motif of abandonment in "The Glass Menagerie". Mr. Wingfield left his family and they never heard from him again. At this point, Tom was forced to become the man of the house and he had to take on a very heavy load of responsibility. Taking care of Amanda and Laura turned out to be too much for Tom to handle and he ended up leaving them behind. In addition, Jim O'Connor abandoned Laura when he told her about his fiancé, she was left heartbroken.

An alternative to drinking for some people was the complete withdrawal from social contacts. People in this category avoided their friends, and sometimes even family. These men were so convinced that they were failures, they actually fell into a pool of self-blame and shame. An example of this in "The Glass Menagerie" is seen within Tom's actions. Tom escaped his problems by venturing off by himself. He tried to get away from his family as much as he could, he spent his time drinking, reading literature and going to the movies by himself. When he went out alone at night he always felt the guilt in his heart for not taking care of Laura the best that he could have.

In very extreme instances men committed suicide because they felt it was the only way out. In 1933 a St. Louis man was quoted, "One must get the job to keep his mind and body whole" (McElvaine 173). Americans had been brought up on the belief that meaningful work is the basis of life. Without such work, people felt they had no reason for being. "If no one will help, then I will take my life away," said a Detroit man in 1935 (Watkins, *The Hungry Years* 57).

The great depression also brought positive and negative consequences for women. The woman's role as the center of the family gained much significance during this time. "Eleanor Roosevelt wrote in her book, *It's Up to the Women*, 'The women know that life must go on and that the needs of life must be met and it is their courage and determination which, time and again, have pulled us through worse crises than the present one'" (The Great Depression). Most middle class women whose husbands were unemployed helped save money in creative ways. "They saved money by buying day-old bread, relining coats with old blankets, cutting adult clothing down to children's sizes, and saving anything that might be useful someday, such as string and broken crockery or could be sold as scrap, such as old rags" (Watkins, *The Hungry Years* 87).

Also, women's roles strengthened because some were able to bring home a paycheck. They were able to get jobs that they could not obtain before. Many women worked in sewing, laundry, and dressmaking. In "The Glass Menagerie", is the fact that Amanda had to obtain a job to help support her family. Amanda earned a small income by selling subscriptions for "The Homemaker's Companion" on the telephone. She did not make enough money to cover all of her family's needs but she was at least able to contribute.

Another turning point for women during the great depression was that they were expected to

get an education to help support the family. Many women were forced to attain degrees in areas such as business. In, "The Glass Menagerie" Amanda had sent Laura to business school, only to discover that she went to the first class, got nervous and never went back. Everyday instead of attending the academy, Laura would go to the zoo or take a walk around the park to pass the time. When Amanda found out that Laura was ditching school she was very disappointed. She said to Laura, "I was under the impression that you were an adult, but evidently I was very much mistaken. What are we going to do? What is going to become of us? What is the future?" (Williams 16). This quote demonstrates just how upset Amanda was when she found out that Laura never went back to school. Amanda's response was justified though because during that time a family needed all the income they could get, and a woman in the thirties needed to learn to be independent.

Families depended on each other for income, strength, and hope. Writer Louis Adamic observed, "On the one hand, thousands of families were broken up, some permanently, some temporarily, or were seriously disorganized. On the other hand, thousands of families became more closely integrated than they had been before the Depression" (The Great Depression). Some families truly were brought together as a result of the Great Depression. Families were forced to "double-up" and move in together to lower the costs of living. "It is estimated that about 1/6 of families shared their home with another family" (Kutler 229). A Munice, Indiana newspaper said, "Many a family that has lost its car has found its soul" (Kutler 230). Families had to be there for each other more than ever. "The divorce rate actually declined, in part because divorce became too expensive" (Kott 464). Families needed to convince each other that they were going to make it through the tough times and come out on top.

On the other hand, some families were actually torn apart because of their financial situation. Men had to leave their homes in search of work. People became very hostile and agitated one another because of the many worries and fears that overcame them. One of the fears being, a parent looking at their children and wondering what would become of them. Since most people did not even know where they would find food for the next day, it was very hard for them to picture where their children would end up. The hostility and anxiety was also due to lack of sleep. Several people had trouble sleeping because they were overwhelmed with their thoughts. Family members also became hostile in situations regarding who owned what. Families fought over everything from food to possessions.

This hostility is present within, "The Glass Menagerie" between Tom and Amanda. She sometimes insulted and nagged Tom, "What's the matter with you, you big, big idiot? Why can't you sit up straight? So you shoulders don't stick through like sparrows wings?"(Williams 22). Her constant nagging is what forced him to rebel and become more distant from the family. Amanda did not mean to insult Tom or to belittle him, she did care about him.

Laura was also emotionally effected by her mother. Amanda kept such a close watch on Laura that she could not fend for herself. She was way too dependent on other people and never was able to accomplish anything on her own. Amanda was very overprotective of her children, mainly because she had to raise them on her own. Being that her husband left her, she probably felt like she needed to be an outstanding mother to make up for their absent father. Also, she didn't want anything to happen to them because she did love them and didn't want them to disappear from her life.

During the Great Depression not many people were looking to find love. Less people were starting a family of their own. Many single couples in their twenties could not afford to break away from their parents and move out. "Marriage and birth rates declined, as many couples decided to wait until they could afford marriage and children" (Social Trends). This fact may be one reason why it was so difficult for Laura to find a "gentleman caller." Men definitely were not looking to start a family of their own, they were fighting just to make ends meet.

The Great Depression completely transformed American life in the nineteen thirties.

Everything from people's lifestyles to personal beliefs changed. All of the characters in "The Glass Menagerie" were emotionally affected by the Great Depression. Some people lost everything, including loved ones. This harsh decade was a struggle for every race and class of people in America. The Great Depression truly was the longest and most severe depression ever experienced by the industrialized Western world.

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Bovine Spongiform Encephalopathy: European Union's reactions to the crisis in the UK

by Alice Wieduwilt

(Honors History 2235)

According to a study sponsored by the European Association for Animal Production the total cost of the outbreak of Bovine spongiform encephalopathy (BSE) could be up to $130bn by the time the disease has disappeared (Anderson 7). Starting with the first outbreak in the United Kingdom in 1986 to the most recent confirmed cases in August 2006 in Canada the disease has brought major changes to the topic of food safety.

"Mad cows" – BSE in the UK

The first case of BSE appeared in April 1985 on a farm in Sussex but was not identified until 2 years later. The case of a single cow did not justify an in-depth investigation at that point. Between April 1985 and February 1986 nine more cows fell ill with the same symptoms (Schwartz 142). In November 1986 the Central Veterinary Laboratory (CVL) examined three cow brains and diagnosed a "multifocal spongy transformation of the brain" closely related to scrapie, a well-known disease affecting sheep and goats (Pennington 143). British vets were informed about the possibility of the new disease and urged to make declaration when symptoms were detected. But the scientific community was not informed until October 1987 when Gerald Wells from CVL published his paper. He was the first to describe the symptoms and stressed the similarity with scrapie. (Schwartz 142)

The demand for an epidemiological investigation was high after several more cases were reported by veterinarians. The study started in June 1987 and concluded in 1988 with a report stating transmissibility, probable causes and steps taken to put an end to the epidemic (Schwartz 143). As the origin of the disease the report identified Meat and Bone Meal (MBM), a protein-rich nutritional supplement derived rendered carcasses of livestock including sheep (Brown 6).The use of such supplements goes back to the 1920s and scrapie is an old disease, therefore a recent change must have occurred that changed the number of scrapie agents in MBM (Pennington 147). This early hypothesis concluded that since more sheep were processed and the processing plants were using a lower temperature the number of scrapie agents has increased over the last couple years. MBM was therefore to be banned as a food supplement for cattle (Pennington 148-149). The British government enacted a ban on feeding ruminants with feeds containing animal proteins derived from ruminants in July 1988. These measures taken were supposed to lead to the disappearance of BSE in the UK (Schwartz 144).

The hypothesis that BSE is scrapie in cattle was not challenged in the early years of the BSE crisis. It was widely accepted that due to an increase in scrapie agents in MBM the disease had jumped species. The question raised, why this had never happened before since MB is used very widely for year, was ignored (Pennington 154-155). In summer 1988 worries about a possible species jump to humans became loud. A regulation requiring all animals suspected with BSE to be slaughtered was enacted by the British government. Farmers received compensation of 50 percent of the value of the animal, later increased to 100 percent in order to encourage declarations (Schwartz 145). A report examining the possible harms to humans states in February 1989 that the risk of transmission of BSE to humans appears remote and there are no implications for the human health. However the study group also "points out that if their assessment proves incorrect the implications would be serious" (Pennington 160). As a protection measure the British government declared a ban

on all offal, including brain, spinal cord, thymus, tonsils, intestines, and spleen – from the food chain in June 1989 (Schwartz 145).

Both enactments by the government were very leaky in their implementation. In 1988 after the MBM ban about 12,000 new cases appeared in cattle and the number increased even more in 1989. The numbers were a result of feeding existing supplies of MBM not affected by the ban, accidental contamination of feeds, and the continued use of animal proteins by feed mills. The removal of high-risk spinal cord according to the offal ban was not done properly either, especially in the production of mechanically recovered meat for low-grade sausages and burgers. But the risk of contamination was believed to be minimal and no actions were taken. The government confirmed again that eating beef proposed no risk to humans (Pennington 164-165).

After the initial crisis in the UK the disease has spread to several other countries due to imported food supplements and livestock. Especially contaminated feed intended for pigs and poultry is a contributing factor (Brown 7). The countries affected by BSE increased from eight in 1999 to twenty in 2001 (Schwartz 192). According to December 2000 data from the Organization if International Epizootics (Paris) and Ministry of Agriculture, Fisheries, and Food (UK) the total number of reported BSE cases in the UK is 180,376. The numbers in other countries are much smaller – Ireland 499, Portugal 452, Switzerland 363, France 151, Belgium 18 – which shows the magnitude of the crisis in the UK (Brown 8).

From cows to humans – nvCJD

The possible threat of BSE to humans was considered as soon as the disease became known. An article published in the *British Medical Journal* in June 1988 debated the degree of protection for humans imposed by the species barrier. Experiments with scrapie in the 1960s had shown that the agent could change if passed to a new host. The fear of BSE affecting human health persisted throughout the entire cattle crisis (Schwartz 153-155).

Several early warning signs about a possible species jump to humans were misread. In spring 1990 several domestic cats were diagnosed with spongiform encephalopathy. A short lived panic among the British population emerged due to a possible contamination with BSE agents through food (Schwartz 155). In May 1990 a surveillance unit was established in the UK to monitor CJD hoping to detect any change in the numbers quickly. This surveillance was extended three years later to other European countries, coordinated by the European Union (Brown 8). In March 1993 a British farmer was diagnosed with Creutzfeld-Jakob Disease (CJD). Two following cases raised now further concern. In April 1994 a 15-year old girl showed symptoms of CJD but the diagnosis was never confirmed due to the youth of the patient. In October 1995 two more cases of CJD occurred in a 16-year and an 18-year old. This time the diagnosis was confirmed and led to a closer surveillance of CJD. The alarm bell was finally ringed on April 1996 when ten more cases of CJD with a new profile were identified. A new variant of CJD (nvCJD) was confirmed and linked to the occurrence of BSE (Schwartz 156-158).

The possible relationship to BSE was raised since the first cases only occurred in the UK five to ten years after the period of highest level of food contamination. Experiments conducted showed that the nvCJD agent behaves like the BSE agent which confirmed and proofed the link to BSE. The human disease resulted from the consumption of meat and other related products from BSE-contaminated cattle. Early cases occurring in 1993 and 1995 were identified as unrelated to BSE (Schwartz 158-160).

In order to minimize the risk for NiCad transmission through blood and organ donations, several European governments, including the UK, Switzerland, France, and Germany have implemented policies to exclude blood and organs from people who lived in or visited the UK. But concerns extend beyond that to the safe use of medical and surgical instruments. Paul Brown, Senior

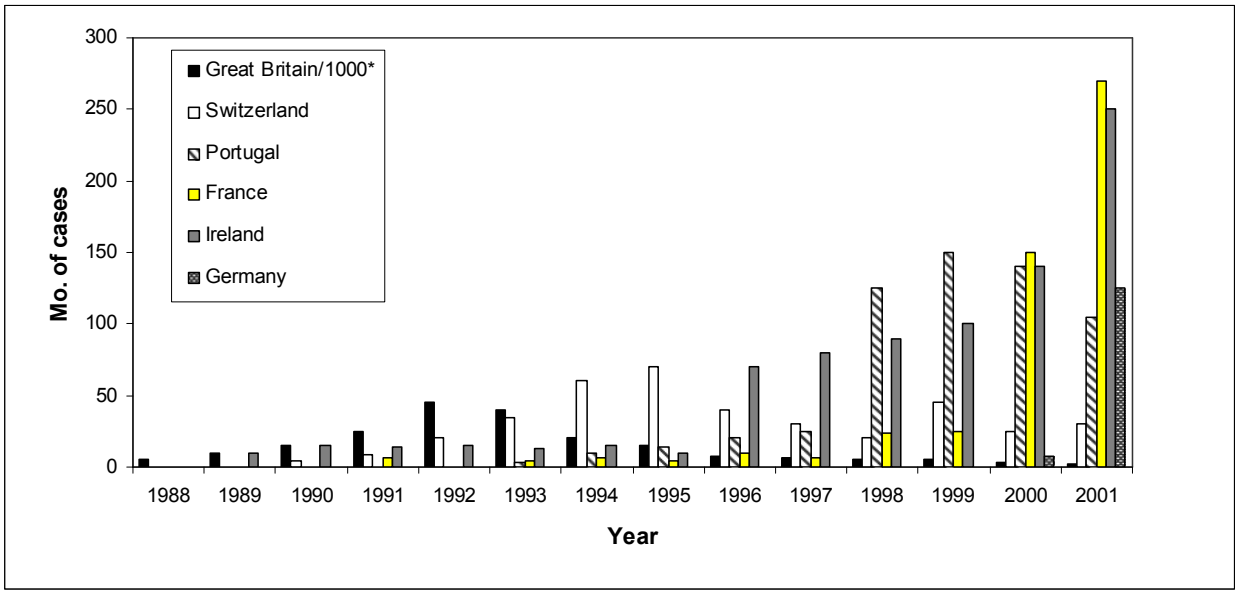
Research Scientist in the Laboratory of Central Nervous System Studies at the National Institute of Health, Bethesda, Maryland, US, suggests the use of disposable instruments and the implementation of a standard sterilization protocol (Brown 11-12).

By the end of 2000 a total of 86 people had died from nvCJD – 82 in the UK, three in France and one in Ireland. In 2001 fifteen more death in the UK raised the total to 101 (Schwartz 194). Predictions about the future of nvCJD are hard to make since it is not clear how people became infected. Predictions based in different incubation times at the end of 2001 talk about a maximum number of 540 to 2600 casualties (Pennington 186). The fact that the incubation period of nvCJD is still unknown contributes much to the uncertainty about the extent of the nvCJD outbreak (Brown 11). The disease is currently untreatable and uniformly fatal. It is also unclear why nvCJD affects predominantly young people (Smith 123, 127).

Early Reactions by the European Union

According to Peter Smith, the BSE epidemic in other European countries was seeded either by cattle exported from the UK that was infected with BSE or by the export of contaminated MBM. Fig. 3, taken from Smith's article, shows that the peaks of the epidemics occurred at different times in different countries resulting from the impact of the different times that restrictions were put on feed in different European countries and the strictness with which they were enforced (Smith 126).

Fig. 3 Distribution of cases of bovine spongiform encephalopathy (BSE) in various European countries



*Data for Great Britain are divided by 1000

As a reaction to the initial appearance of BSE, in July 1989 the European Union (EU) enacted an export ban on all cattle born before July 18, 1988, the date of the UK ruminant feed ban, and on the offspring of confirmed and suspected animals. It was later amended to an export limitation to only calves under six months old. On April 1, 1990 BSE was officially acknowledged by the European Commission as a threat to animal health (Vincent 501-502).

After several European states declared import bans on British beef in May 1990, the EU was pressured to enact an EU-wide ban limiting the export of bone-in beef only from holdings without confirmed BSE cases for 6 years. In 1992 restrictions were placed on the export of bovine embryos. During the peak of the BSE crisis in the UK from 1992 to 1993 no EU regulations concerning BSE

were proposed or enacted. On June 27, 1994 an EU decision prohibited the feeding of mammalian MBM to ruminants, while the export ban were extended and a new cattle identification was required (Vincent 502-503).

After the growing concerns about species jump were confirmed and the first cases of New variant Creutzfeldt-Jakob Disease (nvCJD) were identified, the public mistrust in British meat and other related products increased dramatically in the UK and other European countries. The beef prices declined rapidly. On March 22, 1996 France declared an embargo on the import of beef and live cattle from the UK. On March 26 the European Union reacted on emergency measured by enacting a total ban on all British cattle and products derived from them (Schwartz 158).

The European Food Safety Agency

Dealing with the initial stage of BSE, from 1990 to 1994, has been extremely challenging to the administrative structure of the EU. In many cases this structure failed to deal with it adequately. The failure to acquire timely scientific information on the development of the crisis and to oversee the actions taken by the EU member states, most notably those of the UK, both contributed to the ineffective measures taken (Brown 516-517).

After a number of reports and inquiries about the failure to react, the European Commission took a series of measures to try and rectify the serious problems within administrative structure and obtain accurate scientific data. But this first response to the crisis was just a readjustment of the existing system. But it laid the foundation for the next stage of administrative redevelopment (Brown 509-512).

Following a process of dialogue and debate, the European Commission embarked on a wholesale redevelopment of the administrative landscape in the area of food safety. The result of these changes was the foundation of the European Food Safety Agency (EFSA) in 2002. Although its formal powers are limited, the new agency "is the keystone of European Union (EU) risk assessment regarding food and feed safety" (European Food Safety Authority).

According to the Council Regulation No178/2002, which legally established the EFSA, the agency should be an independent scientific source of advice, information and risk communication in the areas of food and feed safety. While EFSA advises on possible risk related to food safety, the responsibility for risk management lies with the EU institutions. It is the responsibility of the EU institutions to propose and adopt legislation as well as regulatory and control measures based on EFSA's advice (Council Regulation No178/2002).

Conclusion

The full impact of the BSE epidemic on human health might be impossible to assess. It is likely that millions have been exposed or contaminated but due to the long incubation time predictions are hard to make. As of January 2003, 139 nvCJD cases have been ascertained. BSE itself is no longer a significant public health problem and unlikely to become so in the future (Smith 128-129). The measures that were put in place to control BSE in the UK and elsewhere resulted in a year-to-year decrease of 25-45% in the annual number of cases. The epidemic is under control (Smith 127).

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Invertebrate and Mammalian Remains of Badlands National Park from the Holocene Epoch Describe the Ancient Landscape and Community of the Time

by Rutger Wolfgang Stache

(Honors Biology 1152)

ABSTRACT

The study of invertebrate and mammalian remains recently found in South Dakota provided an opportunity to explore historical climates and communities. Employing carbon-14 dating indicated an archaeological age of 12000 years for the samples. A thorough investigation of the identified species yielded an understanding of the landscape and climate of the time as well as how they were interconnected. It was concluded that the animals lived during the Holocene epoch, as the last ice age was receding. The climate was warming, with a temperature similar to that of today and vast forests, prairies, and tundra were dominating the landscape. Of the invertebrates, many were arthropods common to the area and were found among parasites of the various species present. They also indicate the presence of a thriving rodent community in the area. Many of the invertebrates' diet included the organic material found, which happened to be found partially digested.

INTRODUCTION

Badlands National Park in South Dakota is home of one of the largest, protected mixed-grass prairies in the United States (Durant and Harwood 1988). Well known for containing the world's richest Oligocene epoch fossil beds, the area provides an ideal source for clues in determining the history of landscape and climate (Durant and Harwood 1988). Many animals' evolutionary stories have been depicted in the park's buttes, pinnacles, and spires through fossils and remains. This study focuses on the discoveries in and around a collapsed cave 7m high, 20m deep, and 10m high. Among the various species of invertebrates, there were a number of herbivorous grasshoppers and beetles. Parasitic invertebrates included nematodes, fleas, mosquitoes, and tapeworms discovered with the remains. Some of them are known parasites such as *Howardula benigna*, a nematode parasite of *Diabrotica undecimpunctata*, the cucumber beetle (Poinar 1983).

Bones were also discovered belonging to five unidentified species of mammoth. Mammoths have previously roamed the earth for millions of years: starting shortly after the demise of the dinosaurs and reigning up until approximately 10000 years ago (Lister and Bahn 1994). This most recent time period in history is referred to as the Holocene epoch. During this time period, major changes took place in climate and vegetation (Flint 1971).

The objectives of this study were to determine the ages of the biological material found in the cave, reconstruct the landscape and climate during the prehistoric time using the invertebrates as indicator species, and make connections among the animals both invertebrate and vertebrate.

METHODS

Carbon-14 dating was used to determine the archeological ages of the partially digested plant material, invertebrates and vertebrate skeletal remains. A study of all specimens allowed for a probable description of the surrounding landscape. An expected climate and landscape were established based on the age of the samples and the types of species found. The type of fauna found

in an area can be used to predict the local climate and landscape (Flint 1971). The presence of various mammoth fossils along with other mammal remains provided clues to the geological time period in which these specimens lived. Possible connections among various species were found through examining various species' eating habits, physical characteristics, and habitats based upon literature of how they lived today.

RESULTS

The results of carbon-14 dating indicated the biological materials found in the cave dated to 12510 $\pm$ 2.41 years standard deviation in to the past. Table 2 lists the invertebrates found in the cave along with notes on their ecology.

DISCUSSION

The age of the samples coincided with the end of the last ice age, providing a basis for the explanation and analysis of the climate, landscape, fauna, and relationships amongst the species. The climate of 12500 years ago was rapidly warming, being 3^{oC} - 5^{oC} warmer than the previous glacial period (Mackay and Battarbee 2003). As this increase in temperature would be maintained up until present day, new formations of monotonous landscape zones arose. The entire landscape fell into transition, as the glacial ice sheets retracted forests and tundra gained dominance, especially in the North American region.

The most prevalent relationship between the species consisted of a predator-prey or in some cases a parasite-host association. The presence of hydatid cysts in muscle tissues of dire wolves is characteristic of a parasitic tapeworm (Barnes 1980). The wolves would have been the intermediate host as the parasite can be acquired through ingestion of eggs. These wolves would have been possible predators of mammoths or scavengers. While they would most likely not have been able to take down a large mammoth in a group, a pack of wolves may have been successful in killing a smaller mammoth or a younger one that had strayed from the group (Lister and Bahn 1994). In North America, the Columbian species of mammoth was common. At maturity, they could reach heights of up to 4m and weigh as much as 10 tons, consistent with the fossil findings (Lister and Bahn 1994). Finding skeletal remains of rodents and prairie dogs in a cave suggests that the wolves may have been responsible for this and would have used the cave as shelter and a place to bring back recent killings.

Many of the arthropods identified such as *Diabrotica undecimpunctata* [western spotted cucumber beetle], *Callidium hesperum* [black-horned pine borer], and *Blissus leucopterus* [chinch bug], feed on plant shoots, roots, and other organic material (Arnett Jr. 1993). Moreover, it is common to find these arthropods and others such as *Hippiscus rugosus* [wrinkled grasshopper] in grassy and open wooded areas (Arnett Jr. 1993), also telling of the landscape.

Saprovores, such as *Cynomyopsis dadaverina* [tachinid fly and blowflies] are very common at the first sign of decay of a dead animal (Arnett Jr. 1993), with the various rodents and prairie dogs present at the site being a source of food. Adding to the interrelated specimens were other parasites. The *Mermis* species of nematodes is a parasite of grasshoppers and deposits its eggs on vegetation that the grasshopper will eat. Mosquitoes are usually found in close proximity to decaying organic matter or flowers. Some are even adapted to feeding on tissue fluids from arthropods and vertebrates such as the wolves or mammoths. *Celatoria diabroticae*, one species identified, is a parasite of the cucumber beetle (Gillott 1995).

By the collection of specimen can provide a prediction of the climate and landscape some 12500 years ago. This scene took place at the start of the postglacial period. The greater warmth of this period encouraged the spread of forests and tundra and may have contributed to the demise of the

mammoth steppe and other fauna (Lister and Bahn 1994). The very stability of the postglacial climate may also have led to the formation of continuous landscape zones, in contrast to the almost unremitting variations through the last Ice Age (Mackay and Battarbee 2003). This perhaps helped to maintain mosaic vegetation by shifting and mixing plant distributions.

Future studies may want to compare this case with other invertebrate and plant remains found in the area for similarities and common characteristics. Looking at local and distant areas of continental environment during the post-glacial Holocene epoch may provide further insight. This study solely reflects the current understanding of earth's geological and faunal history, further studies may want to inquire into the latest developments and consider new climate hypotheses.

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Table 1. Ratio of C^{14}:C^{12} for the partially digested plant material, invertebrates and vertebrate skeletal remains.

Sample	Ratio of C^{14}:C^{12} x 10^{-13}
1	2.8666
2	2.8701
3	2.8650
4	2.8667
5	2.8631
6	2.8634
7	2.8700
8	2.8649
9	2.8637
10	2.8632

Sample mean and sample standard deviation:

12510.61 $\pm$ 2.41 years

Table 2. List of organisms found at site and notes on their habitat.

Organism	Notes on ecology	Reference
Tapeworm	parasitic flatworm, live in digestive tract	Barnes 1980
Howardula benigna	parasitic nematode of cucumber beetle	Poinar 1983
Mermis species	parasite of grasshopper	Barnes 1980
Dissosteira carolina	grasshopper, herbivore, grasslands and fields	Arnett 1993
Hippiscus rugosus	grasshopper, herbivore, grassy area & woods	Arnett 1993
Melanoplus femurrubrum	grasshopper, herbivore, fields, meadows, in woods, and around irrigation ditches	Arnett 1993
Stenopelmatus fuscus	cricket, herbivore, found throughout the US	Arnett 1993
Blissus leucopterus	chinch bug, herbivore, pest of grains and plants	Arnett 1993
Diabrotica undecimpunctata	cucumber beetle, herbivore, in CA, WA	Arnett 1993
Callidium hesperum	pine borer, herbivore, found in western US	Arnett 1993
Platycholeus species	horn beetle, saprovore, carrion feeders scavenger	Arnett 1993
Aphodius fossor	dung beetle, saprovore, found in western US	Arnett 1993
Creophilus maxillosus	rove beetle, predator, found near dead animals	Arnett 1993
Aedes sticticus	mosquito, omnivore, found in wooded areas	Arnett 1993
Celatoria diabroticae	parasite of cucumber beetle	Barnes 1980
Cynomyopsis dadaverina	blowflies, saprovore, found near dead animals	Arnett 1993
Prionyx species	digger wasps, carnivore	Arnett 1993
Pogonomyrmex occidentalis	harvester ant, omnivore	Arnett 1993
Opisocrostis species	flea, parasite, live off blood of vertebrates	Arnett 1993

Helping Children Learn and Grow: Becoming an Elementary Teacher

by Fariah Zainuddin

(English 1102)

Who is a good teacher, and what does he/she do? Janet Fine is the author of six books on education and is a journalist. In her book *Opportunities in Teaching Careers*, she answers this question by quoting the author Gilbers Highet (who wrote *Teaching – the Immortal Profession: the Joys of Teaching and Learning*) who says: "'the good teacher believes in the subject and is genuinely, unashamedly enthusiastic about it'" (qtd. in Fine 5). Kathleen Mellon, 2004 Teacher of the Year, said that "[l]ife provides few opportunities to affect the world…the connections teachers and students make provide the chance to make a profound difference" (qtd. in Fine 6). According to Fine, one of the greatest motivations of teaching is knowing that the "commitment to the learning process of a child will shape the child's future." She says that the most basic and important role of a teacher is to encourage learning. From the time I can remember, I have loved children and absolutely enjoy spending time with them. I have always been unsure of what I wanted to pursue as my career, but I do know one thing for sure--it will definitely have to do with children. As I was researching about elementary education, I realized how well it would fit with what I have wanted. I like to teach and know I have what it takes. When exploring the education field, it is important to know the steps in the process to becoming a teacher and what to expect from the job.

There are some qualities necessary for the education field. Mary Clement was director of the Beginning Teacher Program at Eastern Illinois for six years. She is currently an assistant professor of education at Berry College. She talks about these necessary qualities. She says that it is very important to have a passion for teaching and have leadership qualities. This is because they have to make decisions on what to teach as well as how to deal with students. They need to organize and manage their students and curriculum so that they can teach in the most effective way possible. Communication skills are very important for teachers as well. It is a vital skill not only to teach students, but for dealing with parents, teachers, and administration. Clement points out that teacher "serve as psychologists, nurses, parents, entertainers, and yes, even babysitters" (Clement 43). A good teacher enjoys working with people, likes to study, is enthusiastic about new ideas, likes to discuss new ideas with others, is creative, is good at expressing themselves and explaining things to others, and has a sense of humor (28).

Qualities are just as important as training for the profession. In order to become an elementary school teacher, says Clement, one must major in elementary education (also known as early childhood education). By attaining this major, one is generally certified to teach kindergarten through eighth grade. Mark Rohwl, the author of "Hot Jobs in Education" says that a teacher can have a minor in education with a major in the subject they are going to teach. By "helping teachers understand student behavior, a teacher can analyze situations and make effective and appropriate choices" (Clement 31). Education programs usually include a psychology class. It may be an introduction to psychology, or an educational psychology class. A majority of the course covers the development of students, and how differences can affect their studying. Some teacher education programs require one to take a course on psychology and education of exceptional children. This is also called a special-ed course, and includes a section on gifted children. Theories are also taught in psychology, as well as managing student behavior, outcomes of rewarding students, and how to grade and evaluate students.

It is a requirement to take curriculum classes. These classes include national and state

standards, and the history of education. One is taught how to choose textbooks and make interesting lesson plans. They also include how to make plans for units and semesters. Methods courses are a necessity as well and "basically teach one how to teach" (Clement 31). One is taught how to teach science, math, social studies, and language arts. One may have to take additional classes on teaching health, physical education, art, and music, since some schools do not have specialists for these areas. The course includes how to answer questions and how to ask them. A classroom management course is also a necessity covering both theoretical and practical. These classes are specific to grade level since management strategies vary by age group. Most teacher education classes include "field experience and student teaching" as well (31).

Field experience is a very important factor for teaching. According to Peter Cookson, author of "Your Ideal Classroom" there are some things one will learn only from experience that cannot be taught in school. For example, teachers learn through experience that "learners have different learning styles" (Cookson 14). They will also come to realize that a truly successful teacher is "well grounded in their subject matter, dedicated to their student's learning and willing to experiment with different teaching strategies." Also that being respectful in relationships with students' parents, and being supportive of colleagues, will make them successful in the field.

Once a person has obtained all the necessary education requirements, it is now necessary to take certifications exams in order to test basic abilities. According to the U. S. Department of Labor, in general, it is required for "public school teachers…[to] have at least a bachelor's degree, complete an approved teacher education program, and be licensed" (Certification 1). Each state though, has slightly different kinds of certifications and requirements. The Illinois State Board of Education requires all teachers to have a full certificate, a bachelor's degree, and "demonstrate competence in every core subject they teach" (2). It states that all teachers of public elementary schools who teach core academic subjects must meet the "Highly Qualified" requirement (3). To be a Highly Qualified (HQ) teacher, one must "demonstrate competence…[and] hold a full certificate, bachelor's degree, AND have a major, or state exam, or advanced degree, or advanced certificate in every core subject taught" (4). A recent federal requirement is that every new elementary teacher who teaches below grade 6 must pass a test to be considered HQ. Illinois has three certifications. The first, is called the initial teaching certificate, and is for those teachers who have practiced for less than four years. This certificate is issued to college graduates, and is good for four years. The second is a standard certificate, which initial certificate holders are required to move to on completing four years of teaching with a valid certificate. The third is a master teaching certificate.

Since we now know what the requirements are for becoming an elementary teacher, it is important to understand what will be expected on the job. Here is what elementary school teachers do. The authors of *Careers in Focus* talk about what jobs teachers do. They say that in the first and second grades, teachers cover only "basic skills" (Careers in Focus 58). These include reading, writing, counting, and telling time. With older grade levels, teachers cover math, social studies, hand writing, and English. Teachers spend a lot of time on reading, "language arts," and mathematics. Social studies and science are covered every day as well. Teachers of higher grade levels make their students write in journals, instead of talking. Teaching usually takes place by making small groups of 4 to 5 students, especially in the younger grade levels. While one group is being taught, the other groups may be instructed to read silently or draw. This strategy is usually used for teaching language arts and reading. The remaining subjects (math, science, social studies, and history) are taught through fun topics such as "pollution, transportation, the earth." Students read books that are related to the topic being taught. Learning and teaching is a fun experience in elementary teaching. Teachers include lots of arts and crafts projects to capture the student's attention. In the upper grades, teachers assign oral and written reports and have them involved in student projects. These higher-grade levels usually have a curriculum set by the state. When working with these children, elementary teachers need to "instruct social skills along with general school subject" (59). Health, physical education, art,

and music may be taught either by special teachers, or by the classroom teacher itself. The most time consuming part of teaching is making lesson plans. First time teachers usually have a heavy work load because they do not have the previous year's plans to work off of.

To get an even better feel of what it is like to be an elementary teacher, here is a general day described by Clement. Most elementary schools start early, around 7:30AM to 8:00 AM, and teachers are required to come in a little earlier. Each teacher has about 20 to 30 students in his/her class. The teacher typically starts out by completing certain tasks such as taking attendance, checking home work, and doing lunch counts. Students are then given time to "calm down," so that they can get ready for a day of learning (Clement 44). Clement states that this is important to do so because young children bring personal problems to school, and by allowing the children to talk about them, "students…settle into a routine for the day." The teacher gets on with the different subjects for that day. Lunch is usually short, and teachers may have to accompany their students in the cafeteria. Teachers get bathroom breaks just when they have a chance! School days end around 2:30 to 3:00 PM, and teachers usually spend this time after school planning and organizing. This is also a perfect time for "grading papers, meeting with parents, and faculty meetings." Teachers are generally required to work in their classrooms for at least a half hour after school, before they can leave for home. Teachers, who are allowed to leave when the students do, usually take their paperwork home with them where they can continue their planning and grading.

Not only do teachers work in school, but according to the Institute for Career Research, teachers spend about 40 percent of their time working outside of the classroom. They may be required to take turns doing cafeteria, hall, or bus duty. Teachers of lower grade levels may have to supervise their students on the playground. In the upper grade levels, teachers "supervise study halls, homerooms, and chaperone fieldtrips" (The Institute for Career Research 8). They might additionally have to become an advisor or supervisor for extracurricular activities such as sports teams or clubs. After school, they may have to spend extra time with students to help them out. They also spend time in meetings with colleagues, students, and parents. Teachers do have to take work home. The higher the grade level, the more time consuming it is to plan lessons, prepare projects, and grade papers. About 4 to 8 times a year, teachers have to come to school and work while the students get a holiday. School districts have "in-service training days" which are mandatory. This gives teachers an opportunity to "update their skills through discussions, lectures, and workshops." Attending workshops and seminars is mandatory. It gives teachers the opportunity to learn new things. Seminars usually do not cost anything. Typically, a school district pays teachers for the hours that they attended, or for the units they earn towards continuing their education.

Other than working outside of school, it is vital for teachers to interact with people other than their students. There is usually a staff meeting with colleagues once a week to discuss school issues. In order to be a happy teacher and have a good experience teaching, one must have good relationships with his/her fellow teachers. As the authors of the book *Your First Year as an Elementary School Teacher*, say that "[m]uch of your success as an instructor—even happiness as a teacher—relies on your relationship with your campus colleagues" (298). A teacher has to be able to work in collaboration with other teachers, and "one of the joys of teaching is finding colleagues that will help you" (35). Teachers are in constant communication with parents. There are about four scheduled parent-teacher conferences annually, and teachers may have to additionally meet with parents. Sometimes they have to work together with parents in order to help students succeed.

Helping students is definitely the biggest advantage of being a teacher. Luckily, there are additional advantages and attractions in the field according to the author of *So You Want to be a Teacher*. Teachers have the same hours as children, and thus it is considered family friendly. The author of *Opportunities in Teaching* says it is a good profession for parents because of the holidays and breaks. The authors of *Your First Year as an Elementary School Teacher* say that a very important advantage of the field is that teachers get retirement plans and good benefits. Most states

have "tenure laws" that prevent teachers who are working in public schools from being fired without due process (Rominger 358). Teachers obtain tenure only after they have completed a satisfactory "probationary period of teaching." This period is usually only about three years. Teachers are often offered a choice of plans for medical, dental, and vision benefits. One can get complete benefit packets that include maternity and paternity leave as well. Relocating in this profession is much easier than in many others. Thus, there is an "ease of exit and reentry into the teaching profession" (Clement 2).

Another good advantage for becoming a teacher is getting benefits from unions/associations which can be very necessary for the field. The main reason many teachers join unions or associations is for "liability insurance" (Rominger 354). This means that if a teacher is ever faced with a lawsuit while at school or off campus, the association would pay about $1 million in liability coverage. This amount depends on the state association. Another good reason to join a union is to support it for its "contract negotiations." These negotiations deal with work days, salaries, and working conditions. The union can also be of assistance in case a teacher "files[s] a grievance" against someone in their school district level. Some unions have "credit unions" which give discounts on auto insurance and "access to home and auto loans." Some districts also offer "long-term liability insurance" which gives a teacher a portion of their income once their "sick leave days…[are] used up" (356).

Unfortunately, there can also be a down side to joining these unions. Rominger says that majority of unions require a membership fee. Teachers that are starting out usually are struggling financially, and thus it can become a problem to join. Union fees can go by districts, and some unions have flat rates. Others base it on the teachers' salary. An important thing to check before joining a union is whether or not the union dues are tax-deductible. In most districts teachers have the option of whether they want to join a union or not.

A big national education association is the NEA (National Education Association) which has many state chapters under it. The Illinois association is called IEANEA. Teachers can become members of NEA and receive various benefits "including discounts" (Benefits np). When asked about the fees for Illinois, a NEA representative said that the membership fees varies and depends on whether a teacher is working part time or full time as well as the location. Usually additional local dues apply. The base fee for an "employed full-time certified teacher for the year 2006-2007 is $542.00 plus local dues" (NEA Representative).

It is obvious that this field has a lot of attractions and advantages to it, but as with any other career it has its disadvantages as well. Fine says that the biggest disadvantage is that teachers do not make much money, although their jobs are stable and secure. As mentioned before, they need to spend long hours outside of class and the job can become monotonous. The U. S. Department of Labor says that the job can sometimes become frustrating. It can be very hard and challenging to deal with "unmotivated or disrespectful students," and sometimes even violence (U. S. Department of Labor 4). Teaching may involve heavy workloads, teaching large classes, and making students meet mandatory standards. This can become very stressful. Working in an old school can be frustrating as well due to the lack of amenities. Most teachers who work in public schools are frustrated by "the lack of control they have over what they are trying to teach." It is hard work, but "it is what makes a difference in the lives of boys and girls and, ultimately, in the future of the nation" (Fine 120).

Overall, the advantages outweigh the disadvantages and this is why I have chosen to go into this field. There are a large number of elementary school teachers currently employed, and there are various different places where they are needed. The author of *Careers in Focus* says that there are currently 1.4 million to be exact. Teachers are hired in public and private schools as well as parochial and Montessori schools. They are needed in day cares as well charter schools. The Occupational Outlook Handbook online says that the number of teachers that will be employed also depends on the local and state expenditures for education and on "the enactment of legislation to increase the quality and scope of public education" (U. S. Department of Labor 9). Overall, the supply of teachers is

going to increase because of "improved job prospects, better pay, more teacher involvements in school policymakers, and greater interest in education."

Despite the fact that there will be an increase in the supply of teachers, we all know about the current shortage of teachers. According to the National Education Association, schools are having a hard time attracting and keeping quality teachers. This is a current issue in the education field. It says that this problem is due to the rising level in enrollments and the millions of teachers who are nearing retirement. They also say that we will need about 2 million new teachers in the next decade which will be a very significant in rural areas. Another reason for this problem is that teachers are still not paid well enough, and "are still not valued and respected to the extent of their actual contributions to society" (Teacher Shortage 1). A lot is being focused on bringing in new teachers, but not enough on keeping the already hired quality teachers. A recent study done by the NEA showed very surprising statistics: 20 % of new teachers leave their jobs within 3 years and 50% of newcomers in urban districts leave their job within 5 years. Teachers are leaving because they "feel overwhelmed by the expectations and scope of the job" (1). Many of them say that they "feel isolated and unsupported in their classrooms, or that expectations are unclear." This is because new teachers are assigned the same tasks as experienced ones. This will create competition among some localities due to the shortage of qualified teachers. Districts will try to attract teacher with higher bonuses and pay. Through 2014, student enrollment into elementary schools will rise as slowly as expected due to the fact that "children of the baby boom generation leave the school system." Enrollments in the Midwest in particular are expected to hold steady or maybe even decline.

So how easy will it be to get a job? This depends on a person's training and certification, and "mastery of the knowledge, …[the] ability to interview well, and perhaps…[the] willingness to move or commute to another area to gain experience" (Clement 7). The job market also depends on the location of the school. The average annual salary for public school elementary teachers for 2003-2004 was $46,712. Each district has a different pay scale. Most districts have a "Step-and-column" pay scale (Rominger 19). A teacher can move down a step each year they are employed, and can move over a column by earning graduate degrees or units. One can earn these units either by taking college courses approved by the district, or by the accumulation of hours that could add up to form units. Some districts award their teacher "stipends" for completing graduate work. Rominger describes a stipend as a "monetary compensation for time you…invested in your job over and above regular teaching duties." Schools districts have their own salary schedules, and they give schools merit pay for meeting certain standards. Currently, according to the Naperville Salary Schedule, a teacher with no experience and no extra units earns approximately $39,831 in Naperville school districts. With 22 years of employment and 54 credit units, a teacher earns approximately $97,479.

With the promising job outlook of the education field, teachers also have opportunities for advancement. The book *Careers in Focus* says that teachers can advance to becoming a supervisor or an administrator over the years with experience and meeting academic qualifications. Teachers also have the choice of becoming "senior or mentor teachers" (Careers in Focus 62). Here, they have the responsibility of assisting teachers who have less experience. Teachers can also move into higher education classes with additional education. With some addition preparation they can also become librarians, counselors, or reading specialists. According to Ben Wildavsky, author of *U. S. News and World Report*, this is the best time to get into the education field.

When exploring the education field, it is important to know the steps in the process to becoming a teacher and what to expect on the job. After doing all this research, getting a good feel for the job, and with my love for children, I think elementary education is the field I want to go into. According to the author of the book *So You Want to Be a Teacher,* a good teacher does his/her job by "preserving the best values of the past…[and] can make the future a better place in which to live." Teaching gives one the opportunity to work with young people and help them learn, which is exactly what I wan to do. The main reason elementary teachers say they teach is because they love children.

Albert Schweitzer, a Nobel Peace Prize winner, wrote in his autobiography that "'[e]very great man was influenced in his life by a great teacher'" (qtd. in Cultip 106). Reading these quotes inspires me greatly. I definitely want to have a chance to make a difference for the future.

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Politically Incorrect

by Ava Zandieh

(English 1101)

> Don't step on the toes of the dog lovers, the cat lovers, doctors, lawyers, merchants, chiefs, Mormons, Baptists, Unitarians, second-generation Chinese, Swedes, Italians, Germans, Texans, Brooklynites, Irishmen, people from Oregon or Mexico. The people in this book, this play, this TV serial are not meant to represent any actual painters, cartographers, mechanics anywhere. The bigger your market, Montag, the less you handle controversy, remember that (Bradbury 57).

In Ray Bradbury's novel *Fahrenheit 451*, Captain Beatty explains to Montag the importance of pleasing everyone in their society. What Beatty was referring to was the idea of political correctness. Although Bradbury wrote this novel in the fifties, the circumstances that Beatty just described applies to the current wave of PC. The intention of this concept sounds harmless: to eliminate speech or actions that are deemed offensive to others. Yet, just as this idea is used as a tool to control the society in *Fahrenheit 451*, the PC that is used today is just as capable of harm. As displayed in the academic world, PC can act as a detriment to freedom of speech, expression, and thought.

Advocates of PC believe that people should not be able to express themselves in ways that could offend certain people. Because of the need to eliminate certain words and ideas to conform to PC, freedom of speech becomes limited. Many college campuses, for instance, have enforced – or have attempted to enforce – speech codes that reprimand language capable of upsetting minorities, gays, or women (Hentoff 538). In his article, "'Speech Codes' on the Campus," Nat Hentoff wrote of various colleges and universities and the conflicts that arise from the establishment of speech codes. Hentoff found that although speech codes may be liberal-based, the students who are affected are in fact liberal or moderate, while conservative students are the least intimidated (Hentoff 539). This is evident through the many colleges that contain newspapers controlled by conservative students (Hentoff 539). Reflecting on the liberal students affected by the speech codes, Hentoff wrote, "I've talked to many of them, and they no longer get involved in class discussions where their views would go against the grain of p.c. righteousness" (Hentoff 540). Some of these views include concerns about affirmative action and abortion (Hentoff 540). By shutting out dialogue concerning potentially unpleasant ideas, speech codes have succeeded in silencing many voices within campuses. Jeff Shesol, a Brown graduate, spoke on liberals who consider others to be racist or sexist if they do not agree with their views. He said, "…I agree with them. I'm against racism and sexism. But these people's tactics are obscuring the goals. And they've resulted in Brown no longer being an open-minded place" (Hentoff 540). Under the constraints of PC, people are almost prohibited to argue from their own viewpoint, increasing the danger of losing their freedom of speech.

Since freedom of speech is deteriorating under PC, it would make sense that freedom of expression is also suffering. Hentoff further explains in his article the increasing threat of PC on expression: "Once speech can be limited in such subjective ways, more and more expression will be included in what is forbidden" (Hentoff 543). College speech codes have not only affected the expression of students, but also of the faculty. Few faculty members have dared to speak out against the speech codes; one who Hentoff spoke to did not even want his name revealed in Hentoff's article for fear of being called a racist (Hentoff 539). A college president of Yale, Benno Schmidt, willingly

spoke of the affect of speech codes on freedom of expression, stating, "Such a view is wrong in principle and, if extended, is disastrous to freedom of thought…these codes are typically enforced by faculty and students who commonly assert that vague notions of community are more important to the academy than freedom of thought and expression…" (Hentoff 543). Under PC, the rule that everyone must be satisfied is proved wrong as certain ideas and thoughts are excluded, diminishing the freedom of expression.

The decline of free thought and learning new ideas is another cause of PC as well. One example of this has occurred in a Michigan high school, where Mark Twain's *The Adventures of Huckleberry Finn* was eliminated from the school's curriculum. The high school conducted this action after a black student complained when portions of the novel were read out loud in class (Editorial). Lynette Sutton, assistant superintendent for secondary instruction, commented on the reason for the school's decision: "We want to be sensitive to how the children feel" (Editorial). Although *The Adventures of Huckleberry Finn* contains controversial topics such as racism and slavery, Twain wrote it to satirize these same ideas. Banning this influential work of literature as a result of PC robs students of his message against discrimination and racial oppression, therefore robbing them of a different perspective as well.

In conclusion, political correctness may be a promising concept in theory, but it imposes negative outcomes. The repercussions of PC put our rights, freedoms, and values in danger of being eliminated, including the most prized freedom of all: the freedom of speech. In *Fahrenheit 451*, the political correctness movement succeeded in stealing the people's ability to think and learn for themselves, serving as a perfect example of what could result in PC is abused. To prevent this, people need to respect other ideas that may not be agreeable with their own ethics. Also, it is important to deal with any offensive statements or concepts sensibly. In a debate on speech codes, Gwen Thomas, a community college administrator, provided a statement concerning college students that also applies to anyone: "…Our young people have to learn to grow up on college campuses. We have to teach them how to deal with adversarial situations. They have to learn how to survive offensive speech they find wounding and hurtful" (Hentoff 544).

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We warmly pay tribute to all submitting instructors, past and present.
Their dedicated and inspired teaching has contributed to
the successful publication of their students' work
in *ESSAI* Volume I through Volume V.

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