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APPENDIX

The Effect of pH and Scarification on Seed Germination in the Black Locust, *Robinia pseudoacacia.*

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The Effect of pH and Scarification on Seed Germination in the Black Locust, *Robinia pseudoacacia.*

Abstract:

The purpose of this experiment was to determine if a decrease in pH, as caused by acid rain and acid soil, would inhibit germination of the seeds of Black Locust, *Robinia pseudoacacia.* The results of this experiment suggest that there is no effect on germination at pH levels from 6 to 2. Using several concentrations of acidic solutions to germinate *Robinia pseudoacacia*, it was determined that all germinate equally in number and in time. Scarification greatly increased the germination in all acid concentrations tested. Seeds with intact seed coats (not scarified or pierced) show greatly reduced rates of germination, and a function of the thick seed coat is suggested.

Introduction

Black Locust, *Robinia pseudoacacia* grows principally in the Appalachians from Alabama north to Pennsylvania and has been naturalized throughout the U.S. The soils of the Northeast are known to be quite acidic, commonly with a pH as low as 3.6. (DOA, 1984). These already acid soils receive atmospheric pollutants coming from hundreds of miles away, increasing soil acidity. Little research has been done on germination in acid soil conditions. This experiment was done to determine the effects of acidity in germinating seeds of *Robinia pseudoacacia.* An interesting quality observed was the Locust' dormancy mechanism; the tough seed coat had to be completely penetrated to obtain maximum germination rates in the fall.

The seeds of the Black Locust are produced in flat brown pods about 8.5 centimeters long, which dry out in the fall and remain on the tree. The dry unopened pods containing seeds are dispersed by wind during the fall and winter. *Robinia*

pseudoacacia probably uses the mechanism of an impervious seed coat to maintain dormancy, preventing germination before the seeds are dispersed. The seed coats exclude water, preventing germination.

The Locust is an important tree to the lumber industry as it's wood is one of the hardest of the Eastern hardwoods. There are several varieties of Black Locust , and especially valuable is the Shipmast Locust, which is superior to the ordinary kind. This tree was widely planted by early U.S. settlers for erosion control since it not only holds the earth from washing away but also enriches it through the nitrifying bacteria found in granular nodules found on its roots.

Although some sources indicate that Black Locust seeds are poisonous (Peterson 1977), others indicate they are eaten by birds occasionally (Harlow 1957). In nature Black Locust seeds could be consumed by animals and thereby have the thick seed coat thinned by digestive juices, which would subsequently allow germination. It seems unlikely, however, that this is a major mechanism to overcome dormancy in this species, because if the animal were to digest them they would no longer be viable. If the animal cannot digest and therefore obtain energy from them, the animal would stop eating them. If the animal was to chew the seeds up and obtain energy, the tree would not benefit by having its seeds dispersed by the animal.

It seems more likely that the tree disperses the seeds by wind. The unopened pods, still containing seeds can be seen hanging on the tree throughout the winter. The branches and twigs of *Robinia pseudoacacia* are very brittle. Branches up to a

meter long were found all around the tree when the seeds were collected in November. The thick seed coat allows the wind blown seed to remain viable until late winter or spring when alternate freezing and thawing, or weathering may thin or break the seed coat on some of the seeds. Ultraviolet radiation may also help to break down the seed coat, once the pods have been opened. It may also be that many of the seeds do not germinate in the first season, this being due to the effect of the thick seed coat not breaking down. The results of this experiment show that only twenty percent of the seeds, in which the seed coat was not intentionally peirced, germinated. It should be noted that this experiment was performed in the Autumn before freezing and thawing could affect the seed coats.

Acid rain has become a major problem to ecosystems in the Eastern U.S. Research done on trees in the Adirondacks has shown Red Spruce trees on ridgetops are dying as a result of atmospheric acids and other chemicals. Although water has a nuetral pH of 7, rainwater becomes naturally acidified from dissolved carbon dioxide, a normal component of atmosphere. A pH of 5.6 is considered to be normal, clean rain. Nitrogen oxides and sulfur dioxide have been determined to be major pollutants found in acid precipitation. In the U.S. most oxides of Nitrogen come from fossil fuel combustion such as automobile engines burning gasoline, with significantly less coming from natural sources like lightning. Most of the atmospheric sulfur in the U.S. is produced by coal burning electric power plants. These gasses NO2, and SO2, react with chemicals in the atmosphere to produce acids. These atmospheric acids

precipitate as rain or snow. The average annual pH of rainfall of many areas of the Eastern U.S. is 4 to 4.5 (Joeston,1985).

Methods and materials

Seeds were collected from the persistent pods hanging on trees in Autumn at Morningside Park in Hurleyville N.Y. After removing the seeds from the pods, each was pierced carefully with a sharp needle to break the seed coat. The seeds were then placed in solutions of varying acidity and observed for rate of germination. Positive germination was determined upon emergence of the radicle from the seed coat.

In the first trial, five differing concentrations of nitric acid solutions were used. 60 pierced seeds were placed into each of 5 sterile glass petri dishes with filter paper on bottom and top of the seeds. To each of four dishes, 5 ml. of nitric acid solution of either pH 6, 5, 4, or 3 was applied. One received 5 ml. distilled water, pH 7. The petri dishes were labeled for pH content, and placed in a dark place at room temperature. No additional water or solution was added at any time. The time to completion of trial 1 was 120 hrs.

A second trial was performed using sulfuric acid as the source of pH adjustment. 50 pierced seeds were placed in five sterile petri dishes as in the first trial. Four received 5 ml. of sulfuric acid solution of either pH 2, 3, 4 or 5. One received 5 ml. distilled water, pH 7. The dishes were kept in the same dark place at room temperature. The seeds were observed twice daily, for germination rate. Time

to completion of trial 2 was 112 hrs.

Because there was little effect in the germination of seeds in trials one and two, regardless of pH, a third trial was done to determine the effect of acidity on seeds that did not have the seed coat pierced. All the variables were controlled in the same manner as in trial one and two, with the exception of the seed coats, which were not pierced. pH adjustment was made with sulfuric acid solutions. 50 seeds were used for each group. Since few seeds germinated after 112 hours, the trial was continued for a total 289 hrs. 5ml. of the respective pH solutions was added to each group at 210 hrs,because the filter paper was drying out.

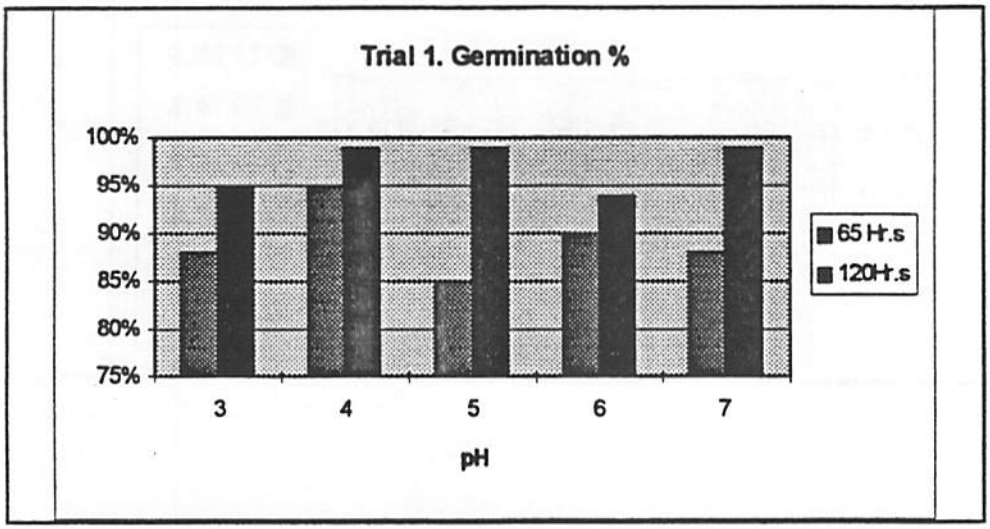
Results

Trial #1. Seed coats pierced, pH adjusted w/ Nitric acid

The first data was taken 65 hours after contact with the respective pH solutions. There was no difference in germination rate between the groups treated with acid and the one that was not. Sixty seeds were used in each group.

DATA TABLE 1. # Germinated and % Germination/Time Elapsed

pH#	65 Hr.		120 Hr.	
	#	%	#	%
3	52	88%	57	95%
4	57	95%	59	99%
5	51	85%	59	99%
6	54	90%	56	94%
7	52	88%	59	99%



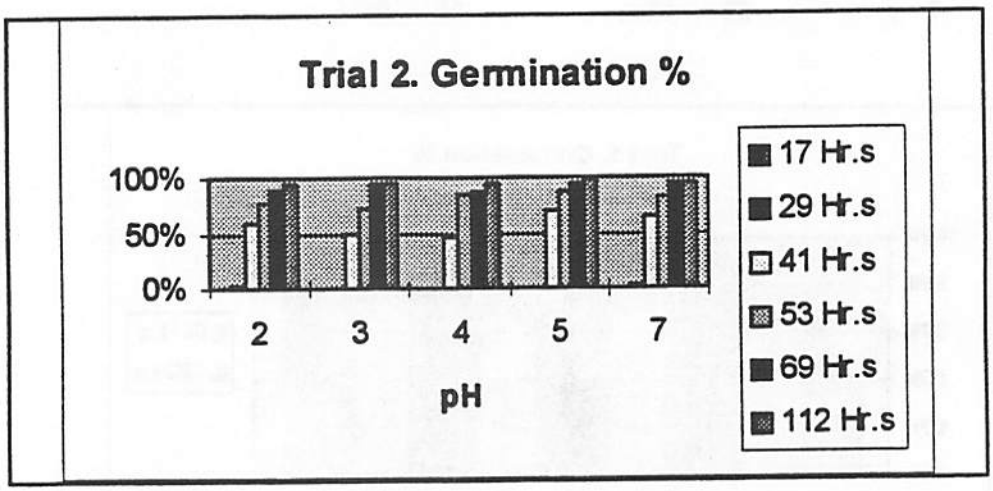
After 65 hours, the radicle of all the acidic groups were approximately one centimeter long, and the radicle of the pH 7 group was barely breaking through in most of the seeds. If data prior to 65 hours were recorded, this would show up in the data table.

Trial #2. Seed coats pierced, pH adjusted w/ Sulfuric acid

The data were taken 2x daily. 50 seeds were used for each group. There were no significant differences in germination between pH 7 and acidic groups.

DATA TABLE 2. #Germinated and % Germination/Time Elapsed.

pH#	17 Hr.		29 Hr.		41 Hr.		53 Hr.		69 Hr.		112 Hr.	
	#	%	#	%	#	%	#	%	#	%	#	%
2	0		2	1%	30	60%	38	76%	45	90 %	47	94%
3	0		0		25	50%	36	72%	47	94%	48	96%
4	0		0		24	47%	42	84%	44	88%	48	96%
5	0		0		34	68%	44	87%	47	94%	49	98%
7	0		2	4%	32	64%	41	82%	47	94%	47	94%

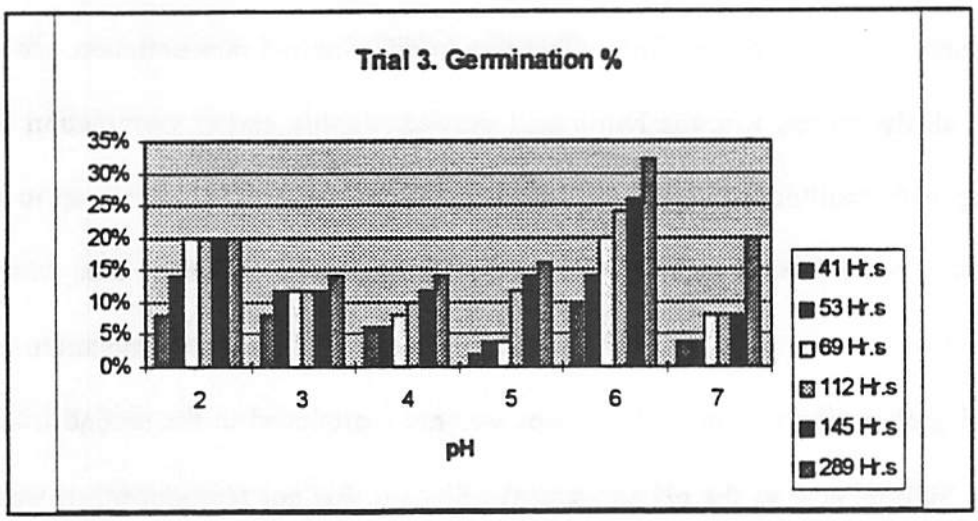


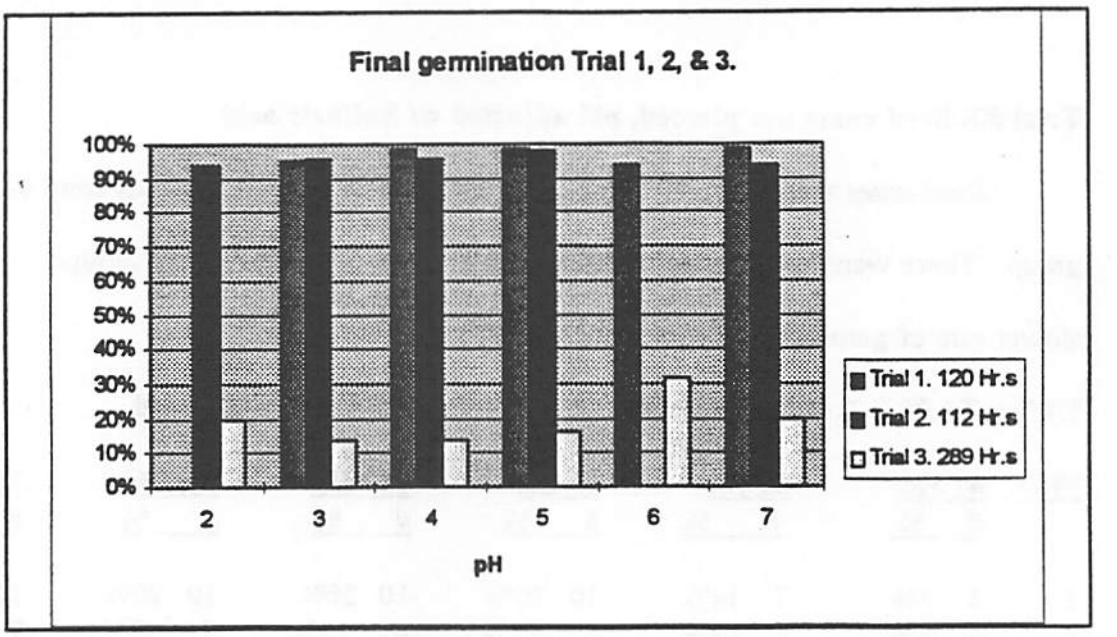
Trial #3. Seed coats not pierced, pH adjusted w/ Sulfuric acid

Seed coats were not pierced. Data were taken 2x daily. 50 seeds were used for each group. There were no significant differences between pH 7 and acidic groups. A much slower rate of germination, than trial 1 and 2, was observed.

DATA TABLE 3. # Germinated and % Germination/Time Elapsed.

PH#	41 Hr.		53 Hr.		69 Hr.		112 Hr.		145 Hr.		289 Hr.	
	#	%	#	%	#	%	#	%	#	%	#	%
2	4	8%	7	14%	10	20%	10	20%	10	20%	10	20%
3	4	8%	6	12%	6	12%	6	12%	6	12%	7	14%
4	3	6%	3	6%	4	8%	5	10%	6	12%	7	14%
5	1	2%	2	4%	2	4%	6	12%	7	14%	8	16%
6	5	10%	7	14%	10	20%	12	24%	13	26%	16	32%
7	2	4%	2	4%	4	8%	4	8%	4	8%	10	20%





Discussion

It was expected that highly acid solutions would have an adverse effect on germination, but there was little effect due to differing pH concentration. In the first trial, all the groups with the Nitric acid showed slighltly earlier germination than the group with distilled water, pH 7. This slight difference does not show up in the data, and may have if data was taken at 55 hrs. In the second trial more data was taken prior to 65 hrs. in order to determine any earlier differences in germination. A more rapid germination rate in acidic groups was not reproduced in the second trial, which used Sulfuric acid as the pH adjustment. Since it was not reproduced, it was considered to be insignificant.

In the first two trials the seed coats were penetrated. Boring a hole in the seed coat was suggested by Dr. Norman Deno in his seed germination manual. He states in chapter nine entitled "Physical Mechanisms Inhibiting Germination," that

Robinia pseudoacacia will germinate 100% in 3 to 4 days with a hole bored through the seed coat. In contrast he states that those seeds without this pretreatment showed only 10 % germination in 3 months. The data of this experiment shows only slightly greater germination for those seeds not peirced.

A third trial was done to determine if acid, by thinning the seed coat, coud have stimulated germination. The rate of germination in this trial was geratly reduced as compared to the first two trials. Those at pH 6 showed the highest overall germination in the third trial. This seems insignificant due to the small number of seeds germinated. The 32% germination at pH 6, represents only 16 out of a total 50 seeds. In comparison 10 seeds of 50 germinated in the pH 7 group. It is also intresting that the third trial showed no additional germination a week later. If this experiment were repeated, a more firm conclusion could be arrived at.

Perhaps the most striking results of this experiment was the great number of seeds germinated in the first 65 hours in the first two trials. An average 88% germination was observed in the pierced seeds in 65 hrs. In comparison with the seeds not pierced (average of 13% germination after 69 hours), those pierced (average 80% germination after 69 hrs), showed a 600% greater germination total for the same time period. It would seem that nature has a way of piercing these seeds, perhaps by freezing and thawing.

One would think that extremely acid (pH 2 or lower) soil would prohibit

growth of a seed by destroying basic plant functions even before the seed germinates. The acidity is harmful to plants roots, and can stunt a trees growth. In addition to directly harming the plant, acidity can kill microbes and fungi which are beneficial to the plant. "The cumulative affect of soils becoming increasingly acidic and poorer in nutrients could affect the species composition of forests experiencing this stress" (Kricher,1988). Future experiments could be done to see if stronger acid could dissolve the seed coat. Gastric acid among vertebrates is pH 1.5 to 2.5. (Keaton pp786.)

These experiments showed that Black Locust seeds are extremly resistant to low pH and are probably unaffected by acidity of soils or acid rain. They also demonstrated the importance of breaking the seed coat prior to germination, an adaptation which probably maintains dormancy in this species over the winter. This adaptaion of the Black Locust to maintain the viability of the seed through the harsh winter is another of nature's great marvels.

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EDUCATION AND THE PROBLEMATICS OF CLASS

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Education and the Problematics of Class

American democracy has traditionally been defined as offering all members of its society an equal opportunity to reach their highest potential, and in this century it has generally been accepted that education should be one of the principle means to achieve this goal. This philosophy was first espoused by the educator John Dewey, who believed that in the democratic society all citizens should have equal access to education and that teachers should focus on the maintenance of a democratic atmosphere in the classroom. However, such noble ideals while both admirable and desirable, are difficult to achieve and maintain, and the inability of the educational system to pursue a thoroughly democratic approach has resulted in much controversy throughout the years. In the 1950s radical revisionists determined that "the educational system serves...to reproduce economic inequality and to distort personal development" (Bowles and Gintis 14), and so it was that the problematics of class in education reared its ugly head in a public manner for the first time in a supposedly classless society.

The sharp criticisms of the educational system which took root in the 50's and 60's can be seen as reflecting the growing dissatisfaction with broader issues of inequality in American society which was vehemently voiced at that time. According to Bowles and Gintis, writing in the 1950s, "the politics of education are better understood in terms of the need for social control in an unequal and rapidly changing economic order" (27). They, like a number of critics of education, then and now, viewed schooling as an effective instrument for exploiting and manipulating an underclass by a small, elite group of people for profit. They assaulted the very fabric of liberal education theory through

their contention that class inequality was fostered and promoted by differential treatment of the working and affluent classes in education. The current debate on education and the problematics of class addresses the issues at three closely intertwined levels:

1. School location and funding.
2. Administrative policies and procedures.
3. Teaching methods and attitudes.

The present analysis while highlighting some of the severe inequalities in education, will also show that some of the pessimism concerning the educational system is in fact unwarranted.

1.

The location of schools is an immediate indicator of the class system at work. Free schools are dependent on taxpayers' money in one form or another, but while affluent neighborhoods can tap into high real estate tax revenues, inner city schools, depend to a large extent on public funding for their very existence. The ongoing struggle in the New York state government to change the structure of tax support of schools by making them less dependent on local revenue, illustrates the reluctance of the wealthier suburbs to adopt a more equitable stance regarding education. Faced with this stalemate of local authorities, the inadequate funding by state and federal governments to impoverished school districts is clearly apparent. Jonathan Kozol in his book Savage Inequalities. (254-71) speaks of the "foundation program" which aims at providing schools in poor districts with state funding to bring them up to the level of more affluent ones. The problem

arises in the level of funding allocated. Rather than raising the foundation of poor schools to that of affluent ones, it only gives a basic education so that students can be assured of an 'equal minimum'. As he says, "...it guarantees that every child has a building called a 'school' but not that what is found within one school will bear much similarity, if any, to that which is found within another" (256). If the concept of the foundation program is to compensate for inequalities then ideally more money should be given to poor districts than to affluent ones to raise the level of initial abilities (i.e., writing, reading, and language skills) and so allow all children to begin their schooling on an equal footing. The lack of basic resources in low income districts creates an extension of the social environment in which many children from a disadvantaged socio-economic background live. Overcrowded classrooms, inadequate recreational space, nonexistent libraries and few if any teaching aids can hardly begin to stimulate students to reach the full intellectual, moral and physical growth that Dewey so passionately advocated. Often surrounded by drugs, violence, and crimes, these children are already handicapped at the starting post which is staggered in favor of children from more affluent backgrounds.

2.

Once in the school environment lower class children have to cope with other issues, such as racial tensions, cultural differences and diverse mother tongue languages. Efforts to redress these and other problems have resulted in many administrative policies which although designed to minimize class differences have actually resulted in

accentuating inequalities in the educational system. These efforts include the policy of compensatory education which was introduced to help educationally 'weak' students with regard to their language, conceptual and problem solving skills However, instead of enriching and cultivating student's language and mental skills it has only succeeded in alienating them further from the educational mainstream. Reliance on standardized tests to judge abilities weighs so heavily against socially underprivileged children because of their unfamiliarity with the testing material that the majority were and are destined to achieve poor results (Brown 138-42).

The policy of stratification which was introduced in American schools at the end of the 19th century is another aspect of class inequality according to revisionists and other critics of educational policy who contend that "lower track students disproportionately are offered dull, unimaginative instruction that emphasizes rote learning", (Altbach, Kelly and Weis 143) while upper track students are encouraged to excel with the help of teachers and material resources. It certainly seems to be true that social class is a significant factor in deciding who enters which track judging from studies by Anyon, Hentoff, and Kozol.

3.

Closely related to the negative influence that tracking has on lower class students are the methods and attitudes of teachers. Bowles and Gintis suggest "that the educational objectives and expectations of administrators, teachers and parents...differ for students of

different social classes" (132) and several studies have found the self fulfilling prophesy to be a large factor in teachers who "expect more academically from middle class children than from poor children" (Altbach, Kelly and Weis 145)). Rosenthal and Jacobson found that I.Q. test results randomly assigned to children at the beginning of a school year determined how those children were taught. Because of teacher expectations those children who were randomly assigned high test results actually performed better, creating a self fulfilling prophesy.(Aronson, Wilson and Akert 131-4).

Investigating this premise Jean Anyon observed five elementary schools in communities of different socio-economic statuses, ranging from working class to executive elite, for the period of one year and concluded by asserting that there is in fact a "hidden curriculum" in schoolwork which "emphasize[s] different cognitive and behavioral skills in education" (539). She further suggests that not only do the differences determine the development of children in each social class, they are also influential in reproducing unequal social relations, thus perpetuating a cycle of inequality throughout all areas of society. Children in the two working class schools were expected to learn by rote without conceptualizing problems. They were taught to follow rules without understanding the significance of what they were doing. In the middle class school Anynon reports that answering the right questions and doing well was equated with the reward of "a good job or college". The children were not encouraged to be creative and any fun in class activities was treated as a reward for having worked well. In both the 'affluent professional' and 'executive elite' schools students were expected to apply ideas and concepts to their work which included a great deal of creative activity. All decision

making was shared and, particularly in the elite school where most of tomorrow's leaders are moulded, the expectation to excel was tacitly understood. Anyon's study states quite clearly that both methodology and teacher expectations are highly influential in preparing children for their roles in the work place--working class in factories, middle class in offices and the elite in boardrooms(524-40). In the words of Bowles and Gintis "through competition, success and defeat in the classroom, students are reconciled to their social positions" (370).

It is true that school district demographics and tax funding influence educational resources. Administrative policies to remedy inequalities have been generalized across communities to such an extent that they have become either ineffective or counter productive, and weaknesses and injustices in methodology and expectations of teachers have accentuated class inequalities in education. I believe it is also true, however, that a great deal has been and is being done to redress these issues.

Diane Ravitch suggests that "every [governmental] transfer program is an effort to redress inequalities" and "money spent on...aid to education...is intended to improve the condition of those who have not succeeded in the competition of equal opportunity" (98).

While it is obvious that continued and increased funding is necessary in poor socio-economic school districts to compensate for some of the glaringly obvious inequalities within the social environment, perhaps the management of such monies should be more localized to treat specific problems within each school. What are at present malfunctioning, overinflated, centralized bureaucracies need to be streamlined to address the real issues of poor learning skills and low level expectancy goals. Allowing

principals and teachers more responsibilities by placing relevant policy making decisions in their hands would be beneficial not only in ensuring the just dispersal of funding, but also in instilling an environment of mutual cooperation and pride within the teaching profession, which would in turn benefit the students. When teachers are encouraged to share in decision making and are given opportunities to put their own ideas into practice the result is ultimately beneficial to children I think because the high degree of personal involvement generates increased enthusiasm and an added sense of responsibility.

Although the policy of compensatory education has been generally criticized, many of the programs have given a tremendous boost to lower class children. Extended class periods and the lowering of teacher/student ratio have helped children with learning problems, as has the introduction of para professionals, specialist and student teachers to assist the class teacher. Chairing a commission under former New York City chancellor of education Ramon Cortines, Diane Ravitch reports that in New York City "there are more students taking and passing Regents-level math and science courses than ever before" and "there are more than 300 students in an academy that gives disadvantaged kids extra preparation to get them into better high schools"(Tomasky 51). The adoption of innovations such as these points to the determination of many educators and teachers to find solutions to the thorny issues of class inequalities in education.

However, the willingness of educators and teachers to give children a headstart is not enough to compensate for the glaring inequalities of aptitude and achievement tests. The testing of student aptitude and achievement in the past has undoubtedly resulted in depriving a number of lower class children of equality of opportunity in education

because of the narrow confines of the tests, but the solution is not in abolishing standardized testing as some critics of education have suggested. The tests need to be made culturally appropriate to reflect the diversity of ethnic groups existing in America today. Separately, they are minorities but as a whole they form a significant part of the population. It is both unfair and unwise to assume that they should shed the familiar culture of their home environment and adopt one that is not only alien to them but could alienate them from their families. Integration is both desirable and necessary but not at the expense of loss of cultural identity. If the educational system and its educators truly embraced all cultures and insisted on the inclusion of diverse cultural traditions and current practises, then standardized tests would reflect this and therefore all students could be equally challenged and evaluated.

It has been suggested that tracking, like testing, should be eliminated in the interests of equality in schooling. A variety of tracks, instead, is surely one way, if not the only way for many students to reach a higher level of education and indeed achieve their full potential. Application of a one track educational system would lead to either a great number of students dropping out because they could not achieve the set academic level or a "dumbing down"[1] of the academic level. This last option is both undesirable and impractical in view of the structure of society and the importance of economic success that is stressed within its confines. Rather, the root of the problem in any stratification in education lies in the labeling: lower track versus upper track, remedial

[1] "Dumbing down" refers to the practise of lowering academic standards in order to accomodate a wider range of intellectual abilities.

reading, basic skills, vocational training. They all imply inferior objectives and thus lower status. The reality is that each individual has different desires, aims and limits, and equality of opportunity is to be found in encouraging each student to strive for his or her own objectives and goals whatever they may be. Comparative studies with other countries' educational systems could be highly productive in this area. In Italy and Poland for example, all students at age fourteen are obliged to choose the type of school they want to attend. The schools range from classical and scientific academies to secretarial, mechanical and business institutes. There is no stigma attached to what are known as 'professional' institutes and certainly no suggestion of inequality of opportunity. Students attending gymnasiums (grammer schools) in Poland all follow one broad based track, but concentrate their abilities in areas of study in which they do particularly well, such as languages, mathematics or science. There are numerous ways of channelling students into appropriate tracks to suit their inclination, ability and preference and the greater selection there is, the more equality of opportunity abounds.

Despite the obvious inequalities present in schools in poorer districts in the United States there are a number of individual schools which manage not only to teach children basic skills, but to achieve better than average results. Nat Hentoff looked at a number of schools in poor urban districts, among them P.S. 91, an elementary school in Brooklyn, which had achieved reading scores above the national average for 51.4% of students through the practical application of solutions to real problems. By creating special classes for non-English and disruptive children, teachers were able to give them a headstart and integrate them quite rapidly into regular classes. This was done by

injecting creativity into their work and enriching all subjects, rather than utilizing what is known as the 'dumbing down' method. Through efficient organization, instilling "a work ethic" (72) in children and adjusting the school itself to the children needs, quite remarkable results were achieved. It is highly significant that the principal element in the success of this school and others which were visited was the high expectancy level of the teachers. Teacher attitudes and expectations are to a large extent a direct consequence of the society in which they live. They, like the pupils they educate, are products of an unequal society, but it is their training and professionalism which sets them apart from other interested parties in education.

Whatever methodologies are adopted by teachers, ultimately their success or failure will depend upon the commitment and expectations of the teacher. I feel it cannot be stressed enough that high expectations on the part of the teacher will result in higher levels of success in learning on the part of the student. Any resources which can benefit socially disadvantaged children should be eagerly sought and warmly received, but none can compete with the dedication of a caring teacher who is convinced that his or her pupils can achieve what they set out to do. The assumption that lower class children cannot handle imaginative, challenging work because they lack rich vocabulary and communication skills is one of the greatest injustices carried out on the lower classes each and every day. Whatever social class a child comes from there is no doubt that all children share an eagerness and inquisitiveness about the world in which they live. It is most definitely the responsibility of teachers to be sensitive to their students' world and utilize their local environment to encourage these qualities to their maximum potential.

Of course inequalities exist in schooling, but to dismiss an entire educational system as undemocratic is not only oversimplistic, it smacks of defeatism. An educational system reflects the society in which it exists. Its successes and failures are a consequence of that society and as long as class inequalities exist in society there will continue to be those inequalities in schooling. The educational system cannot solve all the structural ills of society: it cannot take class out of society, but it can and should strive to take class out of the classroom.

[1]"Dumbing down" refers to the practise of lowering academic standards in order to accomodate a wider range of intellectual abilities.

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Social Problems (SOC 102)

COMPUTER TECHNOLOGY: POLITICAL & SOCIAL IMPACTS AND ISSUES OF PRIVACY

15. SOCIAL SCIENCES: SOCIOLOGY

ABSTRACT

The information revolution has brought many changes to our society. For the most part, because of the willingness of our citizens to accept new technology with open arms, we have had the impression that these changes are good. We can retrieve information quickly, store it with great ease, communicate with people far and wide without ever putting words on paper, and conduct financial transactions. Computers can do some of our intellectual work and run our machines in the factory. However, there are mixed reactions to the computer age. Some say the computer age, sometimes referred to as the "second industrial revolution," is running without control and will seriously change the structure of our working class. They cite the downward spiral of the highly-skilled, highly-paid technicians today. Computers are performing intellectual tasks previously done by workers. This is evident in the Computer Assisted Design and Computer Assisted Manufacturing systems deployed in many of our factories today. The effect of this is dehumanizing the work task for many, breaking their task down to repetitive non-challenging steps. Machines are making decisions that humans once made. The modern technology of Desert Storm is a prime example. Some fear that someday a nuclear war will be triggered by a machine making a decision too fast for humans to contemplate the circumstances. Others see the so-called "power elite," (C. Wright Mills, 1956) those in control of the development of technology, as being only a few people making decisions that are controlling the direction we are taking. Some are of the belief that computerization in the workplace will enable management to control workers more closely, resulting in deunionization, lower wages, loss of jobs and poorer working conditions. Others see significant contributions of computers in the area of medicine, library/resource centers and education. At the same time, major concerns are being expressed over the invasion of our privacy and the seemingly lack of control over the use of information gathered through this new technology. There is a true conflict when attempting to control the flow of information to protect the privacy of an individual in a society such as ours where, at the same time, a certain amount of openness is necessary to control crime and monitor political activities. There are those who believe the democratic process will eventually control this movement to protect our individual rights. But, to date, there has been little regulation or legislation to implement such controls. Our constitution does not protect the privacy of the individual outside the area of libel. Experience has shown thus far that the power of public opinion has been far more effective in influencing organizations with data banks to control their information flow. The computer age is moving at a breath taking pace and to date our government has had little effect on where it is taking us. It appears that only a grass roots effort will bring about such changes and stem the tide.

INTRODUCTION

On the surface, the rapid growth of computer technology appears to be a cure for solving many of our problems. Collection of information should be easier. Communication certainly should be facilitated through E-mail, facsimiles, and electronic information networks. We can do our banking without leaving home. We are told this growth in the computer world will create more jobs. We can, with the push of a button, retrieve information faster than ever before. Some say computers will improve our efficiency, the quality of our work and, give us more time to be creative. Some people believe that, at last, we have some mechanism that will take the "grunt work" out of our lives and allow us to use our minds the "way they should be used."

But, as is often the case, Americans tend to form their opinions not on what is, but rather on the sum total of hype "pounded" into our brains by the mass media, the thousands of subtle, and not so subtle, messages that bombard us each day. Rarely do we take time to go below the surface of the messages we receive.

This report is an attempt to take us below the tip of the "information revolution iceberg," to pause briefly and take a good look at the influence computers are having on our lives. What will be the impact of the computer revolution? How will it affect me? Will it help me do my job better? Will it improve the quality of my life and the lives of my children? Will it make things better? Or, will it cause a structural change in our democratic process? Will it eliminate jobs as other machines have? Will we be able to control the changes that will result from the rapid introduction of computer technology?

MARXIST CONFLICT THEORY AND THE NEW LEFT (AMERICAN NEO-MARXISTS)

The radical viewpoint of Marxist Conflict Theory and the American Neo-Marxists, applied to the computer revolution, would suggest we are in for some serious changes in the structure of our democratic process. The Marxist viewpoint is concerned that the introduction of new machinery into the process of production will cause a new division of labor, a "second industrial revolution" as Norbert Weiner called it, whereby we will have a world- wide society dominated by transnational corporations[1]

In this new society, information will be treated as a "commodity." As Judith Perrolle states it, "By considering certain types of information as commodities, many of the theoretical insights of Marx's analysis of class can be more directly applied to the rapidly expanding proportion of the capitalist labor force who are in 'computerized' jobs." She adds, "This integrated technology involves a new division of labor in which skilled mental work can be treated as a factor of production and a widespread geographical division of centrally managed labor is possible."[2]

Some say this definition of information as a commodity suggests information is made by wage labor and sold for a profit. In this respect information produced by laborers becomes the property of corporations. In advanced industrial countries legal trends toward the definition of information as property is apparent and is reflected in court cases where corporate data bases are protected from theft. But, equally important is that this modern technology is producing a new division of labor whereby skilled mental work is being segmented to the point that computerized jobs are being reduced to the class of laborer with automated intellectual work. Information in this setting becomes raw material to be

formed according to the requirements of the job. In this respect white-collar jobs that now exist will be mechanized. "As these tasks are deskilled, work as a source of human satisfaction and social relationships will be further degraded and education is likely to be redesigned in ways that blunt the intellectual and critical faculties of all but the elite."[3]

What kind of changes could take place? Computer technology makes it possible to control workers that are physically a considerable distance away. Management could remain centralized while laborers could be scattered geographically. The "spreading out" of workers could cause a type of isolation that would weaken their position in their dealings with management. It would be much more difficult for workers to exert pressure collectively on management for better working conditions, higher pay, and other benefits. Workers would not only be spread out, but jobs would be relocated to geographic locations where lower wages are tolerated, while management would remain centralized with the ability to monitor labor effectively through the use of electronic controls.

Information workers are beginning to face the same problems the craftsman experienced in the industrial revolution. The "second industrial revolution" is moving toward actual automation of intellectual work. The effect of this, some say, will subject information workers to the same sort of labor discipline that was imposed upon assembly line workers in industrial production. As their tasks are deskilled, there will be less satisfaction and fewer social relationships which will lead to further degradations and education will likely be presented in ways in which the intellectual and critical faculties of all but the elite will be blunted.

Work that allows computers to make decisions, previously made by human managers, will speed up the dehumanizing process that some feel is already visible in

bureaucratic organizations. While we have seen fascinating advancements in the computerization of armaments in Desert Storm, it is frightening to think that military applications decision-making could be expanded to the point where computers could accidentally trigger a nuclear war. The possibility of such a thing happening could result from the enormously complex technology being developed.

LIBERAL V. CONSERVATIVE PERSPECTIVE OF COMPUTER TECHNOLOGICAL ADVANCES

There is mixed reaction today in our society as to the benefits of the computer revolution. The most conservative position is not to use computers at all. Whereas, "middle of the roaders" feel computers should be used for constructive purposes such as criminal surveillance, checking public spending programs of welfare recipients, and for purposes of maintaining our existing social and political operations.

According to Williamson (1985), Liberals view computers as mixed blessings citing those areas that make significant contributions to man such as, medicine, libraries, and education. But, at the same time they worry about the loss of privacy and the impact computerization will have on the job market. He classifies Liberals in two categories, "Pro-computer" and Anti-computer." The Pro-computer liberal believes computer-use will result in improvements in our society while the Anti-computer liberal is concerned about mass unemployment and an increase social inequity. However, both of these groups agree that control over computer technology can be exerted through democratic process.[4]

There are other views of computerization that make it even more confusing to predict the true outcome of the new computer age. The Marxist radicals concentrate on

the economic impact and Alvin Toffler dismisses both the political and social concerns of the liberal groups as belonging to a "dying" culture. Fritjob Capra expressed, as Williamson puts it, "...an almost mystical faith in a new age."[5] The other end of the spectrum is reflected in analysts Mike Cooley's and Harley Shaiken's arguments that computers are instruments that allow companies to control workers, lower wages, and eliminate labor unions.[6]

Simon[7] takes the view that computers will not be able to centralize political power because society will be able to make decisions to prevent this and he believes computers will help us make more informed decisions. Perrolle,[8] from the radical viewpoint, feels computers will centralized economic power, and thus political power, by creating a new division of labor and eliminating the middle class in the process. Her position is that we will not be able to avoid this trend because the decisions will be made in the workplace outside the realm of social and political decision making.

INTERCONNECTIVENESS OF "POWER ELITE" IN MILITARY, POLITICAL AND BUSINESS SPHERES

Perrolle says the "electronic mill" will create a worldwide society that will be dominated by transnational corporations "...because those who have the power to decide how computers will be used are reorganizing the division of labor in society in their own interest."[9] Ownership of the means of information production is concentrated in the United States within the hands of only a few multinational corporations that monopolize the microelectronic technology. Williamson[10] suggests those who control the means of producing information products are also able to determine the social structure that

produces the product.

Impact on both the working class and social structure is also reflected in proposed new military "super computers" being designed to replace the knowledge and judgment of human professionals with machinery. "The main consequence of machine-embodied knowledge is a devaluation of the knowledge of human experts," says Perrolle.[11] She says this may create a small technocratic elite and a massively deskilled middle class whose "professionals" are increasingly subject to automation and computerized controls. In military applications, decision-making machines could lead to an accidental triggering of a nuclear war. Many believe that such complex technology will surely fail because reaction times of computer-controlled weapons significantly reduces the amount of time human beings have to analyze the changing situations and respond to military situations.

Daniel Bell[12] says a new "knowledge elite" is being created which consists of experts in the new information technologies. He does not see this knowledge as being related to social status based on control over others, but he believes the information society "knowledge elite" will become a "power elite" (to use C. Wright Mill's concept, 1956) and that a society will develop in which the majority of educated people will find good jobs. Within this newly formed society, the elite group will be much smaller and the vast amount of other members will be relegated to the working class. Production control will be in the hands of a few expert managers and large segments of the working middle class will be eliminated.

According to Perrolle, "The division of labor has consequences for the division of society into social classes, which in turn has political consequences." She goes on to say, "...before new machinery can be introduced into the workplace, work must be reorganized

to accommodate the equipment by those who have the power to redefine tasks and products...it is from the reorganization of work in the new information age that social and political consequences of computer technology will emerge.[13]

The power of the elite will evolve from the result of breaking down large computer programming tasks into small interchangeable parts. This is already manifested in production work where computer assisted design programs operated by engineers feed to computerized machines on the factory flow that cut parts. In this process production machines make decisions that were formerly made by craftsmen on the floor, eliminating technical decision making and managerial functions.

Herbert Simon,[14] an artificial intelligence expert, does not see technology creating long term trends towards the centralization of decision making in business and government. He believes centralization will not come about through technology but in the choices of organization structures. He is one who believes in the democratic process being able to control the growth of computer technology and its impact on society.

ALIENATION, POWERLESSNESS, AND SELF-ESTRANGEMENT OF THE INDIVIDUAL

Those who view the advances in computer technology optimistically see only the promise of more job opportunities, better pay, and a way to overcome our unemployment problems and degenerating working conditions. Yet, if they looked below the surface of this movement, much more apparent would be the feeling of loss of power, the loss of opportunity to use one's intellect in solving everyday work problems and a sense of drifting away from the mainstream of contributing through the work process. The so called "expert

systems" are already play chess, inferring chemical structures from molecular data and diagnosing illnesses. These systems use the applications derived from human knowledge,

and such applications have devastating effects on the self-esteem, self-efficacy, and life-chances of individuals.

According to optimists, the computer age will generate new opportunities for creative work in our high tech industries. Initially, software production was suppose to provide more and better opportunities for women. Such has not been the case. A major study of the software industry (Kraft 1984) revealed there were no black programmers, women were being paid less than men, expect on the entry level, and women were experiencing dead end jobs at an earlier time than previously. "The U.S. Pattern of employment discrimination by race and gender persists in the information age," the study concluded.[15]

It doesn't do much for one' self esteem and self-efficacy when you find yourself in a downward spiral in the work force. White-collar workers are having their jobs broken down into smaller parts resulting in working with routine small tasks that are boring and hardly challenging. Blue-collar workers with fewer skills are being pushed out into a world of unemployment because in a computer age society there are fewer tasks to perform than before. As a result, the new information society is generating an economic transformation that is making the poor, poorer and struggling even more to make ends meet. The result is a reduction of life chances, alienation, a feeling of powerlessness and low self esteem.

The so called "super computers" are replacing the knowledge and decision making that was the pride of the individual worker. This "replacement" will no doubt have a

significant impact on the socialization of the worker and lead to lower self esteem of the labor force.

The feeling of powerlessness created by the accumulation and quick retrieval of information with computers may possibly be best described by David Burnham in his article on the operation of the I.R.S. This government body, says Burnham, can grant tax-exempt status, impose civil penalties, seize assets of individuals and corporations and, in general, affect a broad range of social activities. The I.R.S. has the largest computerized national data base in existence in this country, and has, according to Burnham, "...abused their authority for private or political ends."[16]

The application of computers in management and professional jobs causes a reduction in the human problem-solving process at work and organizes the intellectual work into smaller automated steps. The work process is subsequently divided into smaller less skilled tasks. This technology removes the worker from the intellectual tasks of the job and creates boring abstract tasks.

CONTROL OF LABOR THROUGH COMPUTERIZATION

Computerization creates a more centralized control over the workers while at the same time "spreads" the labor tasks out geographically. This enables multinational corporations to maintain central production where convenient, and at the same time assign tasks to places where the cost of labor is less expensive. Perrolle says such an ability may intensify Third World under-development and eliminate jobs. "Already some clerical work is being distributed to part-time home workers in the U.S.", she adds.[17] Because of the nature of telecommunications, workers not immediately in the traditional work place can be

easily monitored.

A major change in the so-called second industrial revolution has been the automation of highly skilled jobs. Computer Assisted Design (CAD) has enabled engineering departments to design new products and parts and send directly to machines on the factory floor the information needed to produce the part. The industrial robots have taken over the intellectual tasks that were performed by the highly skilled technician. This has threatened highly paid positions, leaving only a few workers to "baby sit" the machines and take action only if something goes wrong.

The following excerpts from an article written by Senior Correspondent for Business Week, James B. Treece, illustrates the impact robots have had on the auto industry. Treece toured several auto plants with a group of students. He describes his visit, "We're standing amid 420 robots, watching the nearest ones weld the side panels to the floor pan of a Ford Probe on our right and a Mazda 626 on our left...At first we see mostly machinery. Stamping presses and robots bend, shape, and weld metal into odd patterns. Workers are few. More robots install the front and rear windows, plus the spare tire... More workers populate this section of the line...inspecting paint finishes, adding interior parts...and testing the car's engine and other systems as it rolls off the line."[18]

As the article continues, Treece's account vividly portrays the control computerization in the workplace is having on the labor force. "...Jeep Wranglers are literally pushed along by hand at one section of the line at Chrysler Corp.'s dated Toledo plant. It's low tech, but hey, the pace is paid for...Mostly I remember the people. At General Motors Corp. parts plant in Livonia Mich., I listened as workers and managers laughed over how they had to get rid of both the plant manager and the union local

leadership before the two sides could work together...A scruffy worker at a Grand Rapids (Mich.) spring factory told me how he had programmed his machine to run all night- and to dial his home phone on its modem if something went wrong...And, I recall the worker at Ford's Kansas city (Mo.) plant who was going to take his break whether or not reporters were there that day. As we walked past, he snored away."[19]

This is certainly an illustration that eventually work will be so automated that the jobs of these men can be eliminated and a few people can sit in offices controlling the machines with computers and video monitors. Office work, supermarket tasks, information input on PCs and thousands of other jobs are clearly in jeopardy. But why not? The history of capitalism has been the reduction of intellectual tasks to routine, repetitive motions. Craftsmen, were replaced by machines and simple manual tasks. Perrolle notes that computerization supplies automation "...to dislocate the unionized and highly skilled industrial workers of the core and can create a return to nonunion piecework in 'electronic cottage' arrangements."[20]

The decentralization of labor tasks geographically will also dilute the social interaction of workers, eliminating their opportunities to socialize and more importantly unite for strength to maintain their highly skilled, good paying jobs. Workers are fast loosing control of what is happening to them and there is a downward spiral in the working class. The pink-collar workers are becoming part-time workers. The workers with limited skills are becoming the unemployed with little to offer because of their limitations.

COMPUTERIZATION AND INDIVIDUAL PRIVACY

There is much concern on the part of citizens that private life may be a thing of the

past. For those who look to the United States Constitution there is little comfort. The Constitution does not guarantee personal privacy. Added to this concern is the apparent conflict that exists in a society that wishes to protect the privacy of the individual but at the same time wants its government and its officials to be open and accountable.

Regardless, many believe that technological advancements, especially in the information arena, are moving so fast the democratic structure can't keep up with it. As a result, many information data bases are evolving with bits and pieces of information, that when pulled together, create profiles of individuals that reflect life style, financial status, eating habits, entertainment preferences and an array of other categories of information that leave little to the imagination.

Aside from this invasion of privacy, many citizens have voiced concern about personal information being distributed that is outdated, incorrect or deliberately recorded inaccurately. However, this protection of individual privacy is sometimes in direct contrast to employer's interests. Many corporations take the position that they have a right to keep individuals with drug problems out of their work place. Nor do they want certain kinds of law breakers working form them. And, most certainly, child molesters of record should not be in child related jobs. The employers' use of the computer in the work place has caused even more debate on this issue. Rabel,[21] states, "...With advances in technology, computers are becoming one of the main weapons in this conflict by helping employers achieve their business objectives while infringing on employee rights." He adds that privacy is becoming the workplace problem of the 1990s. This has come about because some employers are using computers to monitor almost every move workers make. There is software that allows employers to record the number of key strokes made on the

keyboard by a worker. Others require workers to sign on and off when they take a break, go to lunch, or are away from their work station. Rebel reports some data-entry workers are monitored to ensure they key a minimum of 11,000 keystrokes an hour, while railroad workers at one location are required to scan their IDs across electronic sensors as they move through the workplace.

Then there is the conflict of our desire for privacy and our right to be safe from crime. Where do we draw the line? Law enforcement agencies and officials take the position that unless they are permitted to keep up with new technology and store data on individuals they will not be able to protect society from the criminals who will certainly use the new technology to their advantage.

These developments are being viewed by many with great concern. Pillar cites a Harris poll in 1992 that showed seventy-eight percent of Americans expressed concern about the loss of their personal privacy. This was an increase of fourteen percent from a similar poll taken in 1978. In a Time/CNN poll in 1991, ninety-three percent of the respondents said companies collecting personal data should be required to ask permission from the individuals before data is released. Pillar sums up these concern, "Obsolete information can mislead. Information out of context can be damaging. Problems grow when data is wrong. A 1988 survey by Consumers Union found errors in forty-eight percent of the reports requested from the big three credit unions. Errors are passed on from one to another source."[22] Herein lies the concern we have about our inability to control the distribution of information about us.

PROTECTION OF INDIVIDUAL RIGHTS TO PRIVACY: GOVERNMENT

CONTROLS AND LEGISLATION

With the rapid changes that have taken place in the computer age it has been difficult for government to keep up with it all. Some say the democratic process is not fast enough to enact laws to protect the individual from the rapid changes taking place in computer development. Because technology changes so rapidly, others say the power of public opinion is more effective than laws when it comes to protecting the privacy of individuals.

Over the last two decades, federal and state laws have been enacted to give individual control over information that goes to data banks, but rapid changes make laws obsolete. John Markoff says the U.S. is a laughingstock among privacy experts because we protect video-tape-rental records but not medical records. Going online today means the ability to retrieve all kinds of information in a short period of time that reveals much about an individual, and there are no laws that prohibit the distribution of such information. "As online services become increasingly interconnected, affordable and fast, the ability to build dossier on anyone will be easy," Markoff says.[23]

According to Pillar,[24] Jerry Berman, a Washington D.C. director of the Electronic Frontier Foundation, an advocacy group for computer users said, "You cannot protect all data, bit by bit, byte by byte.:" But, the power of public opinion has, at least, caused major credit bureaus to permit individuals to review their records. Federal legislation was introduced in 1993 that would require credit bureaus to correct incorrect information within 30 days and would hold banks and retailers accountable for the information they turn over to others.

There are law protecting eavesdropping over telephone or data lines, but few

protect personal information. However, there is little or no legal protection of personal data since there is no one government agency that is responsible for regulating privacy issues. The result is that various government agencies and private businesses respond on an ad hoc basis to the power of public opinion in an effort to appease the pressure groups.

Sussman says, "Neither the framers of the constitution or the lawmakers of more modern time have laid an adequate legal foundation for the electronic world."[25] He explains the Bill of Rights was written with the printing press and the public square town meeting in mind, not with the speed of modern information processing of today.

Freedom of expression in our country today, supported by the First Amendment to the Constitution and reinforced by the Supreme Court, sanctions expression in the open market place as long as it is not obscene, threatening to the national security, or in violation of libel laws. There are also limitations on expression within the schools, the workplace and in radio and television programming. Some say, however, that technology today is moving so fast regulatory bodies can't keep up. "The technology is moving so fast it is like having a town meeting of millions of people--not all of whom care about your rights."[26] It also appears that with this rapid pace movement of information, copyrights, and patent protection is also being weakened. Sussman[27] says, "Print, audio, video and graphical material can be endlessly scanned, sampled, copied and redistributed. Used unfairly, these techniques rob copyright owners of royalties and fees. The Software Publishers Association, for instance estimates that illegal copying costs North American companies about $1 billion annually."

The concern for keeping up with technology is reflected in various actions taken by government branches and elected officials. The FBI has openly expressed concern about

keeping up with computer technology to maintain an invaluable tool for investigation. The White House has been pressing for legislation to force telephone and cable television companies to use software that would enable law enforcement agencies to eavesdrop on transmissions.[28]

One such effort, the Clipper Chip proposal, caused much controversy. The Clipper Chip is a result of the Clinton Administration's effort to make it easier for law enforcement to conduct wire taps on the new devices transmitting information over telephone lines. In brief, the proposal would place a special computer chip in a system that would encode telephone conversations and electronic transmissions. Law enforcement agencies holding "master keys" to each chip. To safeguard against any abuse of the information, keys would be held by two or three different government agencies, so no one agency would have access to the total information. But, there is strong opposition to this proposal by those who fear that "big brother" watching over us will destroy what small vestige of privacy we have been able to retain.

Former congresswoman Helen Delich Bentley, in a late Spring 1994 newsletter to her constituents, expressed strong opposition to the Clinton Administration's effort to require all employers to collect the social security numbers of each household member covered under private insurance plans that were offered to the employee through the workplace. Bentley said this request was "not law and unnecessary." The Office of Budget and Management said the request was to help identify people covered under private plans who were possibly collecting under Medicare and Medicaid, a fraud estimated to be as high as $5 billion a year. Present law allows no commercial business to demand one's social security number be used, only the IRS and banks may use it as identification. This

situation is illustrative of the conflict between the individual's desire for privacy and society's need to monitor illegal activities.

The State of California amended its constitution in 1972 in order to list privacy as a fundamental right. However, privacy is still a big issue due to the availability of personal information obtained from electronic data banks. The problem is that certain government agencies require, under law, certain information be provided by the individual, such as the IRS and the Selective Service System. In turn, however, these agencies share this personal information with other agencies despite the confidentiality on the forms used to collect the data. Persons are required to disclose this information under penalty of law.

The need for comprehensive strong federal legislation to protect our privacy in the computer age cannot be overstated. Standards of confidentiality vary from one agency to another and state and local governments are just as neglectful. The privacy act is consciously followed in certain situations by local, state, and federal governmental units, but there are many examples where individuals in those agencies are lax in their handling of the information. Much information about each of us, left to our approval, would not be flowing as freely as it is from data bank to data bank.

This author's attempt to focus on governmental efforts to protect the privacy of individuals in the computer age revealed that local, state, and federal legislators have responded impulsively, sporatically, and ineffectively to the problem. The rapid growth of the new information age has made it difficult to legislate controls to protect our privacy and it is not likely that the democratic process will catch up to the point of getting the information explosion under control unless the "power of public opinion" causes legislators to approach the problem of the erosion of our privacy in a more organized way and take

action to strengthen our privacy laws.

Endnotes

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[2]Perrolle 323

[3]Perrolle 324

[4]John E. Williamson, The Contemporary Debates (Little Brown & Co., 1985) 305.

[5]Williamson 305.

[6]Williamson 305.

[7]Williamson 306.

[8]Perrolle 306.

[9]Perrolle 321.

[10]Williamson 305.

[11]Perrolle 325.

[12]Perrolle 326.

[13]Perrolle 321.

[14]Perrolle 327.

[15]Perrolle 329.

[16]David Burnham, "Misuse of the I.R.S.: The Abuse of Power," The New York Times Magazine 3 September 1989: 27.

[17]Perrolle 325.

[18]James B. Treece, "Will Plant Tours Go The Way of the Tail Fin?" Business Week April 1995: 30.

[19]Treece 30-31.

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[21]Timothy R. Ravel, "Software and Privacy: Revising Orwell," IEEE Computer Society May 1993: 92.

[22]Charles Piller, "Privacy in Peril," MacWorld: The Macintosh Magazine July 1993: 126.

[23]John Markoff, "Electronics Plan Aims to Balance Government Access With Privacy," The New York Times 15 April 1993: A18.

[24]Pillar 123.

[25]Vic Sussman, "Policing The Digital World," U.S. News & World Report December 1993: 30-31D.

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[28]Edmund L. Andrews, "U.S. Seeks Wiretap Software for Law Enforcement," The New York Times 12 February 1994: 1.

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MEDIEVAL CHRISTIAN OBLATION: AN HISTORICAL REFLECTION OF UNWANTED CHILDREN

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MEDIEVAL CHRISTIAN OBLATION: AN HISTORICAL REFLECTION ON UNWANTED CHILDREN

In a traditional sense, oblation is a sacrificial offering to God such as the sacrifice of animals or the bread and wine of the Eucharist, but between the fourth and eleventh centuries, oblation took on a new form. It came to represent the offering and dedication of children to monastic life and served as a major resource through which the church populated its religious houses. In fact, many influential Christian figures were oblates: Pope Gregory the Great, Heldegard de Bingen, Wilifred Strabo, St. Thomas Aquinas, and possibly St. Boniface.

The ideals of oblation and its utility were expressed in the contemporary work of Joseph Lynch, Simoniacal Entry into Religious Life,:

> [the] child was first and foremost a 'hostia viva,' a living sacrifice, who would pray for his parents and the rest of his kin before God. He was an offering to expiate the sins of his parents.

But to what degree does this ideal reflect the real motivations for oblation? Who were the likely candidates for oblation and how do they reflect positively or negatively on this ideal? Did religious doctrine or passion promote oblation directly or indirectly? Certainly, history provides a great deal of evidence relating care, attention, and affection for children throughout the ages. However, history also illustrates a significant degree of detachment when circumstances divorced children from their roles as defined by their cultures. For example, in ancient Greece, Thebian law and Polybius regulated an ideal of two children per household or "oikos" (Thebian law specified one boy and one girl), and occassionally, supernumerary children were

abandoned. In fact, Plato's Republic is replete with motivations for abandonment referring to children of the poor, handicapped children, and children of incest. In ancient Greece, affection for children was linked intimately with the "oikos." With this in mind, economic and cultural influences become relevant to this study and new questions offer insight into the psychology of oblation. For example, in what way did the diffusion of Roman culture and the political and economic conditions during the Middle Ages impose themselves on the cohesiveness of the family enabling oblation? Did the barbarian culture of family reflect attitudes towards children which were complimentary to oblation? How did Christianity respond to cultural attitudes or practices?

The answers to these questions lead us to the architecture of oblation. How did the church regulate oblation and how did they finance child care? What problems did oblation pose for monasteries. How did monasteries respond to any challenges that arose as a result, and what Biblical references or interpretations promoted those ends? Finally, what factors or philosophies worked against oblation to bring about its dissolution? Did they alone fill the void? Were children now safe and secure in the protective arms of loving and devoted families, or did society form new institutions for "supernumerary children"?

A survey of oblation provides insights into the following areas: 1) the history of the family, 2) the earliest efforts of institutionalized care for children, 3) the conditions of and attitudes towards unwanted children in early western civilization, etc. Furthermore, it reveals an age-old tradition of political circumspection concerning

family matters. While this may be particularly true for political leaders during the Middle Ages, it is contrasted by the explicit moral standards of the early Catholic church.

* * *

Oblates of the Middle Ages were of noble and peasant classes. Each class used oblation as a means of dealing with problematic social conditions (such as infidelity or poverty) made moreso by the demands of popular morality and a scarcity of social support services. The problems of the noble class were further complicated by primogeniture, power struggles, and the desire to maintain the integrity of the estate. Oblation offered a means by which the challenges waged by younger siblings for the throne were obviated, and it alleviated threats posed by children of multiple marriages. Conversely, nobles were induced to commit children to the Church as a vehicle towards social advancement. Familial alliances between the secular and religious worlds served to build cohesive power centers.

The observations of a new abbot arriving at a monastery in the diocese of Arras in 1161 reflects another motivation for the oblation of noble children: ". . . he was shocked and frightened at the deformity of the flock . . . and almost all of these were of noble stock." Almost one hundred years earlier, the Ulrich of Cluny voiced similar observations and admonished those who used monasteries as depositories for children who were "in some way less acceptable to the world" Commenting on parents or guardians, he stated:

> [They do it] not for the sake of God but on account of this only, that they may free themselves from bringing up and nourishing them, or that

the situation may be more favorable to their other children.

Although, at the time, it was considered politically incorrect to diminish the value of any individual offered into the service of God, the problems this caused for monasteries moved Peter the Venerable (c. 1132) to institute reforms in the Cluniac order which would require an abbots' approval of prospective oblates.

Taboos, superstitions, social stigmas, and illicit affairs expanded the category of unwanted children. Church doctrine on the subject of sexuality named alternative sexual practices to avoid procreation a grave sin and sexual intercourse without the specific desire to procreate a venial sin. No doubt, children conceived in the latter were offered as oblates to atone for the sins of the parents.

St. Willibad (d. 730) was a model baby and received loving care from his family. At three years old, he became ill, cried often, and was dedicated as an oblate. This may have been motivated by a belief that if a child's temperment changed suddenly, he or she was thought to be a changeling. Twins were thought to be the result of engaging in sexual intercourse during pregnancy, and the attached social stigma might lead to oblation. In 906, Regino of Prum's influential canonical decree gave instructions to mothers of children who were conceived in infidelity, to deposit them at the doors of the church. While it is questionable whether oblation was the sole fate of these children, certainly many were absorbed into monasteries.

Celibacy did not become a firm rule until the Ninth Council of Toledo in the eleventh century. At least until this time, it was not uncommon for clerics to father children, and many of these children were dedicated to the monasteries of their fathers. Often

they were often elevated to positions of authority hoping to erase the stigma of bastardry. Evidence is provided in eleventh century reforms which halted this form of ecclesiastical nepotism.

Oblates of clerics were not exclusively from illicit affairs: many were the result of entire families entering the monastic world. Such practices were found in the early Christian monasteries of fourth century Egypt, Palestine, and Syria. St. Jerome (d. 420), recognizing a conflict between propegation of the faith and the ideal of chastity, suggested that children born in wedlock were born of "virgin flesh", therefore, providing justification for mothers wishing to become nuns. In the twelfth century, a renewed movement extolling the value of apostolic life inspired entire families to enter monastic life. Responding to this, Peter Abelard founded double monasteries which housed both sexes. (Curiously, Peter Waldo, founder of the heretical Waldensians during this period, placed his two daughters into an abbey in Fontevrault enabling him to travel freely and promote his beliefs.)_ Again, when entire families entered monasteries oblation may not have been the intent for their children. None-the less, such children were treated similarly to oblates.

The theme of unwanted or inconvenient children as a latent component of oblation is convoluted or perhaps less precise when weighing culture, conflict, and economic forces at work in the Middle Ages. As Roman culture diffused through western Europe, it carried with it a legacy of the abandonment and sale of children which continued to receive legislative attention as a social issue seperate from oblation. In western Europe, it converged with the Germanic and Celtic customs of fostering

children or sending them out to friends or relatives, often never to be seen again. These cultural practices played out against a backdrop of profound social, political, and economic instability which forced generations of families to the margins of existence.

* * *

Child abandonment is older than history itself. However, it first emerged as a subject of extensive legal discussion during the Roman Empire. Abandonment in Rome was conducted with the belief that the child would be recovered by a childless or kindhearted family. Most often they were deposited in public places. In fact, "lactaria" were columns at public buildings where nursing infants were abandoned." Motivations for abandonment were strikingly similar to those of oblation: illegitimate or handicapped children; children of rape or incest; as an alternative to infacticide; limited inheritance resources; and a response to poverty brought about by staggering taxation policies. However, the absence of the Church prescribed a different fate for children. Some children became beggars or were forced into prostitution. Others, called "alumnus," were children taken in by another family who most often freed or adopted them. (In fact "alumnus" eventually took on the meaning of a selfless and loving relationship.) Still other children, the vast majority of abandoned children, became slaves. The latter became problematic in Roman society where economic and social structures depended on the distinctiveness of class. However, in keeping with "paterfamilias," no laws or social sanctions addressed the act of abandonment, directly. Under "patria potestas,"

a newborn baby was at once laid before the feet of . . . usually the natural father. Through a ritual gesture called 'susceptio,' the holder of paternal authority might raise the infant and receive it into his family or household. But he could reject the baby and order its exposure.

By the second and third centuries, laws were drafted which enabled abandoned children raised in slavery to reclaim natal, free status. Furthermore, parents had a legal right to reclaim children provided they compensated the individuals who reared them. This approach created new problems. Those who might be inclined to take in an abandoned child grew less likely to do so. In 331, Constantine responded by prohibiting the reclamation of sold or abandoned children and offered financial aid to families with the intent of preventing abandonment. While a striking departure from "patria potestas," it still did not prohibit abandonment.

* * *

Owing to barbarian illiteracy, the lack of documentation makes any effort to draw parrallels to Roman treatment of unwanted children somewhat speculative. The research of Phillipe Aries reveals that there was a shared value of community over family in the remote villages of western Europe. The family unit may have included friends and neighbors, was in a constant state of change, and thus diffused economic stresses otherwise felt by the nuclear or extended family of Rome. Tacitus observed that the German barbarians did not eliminate supernumerary children because the expense of childrearing was not as great as it was for Romans._ Likewise, the custom of fostering may have lessened the need for abandonment.

None-the-less, abandonment was practiced to some degree evidenced by the Leges Visigothorum. Like the Romans, the Visigoths required remuneration for reclamation. In regulating doweries, it stipulated that ten girls and ten boys must be supplied along with material goods and livestock. This suggests a significant presence of orphaned or abandoned children or children immediately available to buyers. Furthermore, the Visigothorum permitted a form of legalized abandonment. Parents were permitted to send their child out for rearing accompanied by an insignificant fee which would provide for them until the age of ten. Beyond that age, the child was expected to work for its' keep.

* * *

The decline and fall of the Roman Empire marked by barbarian invasions and an extended era of raids and wars may very well have made the abandonment of children redundant in a climate of ongoing depopulation. Still, the effects of war moved some parents to exchange their children for food, and a host of fourth century commentaries reflected sympathetically on their plight.

Lactantius expressed the desperation of abandonment stating: "parents expose children when they do not wish to kill them." St. Basil (329-379) drew clear distinctions between children abandoned out of poverty and hunger versus those abandoned because they were unwanted, born from sin (incest, infidelity, etc.), or abandoned out of disturbed thinking. He labelled the latter three as acts punishable in accordance with the most serious crimes defined by the church. Furthermore, Basil expressed the great value of learning Scriptures from childhood and named orphans as one category

of children who would be accepted into monastic life. Also, in 451, Valentinian III, emperor of western Europe, expressed the new Christian consensus which lamented the affect of famine on family life and the servitude into which children were sold. He refrained from restricting buyers, recognizing them as a necessary evil to extend the lives of children, while remaining hopeful that they might be reclaimed in better times.

The accounts of Bathilde(c. 510), wife of Clovis II, reveals that some efforts in child activism were waged during the early Middle Ages. Bathilde attempted to weed out an element of child abandonment which was motivated by the desire to avoid taxes on them. She also rescued children from slavery and dedicated them to the church.

The early Church was recognized as a form of social service agency which strove to keep orphans and abandoned babies alive. As the church grew increasingly responsible in matters of moral and social concern, they took a practical approach to abandonment. Struggling with the realities of medieval life, they did not prohibit abandonment nor did they condemn parents who did so in any canonical decrees. In fact, in 442, the Council of Viason, sought to encourage Christians to pick up abandoned children while guaranteeing they would not be liable to adverse legal action. Church canons required that orphans or children ransomed by barbarians be baptized immediately.

Throughout the Middle Ages, the growing presence of the Church may have contributed to an institutionalization of abandonment through the form of oblation. The growing presence of children in monasteries brought about rules regulating the

minimum age of oblates, admission rituals, distribution of inheritance, and the permanency of vows.

Monastaries frequently received infants and made arrangements with wetnurses for their care. However, parents often attempted to reclaim such children. Charlamagne, wishing to prevent parents from using convents as nurseries, decreed that only girls could be admitted to convents and only through the process of oblation. Typically, children were dedicated between the ages of five and six. In the waning years of the Middle Ages, minimum ages for oblation were set ranging from fifteen to eighteen, although the Benedictines continued to receive young children. Girls were always accepted at younger ages and continued to be for fear that the longer she was exposed to the secular world, the more likely she would become contaminated by it and in some way contaminate the convent. Orphans entered without ceremony, while children of families were dedicated in a formal public ceremony to prevent potential legal entanglements or innuendo.

Families who dedicated children were required to make monetary donations as well. Cartularies of the period offer much evidence to that effect. They were often signed by brothers of oblates as a means of insuring the promise of the parents in the event of death. An oblate's inheritance was divided into three parts: one third went to the poor, one third to the monastery, and one third remained with the family. This helped to finance child care and also prevented a child from returning to the secular world. Clearly, monasteries not only populated religious institutions with oblates, but they also benefited financially. In the event an oblate died, the monastery received one half

to two thirds of its property.

Perhaps the most troublesome issue concerning oblation centered around the permanency of vows. As oblates matured, they commonly desired to rejoin the secular world, and two schools of thought formed around an oblates options. St. Basil expressed the view which accepted vows made at the age of maturity, while others felt the vow of the parent was binding. In western Europe, oblates who left the monastery were excommunicated and the Leges Visigothorum deemed it a civic crime as well. The account of a young eighth century oblate, Gottschalk of Orbais, challenged the church's position. Gottschalk declined to take his vow and requested to leave the monastery. His request was refused by the abbot, Rabanus Maurus. Gottschalk appealed to the Council of Mainz which freed him from the church in 829. Maurus appealed the decision and the Carolingian emperor, Louis the Pious, overturned the decision, committing Gottshalk to lifelong monasticism. Alluding to this case, the Council of Mainz published position papers supporting the free choice of oblates. At the same time, Rabanus Maurus published the treatise, On the Oblation of Children. The latter offers great insight into Biblical interpretations which served to justify oblation.

* * *

The Old Testament contains a significant number of accounts condemning child sacrifice to pagan gods, however, the theme of child sacrifice as a testament of faith in Yahweh receives even greater attention. The most notable account is of Abraham and Issac (Genesis 22). Abraham's willingness to sacrifice Isaac at God's command

proves his faithfulness and as a result, Isaac's life is spared by God.

The account of Jephthah (Judges 11:30-40) lacks such solace. Upon entering battle against the sons of Ammon, Jephthah vows that if he prevails, he will offer to the Lord "whatever comes out of the doors of my house" when he returns home. He succeeds in battle, returns home, and his daughter emerges from the house to greet him. Although he grieves, Jephthah keeps his vow and sacrifices his daughter.

Rabanus Maurus refers to the accounts of Abraham and Jephthah to justify paternal authority over one's child in the dedication of oblates and adds:

If it was permitted the parents of that time to sacrifice a son or daughter to the Lord by the knife, how could it not be proper for men of this age to consecrate their offspring to God spiritually?

Perhaps addressing oblates directly, Maurus injects an observation of Christ found in Philippians 2:8: "He became obedient unto death, even at the cross." From this perspective, Christ represents the ultimate oblate. In response to public opinion associating oblation with slavery, Maurus points to the place of honor reserved for the "slaves" of God such as Abraham, Issac, Jacob, David, Job, and Moses.

The most relevant Biblical account is found in the story of Hanna (1Samuel: 1-2). Hanna asked God to come to her aid so she could conceive a boy. In exchange, she vowed to commit the child to the service of the Lord. Hanna gave birth to a boy and delivered him to Eli at "the house of the Lord in Shiloh [along with] three calves, and three bushels of flour, and a bottle of wine." Hanna's donations served as Biblical justification for the distribution of inheritance required for oblation.

Additional examples of passages relevant to oblation are found in:

1) Judges 13:5-7 - At birth, Samson is dedicated to God by his mother.

2) Matthew 10:37-38 - "and he that loveth son or daughter more than me is not worthy of me." This excerpt is found frequently as a detail in the lives of saints.

3) 1Corinthians 7:36 - Paul discusses a parent's right to choose a child's vocation, particularly in reference to a father's choice for his daughter.

The conservative views of Maurus echoed the general ecclesiastical concensus on oblation for several centuries to follow. In fact, the permanency of parental vows expressed in the Gottschalk decision were reaffirmed in 868 by the Council of Worms . However, in the waning years of the Middle Ages, new attitudes towards children were forming, paralleled by increasing discontent or distraction in the monastic world. In The Kindness of Strangers, John Boswell postulates that the Roman notion of "alumnus" had aesthetic value in the Christian world: Christians saw themselves as God's alumni; Gentiles were viewed as the alumni of Christians; laypersons became the alumni of monasticism; and baptism was the rite of alumni. The message that this delivers influenced a more compassionate view towards people in general and this was reflected ultimately in perceptions towards children.

Despite Augustine's extreme position that unbaptized babies were condemned to hell, he conveyed a message of care and attendance to children, particularly infants. Although the ideal of ascetism restrained parental affection, homiletic themes often encouraged it. The early Church began to exert a degree of influence by asserting the

innately human and spiritual importance of children in relation to God and to parents. Hence, children required the protection and guidance of parents. To that end, the Church condemned infanticide as evidenced by councils, penitentials, decrees, and sermons of the period.

Still, the evidence on monasteries offers many commentaries on the maltreatment of children within their walls. With a goal of impressing upon children the values of ascetism, rigid codes of behavior were enforced . In conflict with an earlier assertion concerning Augustine's encouragement of compassionate care for children, Herlihy notes that "Augustine's educational philosophy justified hard and frequent punishments inflicted on the child." In The City of God, Augustine comments: "Who would not shudder if he were given the choice of eternal death or life again as a child? Who would not choose to die?"

Institutionalized rearing of oblates molded a distinct identity compared to that of monks who entered as adults. In fact, monks who grew up in monasteries were called "nutriti," and those who entered as adults were called "conversi." In the early Middle Ages, the Ulrich of Cluny expressed a preference for "conversi." He attributed the need for strict discipline in monasteries and the decline of monasteries in areas known now as Germany and Italy, to the presence of "nutriti." This sentiment was carried into the twelfth century when it was reiterated by Guilbert of Nogent:

And these, having little to fear on account of their own sins, as they imagined they had committed none, therefore, they lived within the walls of the convents a life of slackened zeal . . .

While oblates may have lacked the desire or skills for administrative duties as grown men, much of their early life was devoted to schooling. To some degree, monasteries developed educational methods which were sensitive to child psychology. Through the presence of children in monasteries emerged perhaps one of the earliest notions of child development. Children were given special diets, and their dormitories were located in the interiors of monastaries for protection and warmth.

In the eleventh century, St. Anselm voiced an increasing understanding of children in response to the punishing style of an abbot against children under his care:

feeling no love or pity, good will or tenderness in your attitude toward them, they have in future no faith in your goodness but believe that all your actions proceed from hatred and malice against them; they have been brought up to no true chastity towards anyone, so they regard everyone with suspicion and jealousy."

In the twelfth century, St. Thomas Aquinas reassessed the fate of unbaptized children through the concept of limbo ("limbus puerorum"). Likewise, at this time, the cult of the Christ child was ushered in by the Cistercians, a reformed order who like the Carthusians, Grandmontines, and Templars refused to accept oblates beginning in the twelfth century. As such, Cistercians were raised in the secular world where they received the benefits of family life. Refusing to accept oblates reflected their value for the experience of family life. Their devotion to the Child Jesus, initiated by secular experience and imported into monastaries may be interpreted as an expression of an awareness and affection towards children among laypersons. St. Francis of Assisi developed this movement further by introducing the Christmas creche. Typically, the

cult was accompanied by numerous reported visions of the Christ child in the thirteenth century. In stark contrast to Augustine's earlier reflection on childhood, Erasmus idealized childhood as "a blessed time and the happiest moment of human existance."

The twelfth century was marked by an increase in the number of people entering monastic life due, in part, to the establishment of new orders. As a result, there was great movement between monasteries, but the air of discontent was attributed to the problems associated with oblation. This and heightened awareness of the needs of children converged into an attack on oblation. Finally, through the Fourth Lateran Council of 1215, oblation was made illegal. Children could still be placed in monasteries, however, the vow of committment belonged to the oblate at the age of maturity. Although fewer and fewer children were admitted to monastries, the practice did not cease entirely. St. Thomas Aquinas (b. 1225) was entered as an oblate at five years old, and any children entered after the ruling were pressed upon to believe that they had a moral obligation to take their vows. Furthermore, although girls could take dispensation at the age of twelve, they were less likely to do so than boys because all their inheritance was still turned over at the time of entry and they had no skills for employment in the secular world.

It does not appear to be any coincidence that foundling homes took up where oblation left off. (Curiously, one of the earlier foundling homes was erected in 797 by Datheus, Archbishop of Milan. It specifically served abandoned children who were deposited at church.) Foundling homes became visably present in the twelfth centery

and were prolific by the sixteenth century. Shahar associates this growth with rapid demographic expansion resulting in lower wages and higher food prices. These conditions stressed families and created a new age of abandonment.

* * *

Conditions and attitudes toward children are revealed through the incidentals of legislation, institutions, and social attitudes in history. Through an examination of oblation, great ancient traditions are called to account. They reveal a consistant theme, namely economics, which adversly affected the lives of children. In ancient Greece, children were abandoned in the interest of the "oikos." In Rome, they were abandoned to a maintain manageable distribution of inheritance. Similarly, the nobles of the Middle Ages offered children as oblates to prevent the disintegration of the estate. Through all of these ages, poverty was a consistant motivating factor. To offer an extreme example of the power of economics - abandoned Roman children who were propelled into a life of begging were maimed deliberately to appear more needy. Standing apart from these traditions is the legacy of the Hebrews. Yet the Kiddushin identifies abandoned children as "one of the ten genealogical classes returning to Israel from Babylon."_ Out of this persecuted minority sect emerged Christianity to fill the void of the fall of Rome with converts and oblates and a maxim of asceticism. Oblation complimented Christian doctrine on sexuality and offered a safe refuge for children compared to the fate of children in Rome. In return, the Church received access to inheritance which, no doubt, aided its expansion efforts. As the Church fought to retain oblation against a growing voice of disapproval, the continued

presence of children in monasteries contributed to the conceptualization of "childhood" which manifested itself in the cult of the Christ child. None-the-less, foundling homes emerged to replace the role of monasteries in providing child care for unwanted children

Throughout history, legislators and institutional authorities took indirect approaches in dealing with unwanted children. In The Laws, Plato is more concerned with where such children could be placed. In Rome, legislators focused on protecting their natal, free status. The Church dwelled on their disruptive influence and the "sins" from which they were created. While preservation of the status quo may very well have saved the lives of a multitude of children, it failed to inspire careful consideration of parental responsibility for children. On the other hand, although the notion of childhood may have been an unintended aim of oblation, it served as a critical, first step for the developing concept.

FOOTNOTES

John Boswell, The Kindness of Strangers, (NewYork, NY: Pantheon Books, 1988), p. 243 f. 48.

Joseph H. Lynch, Simoniacal Entry into Religious Life from 1000 to 1260: A Social, Economic and Legal Study, (Columbus, OH: Ohio State University, 1976), p. 40.

Ibid., p.82 ff. 105-108.

In Theaetetus, Socrates equates the contemplation of discarding a thought or idea with considerations involved in exposing a child. Ibid, pp. 82-83. In this line of questioning, Theaetetus assures Socrates he would not be overcome by passion in the event a child is unworthy of rearing and, therefore, must be exposed. "Theaetetus, " The Dialogues of Plato, trans. B. Jowett, Book 7, Great Books of the Western World, (Chicago,1952) p. 522.

Ibid, p. 265.

Childless nobles were known to take in an abandoned child or buy a child so they could pass on a legacy, but ecclesiastical and secular legislation prohibited it. From this arose the practice of pretending an "adopted" child was one's own. Shulamith Shahar, Childhood in the Middle Ages (New York, NY: Routledge, 1990), pp.122-124.

Lynch, p. 45.

Ibid, p. 41.

Ibid. Handicapped children were abandoned often in history. St. Ambrose, Bishop of Milan from 374 to 397, suggested some children were "more abandonable" than others and his statements were used to justify abandonment of children with birth defects. Boswell, p.168.

Ibid, pp. 44-45.

Boswell, p. 139.

Richard B. Lyman, Jr., "Barbarism and Religion: Late Roman and Early Medieval Childhood," in The History of Childhood, ed. Lloyd deMause (New York, NY: The Psychohistory Press, 1974) p 86.

Shahar, p. 122.

Boswell, pp. 222-223.

Lynch, pp. 42-43.

Patricia S. Quinn; Better than the Sons of Kings: Boys and Monks in the Early Middle Ages, (New York, NY: Peter Lang Publishing Inc., 1989) p. 15. Not all parents who aspired to enter monasticism necessarily dedicated their children. As a part of renouncing worldly goods, some parents were inclinded to abandon them. A synod at Granga in 340, condemned abandonment "on the pretext of religious observance." Boswell, p. 162.

Lynch, 42-43.

Ibid, p. 48.

Boswell, p. 110.

Ibid, pp. 100-121.

David Herlihy, "Medieval Children," in Essays on Medieval Civilization, ed. Bede K. Lackner and Kenneth R. Philp, (Arlington, TX: 1978), p. 113.

Boswell, pp. 61-70.

Barbara A. Hanawalt, The Ties that Bound: Peasant Families in Medieval England, (New York, NY: Oxford University Press, 1976), pp. 245, 14.

Herlihy, p. 114.

Boswell, pp. 205-208.

Lyman, p. 76.

Boswell, p. 161.

Ibid, pp. 164-166.

Quinn, p. 18.

Boswell, pp. 170-171.

Emily Coleman, "Infanticide in the Early Middle Ages," in Women in Medieval Society, ed. Susan M. Stuard, (USA: University of Pennsylvania Press, Inc., 1976) p. 58.

Boswell, p. 254. Bathilde may have been motivated by the fact that she was sold as a child. Ibid, p.215.

Ibid, p. 172.

Ibid, pp. 172-173, 195-196.

Ibid, p. 244.

Shahar, pp. 191-193.

Quinn, p. 24. In the sixth century Benedictine Rule, a comprehensive guide on monasticism, the formal presentation of a child is discussed. Shahar, p. 191.

Lynch, p. 42.

Boswell, p. 235 f. 27, p. 231 f.12, p. 243 f.49.

Ibid, pp. 232-234.

Gottschalk was later imprisoned by Maurus who labelled his writings as heretical. Ibid, pp. 245-247.

Boswell, pp. 139-141.Coincidentally, the sons of Ammon were decendants of Lot, who also offered his virgin daughters to an angry mob in exchange for the safety of the the angels of God. "Genesis 19", New Standard Bible, (New York, NY: A.J. Holman Company, 1973), pp. 24-26.

Rabanus Maurus, "On the Oblation of Children", trans. in The Kindness of Strangers, ed. John Boswell, (New York, NY: Pantheon Books, 1988), p. 442.

Ibid, p. 437.

Ibid, pp. 442-443.

Quinn, p. 16.

Shahar, p. 191.

Quinn makes an obscure but interesting reference to the Sixth Chapter of the Apocryphal Gospel of the Pseudo-Matthew and other sources which relate the dedication of Mary at the age of three. Quinn, p. 35 f. 20.

Lynch, p. 37.

Boswell, p. 178.

Herlihy, p. 119.

Lyman, pp. 88-89.

Boswell, p. 177.

Lyman p. 90.

Herlihy, p. 117.

Ex: The work of Jean Leclercq examines violence in Benedictine monastaries. Quinn, p. 4.

Shahar, p. 194

Herlihy, p. 20.

Ibid.

Lynch, pp. 37-41.

Ibid, p. 43

Shahar, p. 194.

Mary M. McLaughlin, "Survivors and Surrogates," in The History of Childhood, ed. Lloyd deMause (New York, NY: The Psychohistory Press, 1974), p. 132.

Ibid.

Ibid, p. 131.

Herlihy, p. 126-128. George Boas attributed the cult of the Christ child as well as the cults of poverty, Christian simplicity, and the apostolic life to a need for simplicity in a society which was becoming increasingly commercial. Ibid, p. 129.

Ibid, pp. 128-129.

Lynch, p. 30.

Shahar, pp. 192-193.

Lyman, p. 90.

Shahar, p. 123.

Boswell, p. 150.

Plato: The Laws, trans. Trevor J. Saunders (Great Britain, 1970), p. 209 sec. 740.

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CONSULTING APOLLO

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Literature

Consulting Apollo

Reading the tragedy of Oedipus Rex without an understanding of the ancient Greeks, and their customs, may give the reader the impression that the oracle of Apollo was a fictional device created by Sophocles to initiate the action in the play. Lacking awareness that the oracle really existed, one may misread it as an ancient predecessor of the three witches in Macbeth, or of the magic mirror in Snow White. I confess that while reading the play, and being ignorant of the very real impact that oracles had upon the ancient Greeks, this is precisely how I felt. My misconception was compounded by the lack of any description within the play of what an oracle actually is. This led me to seek my own answers, the result of which you now hold in your hands. So, what exactly was the oracle at Delphi? What did it look like, how did it operate, and who used it? Was it a truly magical shrine or an elaborate deception? And, if its operation wasn't divinely guided, how did it come to seduce a society which we typically consider to be the epitome of reason?

While reading Oedipus the King I imagined the oracle of Apollo as some sort of a glowing crystal globe through which the God verbally communicated with his subjects, sort of a burning bush of ancient Greece. My conception couldn't be further from the truth. The prophecies of Apollo were actually spoken through a priestess known as a Pythia, and translated into verse by priests within the temple. So why didn't Sophocles clear up this confusion by providing a description? Well, oracles were very common and well known to the ancient Greeks. Although one might get

the impression that the oracle was available only to nobility, since the consultations spoken of in the play were given to Laius, Oedipus and Creon (all either kings at the time of their consultations, or destined for kingship at some time in their future), anyone desiring a prophecy could receive one, for a price, no matter their standing in society. Anything could be asked, from problems of romance and marriage, to business decisions, to decisions of war. Presumably the members of an ancient Greek audience were not only familiar with oracles, but had likely consulted one at some time or another. This would explain why the Delphic oracle was not described within the play. Doing so would be tantamount to a modern writer explaining the inner workings of, say, a refrigerator, when their character gets some milk for their coffee. The oracles were so common and important to the Greeks that no explanation in the play was necessary, and any explanation would, in essence, be somewhat silly.

The next question we might ask is where the Oracle of Apollo came from? Well, to be blunt, we don't really know. But, there is a legend documented by the second century writer Plutarch, who was once a priest at Delphi, which recounts the origin of the oracle in the days when what was to become the city of Delphi was only grazing land.

> A goatherd named Coretas was grazing his herd at the foot of Parnassus. One day the animals behaved rather oddly, making strange skipping movements and trembling in every limb. When Coretas went to look, he discovered a cleft in the ground with a mysterious current of air issuing from it. He bent over the edge, and suddenly he began to speak in a peculiar way. Other herdsmen came along and listened to him with astonishment: Coretas was prophesying their future (Vandenberg 133).

The herdsmen then amused themselves by using the chasm to predict the future

to each other until they began to mysteriously disappear one by one, never to be seen again. (One may wonder why they didn't predict this!) The remaining men figured that the chasm had drawn the missing men into its jaws even though the chasm was so narrow that no man could fit. So, in an attempt to protect themselves against this danger, they decided to choose a woman to be the sole prophetess of them all. (Great bunch of guys, huh?) They built a three legged platform for the woman to sit upon which was stable enough to prevent injury from the thrashing about which struck those who inhaled the air from the chasm. Thus was born the Pythia, the female keeper of the oracle, and her tripod.

Originally the Pythias were virginal girls of age fifteen or so, chosen for their beauty, typically from a poor but honest upbringing and with no special education. "But, after Delphi had been rocked by the scandal of a Pythia being seduced by a handsome Thessalian, the required age for a priestess was about fifty. Unattractive looks and an obscure family were other qualifications" (Glass 41).

So the oracle and the temple of Apollo were established, and the city of Delphi grew around it. The earliest, and possibly legendary, form of the temple was that of a simple hut built out of laurel branches. The second temple was said to have been built from wax and feathers by a group of bees, but I suppose we can safely consign that one to the realm of legend. The third temple was supposedly constructed of bronze, and this is within the realm of possibility, since there are other structures made of bronze constructed around this time, such as the sanctuary of Athene Chalcioicus in Sparta. This temple was said to have been destroyed in an earthquake. The fourth

temple was the last one constructed before the oracle became world-famous. It had a stone foundation and an upper structure of wood and tiles. In 548 B.C. this temple was destroyed by fire (Vandenberg 160-161). The fifth and final temple, the one which existed during Sophocles' time, was built upon its ruins. There were, of course, other oracles in Greece and the surrounding lands at this time, but none were so celebrated for their accuracy as the oracle at Delphi.

As we know, the oracle of Apollo never actually appears in Oedipus the King. We only hear about its prophecies second-hand, from those who have been there. As the play begins Creon is returning from Delphi with a reading from the oracle. So, in order to get a better idea of what a consultation with the oracle of Apollo was like, let's turn back the clock to a point prior to the beginning of the play, and join Creon as he departs on his quest to Delphi. But, we must hurry, for a plague has descended on Thebes, and we must discover the reason!

As Creon departed Thebes he must have had with him some sort of an offering to Apollo. Depending on the social standing and prestige of the consultor, this could be anything from the cost of a honey-cake, bought from the oracle priests, and used as a sacrifice on the great altar, to magnificent gifts of gold and silver such as the 548 B.C. offering of King Croesus of Lydia.

> First, he commanded a sacrifice on a colossal scale to Apollo. Three hundred cattle were slaughtered and burned together with fine furniture, jewels, robes, gold and silver cups. The metal was cast into bricks afterward and sent to Delphi, where they were heaped in a gleaming pile, with a golden lion atop. With this offering went four silver jars, silver bowls, two lustral vases of gold and silver, a golden statue of a woman, four and a half feet tall, and two enormous bowls for wine mixing, one of gold and one of silver. The gold bowl weighed about a

quarter of a ton, it could hold more than 5,000 gallons (Glass 44).

Of course, such an offering could only be made by a king, (and we shall examine why Croesus made this spectacular offering a little later) but, even the smallest fee was still quite costly. The lowest rate for a consultation for a typical citizen "would be equivalent to two day's wages for an Athenian juryman, and they received top pay" (Vandenberg 131). So, considering that Creon's consultation was being requested by the King of Thebes it is likely that the offering to Apollo would be quite extravagant.

Creon traveled for some time over dangerous terrain with his precious and abundant gifts for Apollo. The distance from Thebes to Delphi is roughly seventy miles, so the trip probably took a few days. Along the way he would have come to the point where the three roads meet in Phocis, where the road to Delphi intersects the road to Daulia, and where, several years ago, his sister's late husband, King Laius, was savagely murdered.

Eventually, the city of Delphi would have filled his vision.

It was a spectacularly perfect place for a shrine. "Towering cliffs form[ed] a natural amphitheater. Below [was] the profound darkness of the Pleistus gorge; overhead wheel[ed] vultures and eagles, whose ancestor's methods of dealing with their prey were translated into omens by the seers" (Glass 40). Dominating this impressive land was the temple of Apollo. It stood in the higher part of the town behind which, carved into the mountain, was a theatre, thirty-five tiers high, capable of seating 5,000 spectators. Both the temple and the theatre were surrounded by a vast

enclosure. At the main entrance, Creon would have beheld a large, bronze statue of a bull, the first of the many treasures displayed within. All along the winding path up to the temple, known as the Sacred Way, beautiful statues were erected as votive gifts to Apollo. Near the center of this golden menagerie rose the Sphinx of the Naxians which sat at the top of a tall column. Interspersed with the statues was a collection of twenty seven treasuries built by various cities to house smaller, but generally more valuable offerings. Finally at the top of the path stood the temple of Apollo, its size comparable to that of the Parthenon in Athens, surrounded by a monumental collection of thirty-eight Doric columns. Carved into the vestibule were the maxims of the wisest men of the time, including the famous statement of Solon, "Know thyself," which, as it turned out, Oedipus should have paid more attention to when he had visited the oracle years ago. "At one end of the building, on the pediment of which was an inscription 'Let no man enter here unless his hands be pure,' was a great golden statue of Apollo. Behind the statue was the entrance to the cave in which the God prophesied through his mouthpiece, the Pythia" (Glass 40).

The Pythias spoke only once a month, on the seventh day (with the exception of the three winter months) and that was only if, at the conclusion of a complicated procession ritual, a goat shivered in the correct way after being sprinkled with hallowed water . If the goat shivered incorrectly, or not at all, the oracle would remain silent until the following month. This would be fortunate for the innkeepers of Delphi since the oracle drew large crowds from surrounding cities, and typically these travelers would rather wait out the month in Delphi than take the long journey home

(Vandenberg 130). So, it seems that unless Creon was very lucky with his timing, he would have had quite a long wait in Delphi. and it seems that this is what happened since Oedipus remarked that he was late on his return (Sophocles line 87).

The goat, after shivering in the approved manner, would be sacrificed and burned on an altar outside. "The rising smoke was a signal to residents and visitors in Delphi that the oracle was open" (Vandenberg 130).

Outside the temple, in the theatre, pandemonium reined as hundreds of people scrambled for a place in the front row wanting to be first. But the first consultations belonged to those who enjoyed promanteia, a special privilege given to those whose inquiries would receive preference. And, no doubt, by being the conveyer of a king's inquiry, and by bearing many precious gifts for Apollo, Creon would be among those enjoying promanteia.

But, even with the offerings to Apollo the expense for the consultation was not complete. Creon would have had to pay a proxenos to accompany him to the temple. "Every state had its proxenos at Delphi, a permanent representative, who identified the clients as citizens of his country. Only in this way could the oracle priests determine rates" (Vandenberg 131). And, of course the services of the proxenos were not for free. "Such assistants could live well simply by taking home with them the best bits of meat from the animals sacrificed by their clients" (Vandenberg 132). But, in the case of a King's envoy, additional compensation was probably the norm.

All of these financial matters surrounding the oracle at Delphi did not escape the scrutiny of the people. Some felt that a shrine to the Gods should be free to the

people. After all, what right does anyone have to put a price on the words of a God?

> One of the first and sharpest critics of the profiteering that had taken over Delphi was the fable writer Aesop in the sixth century B.C. The one-time slave from Phrygia derided the Delphians for living from the sacrificial gifts of the oracle clients instead of working. The priests, concerned about their business, looked desperately for an opportunity to silence the stranger. To this end they slipped a gold dish from the temple treasure into his traveling pack, and spread the rumor that the temple of Apollo had been robbed. The dish was found, and Aesop punished with death. The priests threw him from the Hyampeian cliff (Vandenberg 132).

The Delphians, it seems, did not take criticism lightly. So out of respect (and, quite possibly, fear) Creon would have made the proper payments.

Meanwhile, in the temple, the Pythia would descend into the sanctuary wearing a robe and a crown of laurel. She would then "drink from the waters of the stream of Cassotis, which was supposed to stimulate the psychic powers" (Glass 41). After this she would chew bay leaves which the ancients believed to have a hallucinogenic effect, and then she would be seated on the tripod to await the message of the God.

During this time, Creon would be allowed to enter the temple. At the altar he would first offer the ritual honey-cake, and then he would sacrifice a sheep, goat or a larger animal in the presence of sponsors or priests who claimed the various parts of the animal as was their perquisite. During the sacrifice the priests would be chanting devout prayers. Then Creon would be crowned with laurel himself, be warned to think only pure thoughts, and be allowed to enter the sanctuary, or more likely, a screened off part of it, so he would not disturb the trance of the Pythia.

In the sanctuary he would have smelled wonderfully sweet perfume and incense, and through the smoke filled air he would have seen the golden figures and

other offerings of gratitude from those who came before him, and had been favored by fate. "Even the crossbeams of the roof structure were hung with votive gifts, valuable chariots, and countless head and arm bands from victorious athletes" (Vandenberg 124). The only light in the sanctuary came from the fire of Hestia, a sacred flame, eternally tended, which burned behind the Pythia's tripod, and a small opening in the roof of the temple, through which the smoke from the fire could escape.

Creon would then ask his question. This could have been done either verbally or written, but since Creon communicated the oracle's words to Oedipus verbally instead of handing him a written reply, which would have been how a written question would have been answered, we can assume that Creon simply asked verbally. "Why has the plague fallen upon the city of Thebes?" Then the Pythia would begin. Her chest would swell and her limbs would tremble convulsively. She would grow flush then pale. Her eyes would seem to flash with fire. She would foam at the mouth as her head flung wildly from side to side. Then she would tear off her headdress and as she flung it to the ground she would utter usually incoherent sounds and mutterings which the priests at her side would write down (Glass 42). These they would translate into verse and present to Creon. In this case...

> *Drive the corruption from the land*
> *don't harbor it any longer, past all cure,*
> *don't nurse it in your soil--root it out!*
> *Banish the man or pay back blood with blood.*
> *Murder sets the plague-storm on the city*
> *Pay the killers back--whoever is responsible.*

The priests would record this reading into their records, which they did with all of the Pythia's predictions. They had at their disposal an enormous collection of

information which they had gathered over the years. But, today only a few fragments have survived.

With that, Creon would have taken these prophetic words and returned to Thebes to convey the message to the king, just as he did when we first encountered him in the play, still wearing the laurel wreath upon his head.

Of course, our journey to Delphi was taken with a fictional character, in the hope of getting a clearer picture of the Delphic oracle. And, the story of Oedipus is not the only work of fiction in which the oracle of Apollo figures. Just a small selection of the works in which it appears or is mentioned would include Homer's The Iliad and The Odyssey, Euripides' Ion, and the legends of Orestes, Heracles and his cousin Theseus. But now let's leave the realm of legend and enter the realm of history, where we shall see that the astonishing abilities of the oracle at Delphi were not limited to the pens of the dramatists.

About 125 years before Sophocles' play was first performed, the oracle at Delphi had a profound effect on the life of another king. Like Oedipus, his fate was predicted by the Delphic oracle before he was even born, and, like Oedipus, he had a knack for misunderstanding the Pythia's predictions. He was the ruler of Lydia, and in 550 B.C. he conceived of a test to discover which of the many oracles were the most accurate. His name was Croesus.

Five generations prior to Croesus, his ancestor, Gyges, murdered the King of Lydia, Candaules, and took the Queen to be his wife. (Sound familiar?) In this case, however, the situation was masterminded by the Queen as revenge for her husband's

scheme to have Gyges peek at her from behind a door as she undressed. After catching Gyges, she threatened him with death if he didn't kill the king, and offered the kingship, and herself, to him if he did. Choosing to live, he murdered the sleeping Candaules, and took the throne and the queen. But, the people of Lydia were not pleased with this situation, so Gyges made a deal with them. He proposed that if the oracle of Apollo approved of his kingship he would remain as ruler, but if it disagreed he would step down. The people agreed with the idea, and a delegation was sent to Delphi. The oracle agreed that Gyges should remain king, but it added one other thing. It said that revenge for Gyges' crime would fall upon his fifth generation descendant.

So, five generations later, we find King Croesus.

At this time in his reign, the Persians, led by King Cyrus, were pressing hard on his borders, and Croesus desired expert advice regarding his options. The Persians had already invaded Media just to the east, where his brother-in-law, Astyages, was king, and he desired revenge, but not without the foreknowledge of victory. In addition to this tension, he was also grieving the death of his first born son, who was accidentally killed in a boar hunt, which left only his second born son, who was deaf and mute, as heir to the throne.

In order to reveal which of the many oracles were the most accurate "Croesus sent seven delegations with one and the same question to seven different oracle centers. These were Delphi, the King's favorite oracle; Didyma, with which he also had connections; Abae, in the land of the Phocians; Dodona in Epirus; the

Amphiaraeum at Oropus; Lebadea in Boeotia; and the distant oracle of Amun in the oasis of Siwa" (Vandenberg 175). The question put to the oracles was not for a prediction of the future but for one of the present. He asked what he, Croesus, would be doing at the precise moment of the consultation which, he instructed his delegations, was to be given exactly 100 days from each group's departure. The answer was to be given in writing.

Herodotus who describes the oracle test in his The Histories tells only of one answer, presumably because the other replies were so off the mark. The answer he recorded came from Delphi.

> *I count the grains of sand on the beach and measure the sea;*
> *I understand the speech of the dumb and hear the voiceless.*
> *The smell has come to my sense of a hard-shelled tortoise*
> *Boiling and bubbling with lamb's flesh in a bronze pot:*
> *The cauldron underneath is of bronze, and of bronze the lid.* (58).

Without knowing what Croesus was doing, this may seem like rambling. But, as it turns out, exactly 100 days from the departure of the delegations, Croesus "had killed a tortoise and a lamb with a knife, and boiled up their raw meat like an army cook in a bronze cauldron with a bronze lid" (Vandenberg 175).

Amazed at the accuracy of this reading, Croesus concluded that the oracle at Delphi was the most accurate of them all. He then prepared and sent to Delphi his offering to Apollo; the same majestic offering which we examined earlier.

After the riches arrived in Delphi, Croesus sent his ambassador with his inquiry. The question put to the Pythia on her tripod regarded whether Croesus should attack Persia, and if so, should he first find an ally. She answered quite succinctly...

After crossing the Halys, Croesus will destroy a great Empire.

The oracle went on to say that he should indeed seek out the most powerful of the Greeks and make them his allies. After his ambassador returned Croesus was so pleased with this prophecy he inquired how many citizens there were in Delphi and sent each a gift of two gold staters. So delighted with the generosity of Croesus were the keepers of the oracle, that they granted promanteia to all Lydians from that day forward.

Soon after, Croesus sent a second delegation to Delphi. Their question regarded whether Croesus would have a long reign. The Pythia replied...

> *When comes the day that a mule shall sit on the Median throne,*
> *Then, tender footed Lydian, by pebbly Hermus*
> *Run and abide not, nor think it shame to be a coward.*

While the mule reference is, as we shall soon see, the most important statement in this prophecy, having a sort of reverberating kinship with the witches prophecy about a "man not of woman born" in Shakespeare's Macbeth, there is yet another strange reverberation within this prophecy. Referring to Croesus as a "tender footed Lydian" brings to mind Oedipus himself whose name, when translated, means "swollen foot." This name stems from the injury he received as an infant when Laius pinned his ankles and left him to die. I suppose it's possible that the oracle may have been giving Croesus a clue here about his fate, since the story of Oedipus was well known at this time even though Sophocles' version was still a century and a half away.

Anyway, Croesus acquired the Spartans as his allies, and began his attack on the Persians, sending the troops across the Halys river. He then sent another

delegation to Delphi feeling sure about the outcome of his fight. The third question regarded whether or not his deaf and mute son would ever speak. The oracle replied...

> *O Lydian lord of many nations, foolish Croesus,*
> *Wish not to hear the longed-for voice within your palace,*
> *Even your son's voice: better for you were it otherwise;*
> *For his first word will he speak on a day of sorrow.*

Meanwhile, the Lydian army, with the help of the Spartans, held off the Persians in the city of Pteria. Feeling that the Spartans could hold off the Persians in the unlikely event of a fresh attack, Croesus withdrew his army back to his capital city of Sardis. But, unexpectedly, a few days later, the Persians advanced on the gates of Sardis, totally bypassing the Spartans. Unprepared, Croesus hastily reassembled his army, and after suffering terrible losses, he withdrew to the safety of the walls of his citadel.

After two weeks of battle, the Persians finally scaled the walls of the citadel in a night attack. The first group of Persian soldiers to enter the citadel weren't even aware of what Croesus looked like, since it was presumed that they would be fighting the Lydian soldiers while another group sought the king. But, this group successfully entered without a skirmish and looked for the king, unaware that the man asleep in their midst was their target. At that moment, the speechless son of the king was stirred awake, and seeing the Persians approaching his father, spoke for the first time in his life. "Fellow, do not kill Croesus!" he cried, which easily identified the king to the Persians. With those words all of the prophecies were fulfilled, although Croesus didn't realize it at the time.

The fate of Croesus is not solidly established, since accounts of his fate are

varied. But, one of these stories, told by Herodotus, ties in well with the Oedipus saga, so that is the one we shall examine.

Once Croesus was captured by Cyrus he was bound in chains, and watched as the Persian army plundered the city of Sardis. Cyrus questioned Croesus as to what prompted him to attack the Persians. He explained that the Delphic oracle prompted him, and cursed the shrine for its deception. Eventually, Cyrus removed the chains from Croesus and allowed him a request for anything he desired. Croesus looked at the chains which once bound him, and asked that they be sent to Delphi with a question for the oracle regarding whether or not it was ashamed of its deceptive encouragement concerning his war against the Persians.

Cyrus agreed to the request and sent a group of his men to Delphi. Soon after, the envoys returned with the reply from the oracle. It said that Croesus was being unjustly reproachful. "Apollo had indeed predicted that he would destroy a mighty empire, but Croesus should have sent again to inquire whether it would be his own, or that of Cyrus: so the fault lay entirely with him" (Vandenberg 183). It went on to explain the "mule" of the second prophecy. It refers to Cyrus, who was the child of parents of different races; his mother a Mede and his father a Persian.

After the revelation hit him, Croesus was severely shaken. He finally conceded that he alone was truly responsible for his own downfall, just as Oedipus did at the end of his tragedy. After all, when Oedipus recounted his trip to the oracle (the time it told him of his fate to murder his father and marry his mother) the reason he went to the oracle in the first place was to establish the true identity of his parents! It was

his fault that he did not inquire further about their true identity, and by extension, his true identity. "Know thyself" indeed!

It is clear that the oracles were truly amazing in their abilities to foresee the future. But, were they truly magical in their operation? According to Philipp Vandenberg, if we examine their procedures we might discover one way they may have worked without any divine intervention necessary.

As we said previously, the oracles kept records of their consultations. Presumably this enormous amount of information regarding the business of all who visited the temple could be of great use to the Delphic priests. They had an enormous amount of information at their disposal about, not only the consultors, but also about anyone the consultors would happen to mention during their visit.

The fact that the oracle was operational only once a month, and held the option to skip a month, would give the priests not only the ability to discover the questions of the consultants, through conversation with either themselves or hidden operatives, but also the time necessary to do research regarding the questions.

Finally, it was likely that, in matters of importance from a royal house, both the question and answer would be written down and sealed, only to be opened upon the delegations arrival back to their king. In the case of Croesus' initial question of what he would be doing at the moment of the consultation, it's possible that while the delegation was waiting for the oracle to open, they may have conversed with someone about their question for the oracle. With this information, the priests could have sent someone to Lydia to witness Croesus' actions. Back in Delphi after the Pythia spoke

her incoherent mutterings, the priests would give the delegation a sealed paper, presumably blank, and they would return to Lydia. Along the way, the Delphic informant, returning from Lydia, could, after encountering the delegation bound for Lydia, switch the blank reading with one which he had written consisting of what he had witnessed in Lydia. And, so the oracle would enhance its reputation. (154-158)

Of course this is only theory and speculation, and it doesn't really explain the oracle's astonishing ability to predict future events, but skepticism is necessary toward such things, since it is very much our nature to believe in the unbelievable.

To question why the ancient Greeks could be swayed into believing, beyond the bounds of reason, in such a seemingly supernatural entity as an oracle, we might first ask ourselves the same question about our own society.

The power of prophecy continues to affect at least some of us. In 1981, for instance, a film about the prophecies of Nostradamus, titled The Man Who Saw Tomorrow, was broadcast on HBO. It claimed that Nostradamus predicted an earthquake to hit Los Angeles in May 1988. Sure enough, as that month approached, seven years after the broadcast, travel agents in California reported an strong increase in out-of-town bookings (Marlow 149). No earthquake occurred, but clearly the power of prophecy is still alive. Look around, and you'll find storefront psychics in nearly every community. In my phonebook there are nearly two columns worth, listed under spiritualists. They certainly wouldn't remain in business if no one went to them. In nearly all of our newspapers can be found daily Horoscopes. There's even one in TV Guide. What's it doing in there? Will it help you decide what to watch? And, just

look at the popularity of the Psychic Friends Network. Somebody must be calling these "certified psychics" for them to be having so much success.

Simply said, we, like the ancient Greeks, want (perhaps need) to believe in something. It's human nature. We are fearful of the unknown, and the future is, after all, the ultimate unknown. No matter how hard we prepare, we can never be certain what tomorrow will bring. And, one can easily see the appeal of something which seems to be able to gaze into that unknown, and tell us of what's to come. Whether or not the oracles were truly magical is unclear. But, what is clear is the strength of the belief in these mysterious structures. Even if they were just an elaborate deception, they calmed, for the Greeks, the fear of the future. Ultimately we're really not much different from those, long ago, travelers to Delphi.

So whatever happened to the oracle at Delphi?

In the year 382 A.D. the temple was still operating, but it had fallen into disrepair. Its treasures had long since been plundered by the Romans, and belief in the Greek religions was quickly being superseded by the rise of Christianity. The visitors to the temple were few, and all that remained in this once proud shrine was a single Pythia and a handful of priests.

Emperor Julian, who, throughout his life, wavered between the pagan religions and the new Christianity, sent an envoy to Delphi to find out if there was anything he could do to help revive the temple of Apollo.

When the envoy asked the Emperor's question, the Pythia, sitting on her tripod, spoke for the last time.

Tell the King the fair-wrought house has fallen.
No shelter has Apollo, nor sacred laurel leaves;
The fountains now are silent; the voice is stilled.

In the year 398 A.D., after over 1000 years of existence, the temple of Apollo was finally torn down. The final prophecy was fulfilled.

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Life's A Plague

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Philosophy

Life's a Plague

If I were the casting director of the movie version of Albert Camus's *The Plague*, I would cast Life for the leading role. As I understand Camus's philosophy, the plague that visits Oran in his novel is life, or at least his impression of that aspect of life that he wants us to be aware of and to engage, as if in battle. The way the characters in the novel deal with the challenges of the plague is Camus's understanding of the way many of us deal with the challenges of life; we either ignore them as best as we can or we confront them. The novel's protagonist, Dr. Rieux, lives Camus's philosophy and serves as the prototype he wants us to emulate as we live our lives. I believe that Camus's philosophy offers us much insight we can use to live our lives to the fullest.

In order to justify giving life, or at least Camus's impression of it, star billing, a brief description of his philosophy would be appropriate. In "The Myth of Sisyphus," Camus states that when people go through their life without questioning, merely go through their life by rote, not accepting or rejecting it, they are treading on a "path [that] is easily followed most of the time" and "time carries" them (396). They are living as if by habit. He continues, however, by saying that "living . . . is never easy" (396). When people realize, if they ever do, that time is carrying them on a journey that has to end with their death, they come to view time as their enemy. Then time does not carry them anymore; they "have to carry it" (396). This confrontation with

one's mortality, Camus claims, most often, though not always, is precipitated by a person's realization that they are thirty and "at a certain point on a curve that [they acknowledge they have] . . . to travel to its end" (397). When a person understands that they are living only waiting to die, and questions whether there is any reason for living a life full of "the insane character of . . . daily agitation," full of "the uselessness of suffering" (396), they are faced with a choice of continuing to live or of committing suicide. Suicide is "confessing that life is too much for you or that you do not understand it" (396). The decision to continue to live, however, entails finding the meaning of life. For Camus, there is no meaning as such; in truth, life "will be lived all the better if it has no meaning" (397), and only when we acknowledge the absurdity of life will we, possibly, understand how we should be able to live to the fullest. In Camus's view, however, not only must we acknowledge the absurdity of living a life which only leads to our death; he asserts that we must rebel against this seeming meaninglessness in order to live life to the fullest. The rebellion he calls us to is not a covert one, but an overt, face-to-face confrontation, to the death. Camus feels that this confrontational rebellion is "one of the only coherent philosophical positions" (397) that exist. To accept and live the absurdity of this confrontational rebellion to the fullest, by getting "the greatest quantity of experiences" (399) that life offers, is the rule by which we should live, Camus argues. And "the point is to live," he asserts (emphasis added; 400).

With this understanding of Camus's view of life, we come to his novel *The*

Plague, a story about the arrival of the bubonic plague in the city of Oran, Algeria, in 194-, and people's reaction to it.

Oran is Camus's representation of the stage where many people act out their mundane lives by habit, and is described as being most striking for its "ordinariness" and its ugliness (3). "It has a smug, placid air . . . . without pigeons, without any trees or gardens, where you never hear the beat of wings or the rustle of leaves--a thoroughly negative place, in short" desolate (3). Though Oran is on a "bare plateau, ringed with luminous hills and above a perfectly shaped bay [,] . . . it turns its back on the bay, with the result that it's impossible to see the sea, you always have to go look for it" (6). The townspeople of Oran are "bored, and [devote themselves] to cultivating habits . . . . [of] 'doing business'" (4). Camus describes this attitude as being common not only to the townspeople, but to the world in general, with people spending most of their time "doing business"; then they "fritter away [in inane activities] . . . . what time is left for living" (4). The townspeople's existences are Camus's view of many people's existences; they are not really living the way Camus believes life should be lived. With their town's back turned to the sea, just as many people have turned their back on life, the townspeople of Oran must have a reason to go look for the sea, just as many people must have a reason to go look for life. The plague gives the townspeople of Oran a reason to do both.

In the novel, the first hint that the habit of "doing business" is about to be interrupted is when a large number of rats start to come out into the sunlight to die. Then, as numerous people start to die in a horrible and ominous way, the others come

to realize that it is the plague that has visited Oran. They are soon literally shut off from the rest of the world. When the plague reaches epidemic proportions, the numbing realization is forced on them that they are merely living waiting to die, and they are confronted with their mortality, the absurdity of their life. Many rebel against their fate. But then, as the plague is overcome and the immediacy of their need for a continued confrontation with the absurdity of life dissipates, many return to their previous habits of living, wanting to forget about the necessity of revolt the plague forced upon them. However, a few people do realize that it is only a temporary respite which they have been granted.

The novel is narrated by the protagonist, Doctor Bernard Rieux, though we do not learn this until the novel's end. He is Camus's hero, leading the "fight [that] must be put up, in this way or that, [with] . . . no bowing down" (133). I believe that in Camus's view, Dr. Rieux is Sisyphus personified, the Sisyphus from Camus's retelling of the myth. According to Edith Hamilton, Sisyphus, a character from Greek mythology, had once been the King of Corinth. He was sentenced by Zeus, the "supreme ruler" (27) of the Greek gods, to Hades "forever[,] try[ing] to roll a stone uphill because he once betrayed a secret of Zeus" (134). This sentence was in reality a curse, for every time he rolled the stone to the top of the hill, it "forever rolled back upon him," and he was forced to start again (298). Camus sees in Sisyphus the "absurd hero" because "he *is*, as much through his passions as through his torture. . . . his fate belongs to him. [Sisyphus's] rock is his thing," just as the realization that he

is living only to die is "the absurd man['s] . . . torment" ("Sisyphus" 400). In portraying Sisyphus as the prototypical hero of his revolt against the absurdity of life because he will never know triumph, Camus failed to take into account that neither will he ever know true defeat, which is death.

Here lies the difference between Dr. Rieux and Sisyphus, if indeed Camus was attempting to personify Sisyphus as Dr. Rieux. For it is not a similarity between Dr. Rieux's life-view and Sisyphus's that makes Dr. Rieux a hero, but Dr. Rieux's own life-view, which is distinctly different. Sisyphus knows he will never die, but Dr. Rieux knows he will. Sisyphus will never taste of the triumphs and defeats that a life fully lived offers, as Dr. Rieux attempts to. Sisyphus has been cursed by being forced to join in a struggle with no name, with nothing to win and nothing to lose, not even his life. Part of his curse is being bereft of even the final option, that of suicide. He is cursed to forever fight what is actually only a parody of the revolt that Camus asks us to join, that Dr. Rieux joins. Sisyphus's constant, forced, and always unrewarded engagement in this farce of revolt makes his a truly horrible fate. Camus's depiction of Dr. Rieux's struggle, coupled with Camus's philosophy that makes revolt against the absurdity of life the best way to live life, cast Dr. Rieux's struggle in a different light.

Instead of Sisyphus's one hill, I believe a better representation of Camus's vision of life, as presented in *The Plague*, is a mountain range that we are all forced to traverse while we live. Somewhere in this mountain range is that one peak and, nearby, that one valley, and we will all eventually arrive there. The peak is where our

final battle will occur against the absurdity that is life. The valley; which is more like a bottomless abyss, the Abyss of Death, is where our final defeat will occur as we fall to our death. The other peaks and valleys represent the smaller triumphs and defeats, the various pleasures and disappointments that give life its flavor. Though most of us know that the Abyss of Death is there for all of us to fall into, it is impossible to avoid because it looks like so many of the other valleys in the mountain range of life. Therefore, many of us, most of the time, travel through our lives with our eyes closed or cast down. We hope for the best, only worried about our next footstep, too uninterested or too afraid to look up and see what really surrounds us; life. But the slopes of this mountain range are so precipitous, so filled with hazards and loose stones and crumbling earth, and the abyss is such a small, inescapable distance from life's other valleys, that even if we sit still, eventually the ground will give way, or a falling stone will unbalance us, and we will fall to our doom.

We all have to decide how we will traverse this mountain range. Through several of his characters in *The Plague*, Camus offers us his views of the different perspectives people adopt to life in general, and to life when they find themselves forced to confront, face-to-face, their own mortality. While I would hesitate to state that the perspectives presented are all-inclusive, Camus does consider a broad spectrum of them. But Dr. Rieux's perspective is the most important.

Dr. Rieux's method of engagement in life's battles is the active revolt Camus favors. Dr. Rieux does not look to enter his final battle, but neither does he try to

avert it by avoiding the challenges in life. Dr. Rieux "believed himself to be on the right road--in fighting against creation as he found it" (*Plague* 127). While not everything in creation has to be fought against, most of what is worthwhile in what life offers does entail some struggle in order to experience and appreciate it to the fullest. Dr. Rieux tries to have "the greatest quantity of experiences" ("Sisyphus" 399). He is friends with Tarrou and Grand, two other townspeople; is married; loves his mother; and, through his job, does what he can to struggle against others' suffering. Whereas Sisyphus has no options to exercise, Dr. Rieux, like most of us, has many to choose from. Even if every attempt, every battle, resulted in defeat, for anyone engaged in this confrontational rebellion there would be experiences to be gained, which Camus feels is the consummation of living. Even if Dr. Rieux's "victories [would] . . . never be lasting . . . [he felt that was] no reason for giving up the struggle" (*Plague* 128).

Dr. Rieux believed that "the only means of fighting a plague is--common decency" (163). He said he did not know what "common decency" meant for other people, but in his "case [he] knew it consist[ed] in doing [his] job" (163). For Dr. Rieux, the plague was the same as "every ill the flesh is heir to," indeed, "true of all the evils in the world[:] it helps men to rise above themselves" (125).

To be true to the narrative, the passage must be included where Dr. Rieux states that "this plague" meant "a never ending defeat" to him (128). It would appear that a bit of a quandary is caused by this inclusion. While it could be argued that this is merely an attempt by Camus to force an equality in his comparison of Dr. Rieux

and Sisyphus, this seems an unsatisfactory explanation. Perhaps it should just be accentuated that he said this plague, and leave it at that. But by the end of the novel we come to know that the tale of this plague did not end in defeat, but in victory, even if not total victory. For if the plague is Camus's metaphor for life, and life's tale ends in death, then life itself is in the end a tale of defeat. This might suggest another way to consider Dr. Rieux's claim that the plague, seen as a metaphor for life, meant "a never ending defeat" to him, revealed by what he says his narrative represents in his closing statement:

> [This tale] could not be one of a final victory. It could only be the record of what had had to be done, and what assuredly would have to be done again in the never ending fight against terror and its relentless onslaughts, despite their personal afflictions, by all who, while unable to be saints but refusing to bow down to pestilences, strive their utmost to be healers. (308)

This statement of Dr. Rieux's, along with the previous one where he talks of "all the evils the world" helping "men to rise above themselves" (125), points to another aspect of his, and perhaps Camus's, philosophy of revolt against life's absurdity. It describes a communality of revolt as something we should work for. Not only should we be aware of our own personal confrontational rebellion for our own sake, but in our personal rebellion we should also be aware of others so engaged and strive to help them in their struggle, and therefore make their struggle part of our struggle. In so doing, we thus "rise above" ourselves, as we become the healers that

Dr. Rieux speaks of. If we all did this, we might then concur with his assessment "that there are more things to admire in men than to despise" (308). This might be the final victory.

None of the other characters in *The Plague* are of the same stature as Dr. Rieux. Camus seems to include many of them to illustrate his observations as to the general varieties of response by the majority of us to what he considers to be the absurdity of our existence.

Interestingly, though, there is only one woman's response to the plague described in any substantial way in the novel. She is Dr. Rieux's mother, but she is such a shadowy figure, self-effacing, only reacting to the threat that the plague poses through her concerns for her son, only gaining her substance thus, and not through her revolt against what the plague represents to her. We are not given the opportunity to appreciate or understand her internal, personal response. It might be that this lack of a strongly-delineated female character is because of some prejudice that Camus held against women, possibly feeling that they are not able to comprehend the absurdity of life and so revolt against it, which is of itself absurd in my view. Or it might be that he felt most comfortable relating men's rebellion against, or the blind acceptance of, the absurdity that living presents, and perhaps felt that his male characters are sufficiently generalized to account for women's responses as well. It is difficult to deduce which reason, if either, accounts for his omission. Much of this type of speculation can also be used when considering Camus's reliance on using European

males, in an African country, to illustrate the effects of the plague on the occupants of Oran. Whatever Camus's reasons were for only considering the responses of European males, his failure to include other responses is still noteworthy, even if done for benign reasons. However, both of these omissions jar on the sensibilities, whatever the reasons.

I share Camus's view that we have to struggle against the absurdity of living to die, and that we have to live life to the fullest. Even more, I share the perspective of this revolt that Camus reveals to us in *The Plague*, the idea that there should be a communality of confrontational rebellion, especially as this philosophy offers much hope if used to combat the problems of the world.

The townspeople of Oran, at the height of the plague, numb and overwhelmed, were like too many people in the world have been or are, unfortunately. Often, these people are at the edge of the abyss, struggling against a boulder, which represents their problems, and they are so overwhelmed that they are slowly being pushed over the edge, or so it seems, no matter what they do in rebellion. They are numbed, almost forced to rebel out of habit, fighting a seemingly never-ending battle against the problems caused by plague, famine, incessant war, poverty, and disease, waiting for the final end, with no apparent respite in sight.

While other problems, such as pollution, overpopulation, intolerance and hatred of others because of race, religion, sex, lifestyle, might not seem as life-threatening, they are often the genesis of the more serious problems, and we must rebel against

them also. For even if they are not be forcing people over the edge this instant, they make the slopes of the mountains of life more treacherous. They make the earth crumble underfoot, causing more stones to cascade down to catch us off balance, making our fall into the abyss all the more possible as we go through life, trying to explore and experience all that we can and should.

We have several options: we can watch, we can close our eyes to them, we can run away, or we can rush to help as Dr. Rieux did. Sometimes people will fall no matter what we do, sometimes some will even take us with them if we join them in their struggle. But, if we can, we must continue to try and help, in order to be fully involved in the revolt.

Those who just watch, or who close their eyes, are like most of the outside world was in *The Plague*, listening to the radio over morning coffee; possibly sympathizing, but not getting involved. Of course, if you know or even remotely empathize with those who suffer, like those who were separated from their friends and loved ones by the isolation of Oran in *The Plague*, you may want to help, but might feel powerless to do so, or not know how.

That is why we have to hope that there are the Dr. Rieuxs in the world. While unfortunately few and far between, they offer the guidance and the means most of us need to get involved, to the best of our ability. If we cannot be like him, we at least can hope to be like some of the others and follow the lead of those such as Dr. Rieux, even if at times we have to be forced to do so.

If we understand that life is a plague, as Camus suggests, we should also

understand, as he does, that our constant awareness of life's absurdities, and our constant, confrontational communality of revolt against these absurdities, bring out the best in most of us and are to be admired. If we understand and agree to all of this, and do it, we will then be living to the fullest. And living is the point.

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Women and the Effects of Multiple Roles on Well-Being: Employment and Elder Caregiving

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Women's Studies

Women and the Effects of Multiple Roles on Well-Being:
Employment and Elder Caregiving

Introduction

Traditional studies on the social effects of aging on women in our culture have shown aging to be associated with role loss. However, it appears that role gain may also be occurring (Moen, Dempster-McClain, and Williams cited by Moen, 1994; Riley and Riley, cited by Moen, 1994), as women assume the added role of caregiving for elderly family members.

Demographic and cultural trends indicate that as time goes on more and more women can expect to assume the role of informal caregiver to frail elderly parents or in-laws at some point in their lives (Moen, 1994). These trends include increased geographic mobility; decreases in family size, with fewer siblings to share caregiving obligations; increased life expectancies (Scharlach, Lowe & Schneider, cited by Barling, 1994; Berg and Cassells, Woard, Horne and Dwyer, cited by Moen, 1994; Seccombe, Stoller, Treas, cited by Moen, 1994); public policies which seek to impose the role of elderly caregiving on the family through lack of government funding to alleviate the often prohibitive cost of private institutional care (Abel 1987); and little to no public health care coverage of chronic illness (Brakman, 1994).

Seventy-two percent of informal caregivers are women, and forty-four percent of them are working full- or part-time (Stone et al 1987). This paper seeks to examine the unique stresses and rewards inherent in the multiple roles of caregiving and employment. It begins with a general examination of the relationship between

multiple-roles and women's sense of well-being, then moves on to a more specific review of the role of employment and the role of informal caregiving, and concludes with a review of the research on women who assume the roles of caregiving and employment concurrently. Although this paper focuses on women caring for frail, elderly parents or in-laws, keep in mind that women also bear the burden of care for elderly spouses as well (Stone et al 1987). This paper does not specifically consider women who care for spouses: they tend to be older than women caring for parents or in-laws, with problems unique to their situation.

Research Review

Relationship Between Multiple Roles and Well-Being

Research into the effects of multiple roles on women's sense of well-being was conducted in the early 1980s by Grace Baruch, Rosalind Barnett and Caryl Rivers. The results of their research, based on a 126 question questionnaire administered to 300 women, challenge the belief that the fewer roles a person has, the less stress they will experience. Prior to their research, it was assumed that a person has a limited amount of energy, as if energy is a concrete commodity, and that any activity that uses some of that energy will leave less energy for others. This might be called the limited model of resources. If this were correct, then one would expect that role strain would be higher among employed women than women at home. However, this isn't the case. What the limited model of resources fails to consider is that some activities may actually be energizing, recharging a person and actually increasing the size of the energy pool rather than draining it (Baruch et al., 1987). Baruch, Barnett and River's

findings, reported in the landmark book *Lifeprints* (1983) indicate that multiple roles are beneficial to women's sense of well-being, in part because "the more roles a woman occupies, the less important any single role is to her well-being" (197) and that since "any one part of life can become problematic...if that's all you have, your vulnerability is intensified" (22). They found that role strain has less to do with the number of roles a woman has than with how a woman manages the roles and the resources she commands.

So having multiple roles can be seen as a type of insurance against the age-old admonition against putting all one's eggs in one basket. "The more roles a woman occupies, the less important any single role is to her well-being"(197).

Women and Employment

According to the research of Baruch et al. (1983), women who are employed outside the home have a higher sense of mastery than non-working women. Mastery relates to the instrumental side of life, "a woman's sense of pride and power"(103).

They found that an important contributor to well-being for employed women is having a job that is challenging: one that offers stimulation, a variety of tasks, provides an opportunity for learning, fits a woman's job skills, involves decision-making, and provides recognition. Challenging, high prestige jobs not only increase women's sense of mastery, but also have the benefit of greater income, which also increase women's sense of power and options.

Jobs that aren't challenging fall into what Baruch et al. refer to as the dull

job/dead end cluster. These jobs were strongly associated with diminished well-being. However, women employed in the dull job/dead end cluster still have a higher sense of mastery than nonworking women. They found that what women in dull, dead end jobs want is not to be at home, but to find a better job.

Profile of Women Caregivers

The majority of informal caregivers to the elderly are women. In a national study drawn from the Informal Caregivers Survey, a component of the 1982 National Long-Term Care Survey conducted by the Bureau of the Census for the Department of Health and Human Services, Stone, Cafferata and Sangl presented a profile of caregivers (1987): 72% of caregivers were women. Twenty-nine percent of the women cared for a parent; 23% for a spouse, with the remainder caring for an in-law or other relative. The average age of the female caregiver was 56.7 years. Seventy-five percent of the women caring for a parent provided unpaid assistance 7 days a week, with 4 extra hours on an average day spent caregiving. Only 9.7% of all caregivers (female and male) had formal help with caregiving responsibilities.

The mean age of the care recipient in this study was 77.7 years of age. Sixty percent were female. Degree of disability is determined by the number of Activities of Daily Living (ADL) and Instrumental Activities of Daily Living (IADL) the elder required assistance with. ADLs include eating, bathing, dressing, toileting, transference and mobility. A majority of the frail elders (42.4%) required assistance

with 5-6 ADLs. All but 3% required assistance with at least 1-2 ADLs.

Although the research from Stone et al's study was drawn from 1982 census data, later studies have determined that the demographic composite of caregiver characteristics has changed little since the 1970's (Tully, 1994).

In terms of shear numbers, according to the U.S. General Accounting Office (cited by Tully, 1994), by 1988 it was estimated that 7 million older Americans ($\geq$ 65) needed at least some assistance in performing basic activities of daily living such as dressing, preparing meals, managing money, etc. And according to Gorey et al (1990), approximately 80% of these dependent elders resided in the community. That's 5.6 million Americans. Up to 7 million Americans are unpaid caregivers to the elderly (Older Women's League, cited by Brakman, 1994).

Of the women caring for a parent, 44% are employed. Eleven percent of the women had quit work to become caregiver. Seventy-six percent did not have a child/children under 18 years of age in the household, and those who did tend to have older children, which dispels the widespread myth of the woman in the middle, caring for both small children and elderly parents simultaneously. One in five women has a parent living in her home (Brakman, 1994). Often, the elders greater impairment prompts the shared living arrangements (Stull, 1994).

Women and Caregiving

Women have traditionally assumed the nurturing, caregiving roles, both for children and now, ever increasingly, for the elderly. Not only does society expect

women to assume the role of caregiving (Brakman, 1994), but it actually judges women by their ability to care, and has socialized women to judge themselves by their ability to care. Women who lack the time, skills or resources to meet the white, middle-class standard of feminine caring about are often seen as lacking or defective in their femininity (Fisher and Tronto, 1990).

The role of caring for the elderly sharply differs from that of caring for children in a number of ways. In her essay *Family Care of the Frail Elderly* (1987), Emily K. Abel summarizes the differences. With the advent of modern medical technology, women have been able to control the timing of childbearing. Unlike childbearing, eldercare is unpredictable, catching family members by surprise. The inability to plan for and schedule the timing of elder care makes it more difficult to cope with; the caregivers tend to lose any sense of control over their lives. Caring for the elderly lacks many of the rewards of childcare. One woman, caring for her mother, a victim of Alzheimer's disease, remarked, "Here there is no progress, only a slow deterioration, almost an invisible deterioration, but I know it's there. If you're doing a good job with kids, they move along, they progress, their world expands. But my mother's world is contracting" (Abel, 70). Many caregivers experience guilt from ambivalent feelings brought on by the fact that caregiving will only end with the death of their loved one. Compared to childcare, eldercaregiving tends to be a lonely, isolating endeavor, lacking the sort of social systems that unite young parents, such as prenatal classes, playgrounds, schools and daycare. Hilary Graham (1983) succinctly summed up the situation when she said that caring in our society "is something

women do as an expression of their connectedness with others, yet it is something invariably they do alone"(cited by Abel, 1987).

Andrew Scharlach, in his 1994 study entitled *Caregiving and Employment: Competing or Complementary Roles?*, identified several positive aspects of caregiving, including:

> enhanced sense of self-efficacy, improved relationship with the care recipient, receipt of assistance from the care recipient, reassurance that the care recipient is receiving optimal care, satisfaction of living according with one's religious or ethical principles, enhanced sense of purpose and meaningfulness in one's life, and the feeling that one has coped successfully with a potentially difficult and challenging life situation. (378)

Education, class and ethnicity are factors effecting a woman's likelihood to be a caregiver. Educated women with more than a high school education are less likely than women with only a high school education (or less) to be caregivers. It is possible that more highly educated women have higher incomes and can afford to pay for formal caregiving (Moen, 1994). Emily K. Abel (1987) states that "adult children and spouses from poor and minority families have fewer responsibilities toward the elderly because life expectancy in those communities is lower than among middle and upper class whites. The need for caregiving occurs earlier in the life course"(73). She explains that it's difficult to study eldercare by race and ethnicity because of "the difficulty of disentangling cultural values from socioeconomic necessity (Lubben and Becerra, Rosenthal, cited by Abel, 1987).

Employment and Caregiving: Separating Myth from Reality.

In a patriarchal society where employed women earn significantly less than men (Ozawa, cited by The Boston Globe, 1993), it seems to make economic sense for

women to sacrifice potential earnings rather than men. However, research indicates that employed women who give care are unlikely to leave the labor force as a result (Moen, 1994). The cost to women is more indirect.

Specific work conflicts reported by Scharlach (1994) included reduced productivity (56%), time-off during the work day (51%) and absenteeism (29%).

Employed caregivers utilize a number of strategies to enable them to manage both roles. In one study, 20% of caregivers cut back on the number of hours they worked, 29% rearranged their schedules and 19% took time off without pay (Stone et al, 1987).

Coping strategies differ for professionals in higher prestige jobs, who tend to be governed by less rigid schedules than low income employees (Abel, 1987). In a study in which 76% of the caregivers were supervisors, administrators, and professionals, 38% of the respondents reported working longer hours, 24% took work home, 19% worked harder, 6% got help from co-workers, and 22% weren't able to make-up for the work they missed (Scharlach, 1994). The indirect cost of caregiving to employed women may be long-term and cumulative, in the form of missed opportunities and promotions due to decreased productivity and missed work.

One of the government's solutions to the problems of caregivers is the Family Medical Leave Act (FMLA), enacted by Congress in February, 1992. This act entitles employees who meet specific criteria to up to twelve weeks per year of unpaid leave to care for a seriously ill family member, give birth, care for a newborn, or deal with a serious illness. According to the U.S. Department of Labor, 40% of all American

workers meet the criteria. Under the Act, employees who go out on leave are guaranteed reinstatement at the same or an equivalent position, and employers are required to continue providing health benefits to employees while they are out on leave (Budish, 1994).

While this Act is a step in the right direction, in that it is a societal acknowledgement of the widespread problems associated with employment and caregiving, it has serious shortcomings. First, it only guarantees *unpaid leaves*, which many low income employees would be unable to afford. Secondly, as Emily Abel (1987) points out: "One danger of all leaves granted for caretaking is that they may reinforce women's subordinate position in the labor market. As long as more women than men take advantage of leave policies, employers have an added incentive to discriminate against women in hiring and advancement" (84).

So what's the solution? Abel adds, "Taub (Nadine Taub, 1985) argues [that] this problem may be alleviated by placing responsibility for funding with the government rather than with individual employers"(84).

Other research on the topic of employed caregivers would seem to indicate that women who assume responsibility for the two roles are subject to less negative outcomes than was formerly thought to be the case. According to Scharlach 1994:

> Work can provide a much needed break from all-encompassing caregiving responsibilities, opportunities to demonstrate competence and enhance feelings of self-efficacy, social integration, and access to needed economic resources, while the experience of caring for a disabled person can provide opportunities for employed individuals to fulfill expressive needs. These findings are consistent with a *role compensation* perspective, which hypothesizes that aspects of one role (e.g., work) can compensate for deficits in another role (e.g., caregiving) (Burke, 1986; Champoux, 1978; Near, Rice & Hunt, 1980;

Zedeck & Mosier, 1990). (383)

Scharlach's findings support the findings of Baruch et al. (1983) on multiple roles and well-being: And like Baruch et al's women in dull, dead end jobs who wanted better jobs rather than staying home, Scharlach found that "a fundamental theme of their responses was a desire to fulfill their role responsibilities as best they could, rather than avoiding or reducing either their caregiving or work responsibilities"(383).

In a study conducted by Donald Stull, Karen Bowman and Virginia Smerglia (1994) they looked at the impact of employment on several aspects of perceived caregiver strain: physical strain, social constraints, time constraints, interpersonal strain, and perception of the elder as demanding/manipulative. Their findings show that employment was related to only one measure of caregiver strain: physical strain. There was no relationship, either positive or negative, between employment and any of the other factors of caregiver strain. In fact, researchers Stueve and O'Donnell have speculated that:

> outside employment may not be as detrimental for caregiving daughters as has been thought . . . employment outside the home sets limits on the amount of time one can spend doing and worrying about caregiving tasks. Full-time homemakers may allow the caregiving tasks to fill the entire day, while those employed outside the home have a limited amount of time to spend on such tasks. (cited by Stull, 1994)

This may seem logical, but the reader needs to be aware that other studies have shown that "being employed affected the hours of help given by sons but not by daughters (Stoller, cited by Anastas, 1990). In fact, it is the daughter's own free time that suffers (Anastas, 1990).

In addition to possibly limiting the amount of time spent on caregiving tasks,

other studies have cited other potential benefits of employment to caregivers, suggesting that outside employment can serve as a source of respite from caregiving, a source of social support and integration, of personal accomplishment which might offset the potential negative consequences of caregiving such as isolation and boredom (Baruch & Barnett, Brody, Goldstein, Regnery & Wellin, Poulshock & Deimling, Skaff & Pearlin, Scharlach et al., U.S. House Select Committee on Aging, cited by Scharlach, 1994).

Women with older children living in the home, who comprise 24% of all eldercaregivers (Stone et al. 1987), were found to have a greater sense of well-being than women without children in the household. In fact, "the number of children in a caregiver's household was related to more positive well-being -- less depression and more positive affect" (Stull, Bowman & Smerglia, 1994, 323), probably because the children help directly with the caregiving or relieve the caregiver by helping with other tasks (Stull et al., 1994).

Stull et al. (1994) points out that many factors need to be considered when discussing caregiving and employment: "the point in the life course when this situation arises, the degree of family involvement in caregiving, the age and degree of dependence of a woman's children, and the elder's level of impairment and need" (323), as well as the caregivers specific work situation, a gargantuan task which is beyond the scope of this paper. A statement by psychologist Steven Zarit of Pennsylvania State University Gerontology Center sums it up: "the number of stresses a care-giver is under is not as important as the kind of coping strategies that person

uses. Those who can distance themselves emotionally and who have good problem-solving skills get along a lot better than those who feel the problems are a personal reflection or who respond emotionally" (cited by Blyskal, 1994, 86). This brings us back to Baruch et al's (1983) findings that role stress has less to do with the number of roles a woman has than with how a woman manages the roles and the resources she commands. Blyksal (1994) goes on to say that "the best way for caregivers to reduce stress is to share the burden (86). The interview that follows highlights the importance of sharing the burden.

Mini Research Effort

The Interview

Sue is in her late forties, Dan his late fifties (*names have been changed to protect their privacy*). They've been married for about ten years and share their home with Sue's three children, who range in age from mid-teens to early twenties (Sue's oldest daughter, who is twenty-five, moved out last year), and a young friend of one of the children. Sue is an RN. She's worked the night shift as a supervisor/nurse at a nearby hospital for mentally ill, medically involved people for the past five years. Dan used to be a truck driver, working throughout the Northeast, until a serious heart-condition forced him into permanent disability in December of 1992. Sue and Dan know all about elder-caregiving: during the past three and one half years they've given care in their home to Sue's elderly step-mother and then to Dan's mother, both victims of Alzheimer's disease.

I was introduced to Sue and Dan by the director of an area elder-caregivers support group who knew of my research. I spoke to Sue on the phone, and she agreed to an interview. On April 24th I interviewed Sue and Dan in their home. Dan's mother had died six weeks before.

The interview was very unstructured. I referred to my notes and questions infrequently as Sue and Dan spoke openly and freely about their experiences as elder-caregivers. The only questions I asked were specifically about Sue's experiences as an *employed* caregiver. The actual caregiving experience was central to the discussion; it was the aspect they most wanted to talk about. The work issues seemed peripheral from their point of view.

Sue's stepmother Sara lived with them for almost eighteen months, up until her death. Prior to moving in with them, she lived alone in the Boston area and then for six weeks with Sue's brother and his wife. When Sue's brother realized he couldn't cope with Sara, he gave Sue and Dan forty-eight hours, just one weekend, to make accommodations for Sara in their home or he would institutionalize her. When Sue and Dan took Sara in, Sue's brother agreed that he and his wife would care for her four to five months per year and Sue and Dan would have her the other seven or eight months. That never happened. Sue's brother only took her once, for a brief overnighter. In fact, in the eighteen months that Sue and Dan cared for Sara they got away for only one week. About five months after Sara came to live with Sue and Dan, she became bedridden.

For the first year that Sara lived with them, both Sue and Dan worked. Sue

described a typical day with Sara: she got up and went to work around 9:30 p.m. and arrived back home around 8:00 a.m., about the time Dan was leaving for work. She'd then bathe and feed Sara and get to sleep, after working all night herself, around 11:30 a.m. She'd sleep a couple hours at a time, getting up frequently to care for Sara, who was a real handful before she was bedridden, as she would get into mischief, symptomatic of her dementia. Sue recalls that once Sara called the police because, in a state of panic, she thought she'd been left alone although Sue was in the next room sleeping the whole time. As Sue described this part of her life, she said "it was very difficult. At times I just wanted to go someplace and scream." Sue lived like this, working at night and sleeping sporadically during the day, for about a year until which time Dan was forced to leave his job due to heart trouble. As they recall, it was a mixed blessing of sorts, that Dan could no longer work, because now he could help out with the caregiving during the day. When Sue reflected on the possibility that had things turned out differently, and Dan continued working, she said, "If he wasn't at home it would have been even harder on me. Yeah, it would have put an added burden onto me, but I would have done it." In her own mind at least, it appeared that Sue saw herself as bearing the ultimate responsibility for the elder-caregiving. Sara died at home approximately eighteen months after she came to live with Sue and Dan.

Six months after Sara's death Dan's mother came to live with them. Prior to moving in with Sue and Dan she'd lived with Dan's older sister and her husband. When Dan's brother-in-law died, Dan's sister was unable to care for their mother, so Dan's mother came to live with him and Sue.

Dan's mother was quite different from Sue's step-mother. She was a very strong willed, independent woman despite her illness. At times she could be quite stubborn and unreasonable, a combination of her spirited nature and the dementia. The challenges they faced caring for Dan's mother were very different from Sue's bedridden step-mother. As Sue commented, "not everybody could do it."

Since Dan was retired by the time his mother moved in with them, he was able to play an active role in her caregiving, putting less pressure on Sue. On a typical day after Sue returned home from work around eight a.m., Sue and Dan would bring his mother to elder-daycare, have breakfast and do errands before Sue returned home and went to bed. They brought Dan's mother to elder-daycare three times a week, which was the maximum funding that she qualified for. Had Sue and Dan chosen to use the elder-care the other two days, it would have cost them thirty-six dollars per day. On the other two days when she didn't go to elder-daycare, she went to a senior citizens center. Dan said the elder-daycare was mainly for his mother's benefit, so that she wasn't cooped up in the house all the time. At times it could be a real burden, transporting her to the center and back, planning things in order to be there on time to pick her up.

During the fourteen months that Sue and Dan cared for his mother, Dan's younger sister took their mother a couple of times for between one-and-a-half and two weeks at a time, allowing them some respite. They were also able to get away for some long weekends, with the children providing respite care in their absence.

Dan's mother was active until shortly before her death. Dan and Sue were

surprised at how suddenly she became seriously ill and died shortly after. At this point Dan said, "life became very serious." His mother stopped eating and Dan and Sue couldn't bear to watch her starve herself, so they put her in a nursing home. That was on Tuesday; she died two days later, on Thursday night.

Sue expressed ambivalent feelings about her mother-in-law's death: "I was a little bit angry, but in one way I was glad too because, not that she died, but that we didn't have this problem anymore . . . I felt guilty." She said it took her exactly six hours to convert her mother-in-law's bedroom from the infirmary it had become, with a hospital bed, oxygen tank, and various paraphernalia, back to a bedroom in her home.

The ambivalent feelings linger, for both of them. Sue expressed it, when she said: "You go through these feelings of guilt -- maybe I didn't do enough." These feelings are softened by the many fond memories they have of Dan's mother: that she used to massage people's backs; her singing "Springtime in the Rockys" to her family and her friends at the elder-daycare center; being cheered up by her after a tough night at work; bittersweet memories about mix-ups and misunderstandings which have become humorous anecdotes that bring familiar smiles and knowing glances. As Dan added, "You get a lot out of it. At the time you do it, it's stressful . . . but what you get out of it is a lot of satisfaction because you know you've done something for your loved ones . . . which means more now after they've died than it did at the time when you were doing it. It's a comfort to know that you did do it because it's easier to accept her death, because you know you've done something too". Sue summed it all

up when she said that basically, it "evened out".

As Sue and Dan reflected on their experiences, they commented on the loneliness and isolation inherent in caregiving. They haven't been to visit their close friends in over two years and don't get to see them unless the friends come to their house. Dan commented that for caregivers there is a feeling of "getting cheated out of their own life". Any free time they had was sporadic; they weren't able to plan anything because "you never knew what would happen".

Sue offers the following advice to other women who might be considering taking an frail elderly relative into her home: "Don't do it unless you have the full cooperation of your whole family; if you don't, don't even try it. One word sums it up: cooperation." Sue added that her children were great, a real source of support and help, most of the time. Dan added, ". . . people must be aware that they're taking not only their own mother over, or their loved ones, whoever it may be, but they're taking a sick person and that [person] may be unmanageable". He further advises getting in touch with senior citizens groups, as they have a lot of helpful programs. At various times during the course of their elders' illnesses they used an elder-care center, visiting nurses, Olsten Health Care, and hospice. As for the elder-care support group, Sue and Dan were just too busy to take the time to go.

Sue said that the biggest problem was getting help with respite. She didn't expect the kids to do it all, because "they have lives of their own, too". She also said that help with tasks such as grocery shopping and housework would have helped, too.

I asked Sue about her situation at work while she was caregiving. She said

that her boss was very sympathetic to her situation because she herself had been in the same circumstances with her own parents a couple years ago. Sue said it wasn't a problem getting an extra day off here and there. As for her attendance, she managed to maintain it at work. Even when she came down with pneumonia and bronchitis, she said she managed to work through it, mostly. I asked Sue if she saw work as a form of respite from eldercaregiving at home. She said it mostly depended on how the day went. When she had a bad night at work she was glad to go home. When she had a difficult day at home she looked forward to going to work. She added that her medical background helped a lot, it helped her to "understand what's going on, what to do mentally or physically". Did she get burned out, doing intense caregiving at work and at home, literally twenty-four hours a day? She said it was difficult at times, but she never got seriously ill during the past three years. As she said, "Two words sum it up: hard but rewarding . . . I'd probably do it again. I'd fit it into my life, somehow."

Conclusion

Sue's experience as a caregiver coincided with much of the research I examined on the effects of caregiving on working women. The isolation, loss of control, stress, frustration, and ambivalence were all characteristic of the typical caregiver experience. Sue's need for respite and difficulty obtaining it were also highlighted in the research as a key problem of caregivers and a major need that society isn't filling. Despite being employed, women still provide a high level of care,

and it is their personal time that suffers. In Sue's case, her so-called "personal time" was in reality sleeping time.

Sue's situation digressed from many of the subjects studied in the research articles when Dan became disabled, retired, and assumed an active role in caregiving. The type of help Dan provided differed from the way males were characterized in the studies I read. Typically, males help with transportation, home maintenance, and financial issues, whereas females provide more intimate care such as hygiene, feeding, emotional support (Brakman, 1994). Dan helped with all aspects of caregiving. The support he provided at home could account for the fact that employment concerns and strains were secondary issues for Sue.

Much of the research I examined debunked the popular myth of the "woman in the middle", simultaneously working, raising small children, and caring for elderly relatives. Sue's situation was more typical. She referred to herself and Dan as the "sandwich generation": the children were finally raised and grown up, for the most part, and now when it should be their time, Sue and Dan's, they found themselves caring for elderly parents. Demographically, this scenario is more common than the "woman in the middle".

Elaine Marcus Starkman faced a similar dilemma which she wrote about in *Learning to Sit in the Silence* (1993), a semi-autobiographical account of her caregiving experiences with her mother-in-law. A part-time college instructor and mother to children in their late teens, Elaine succinctly summarized the conflicts being faced by many working women at mid-life: "and here Ma arrives just at the time when

I'm reevaluating concepts of success and failure and what constitutes a good life -- for myself" (9). Starkman's concerns for her own well-being as well as her duty to her dependent mother-in-law typify the conflicting feelings experienced, and oftentimes repressed, by women in similar situations. And therein lies what I find to be the single most important factor in determining the well-being of employed caregivers: the degree of ambivalence they experience.

There is an obvious practical solution to alleviating ambivalence and increasing well-being among employed caregivers. Sue summed it up in one word: "cooperation". Caregivers need consistent, dependable, readily available support, both physical and psychological. And yet, this solution which seems so simple really isn't. And it won't be until we deal with the underlying cause of the ambivalence. Starkman provides meaningful insight to the real source of ambivalence among caregivers when she ruminates: "Fran [her husband] will never understand that small voice in me that says, *This is my duty*, and an even smaller one that sometimes whispers *I want to do this*. Still, I ask myself, does that voice come from me or from society?" (24).

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Friedrich Durrenmatt's The Visit: A Dramatic Masterpiece

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Literature

Friedrich Durrenmatt's The Visit:
A Dramatic Masterpiece

In 1959 Friedrich Durrenmatt[1] won the New York Drama Critics Award for h play The Visit, and it was cited as the best foreign play of the season (Kinsman 17: 204). Considered Durrenmatt's finest work, The Visit was instrumental in establishin his prominence in world literature (Hye 2: 476). The play can be interpreted from many critical points of view, but Murray B. Peppard strongly advocates ". . . the inability of man to cling to his ideals in the face of economic pressure is a central motif in the play" (1: 81). Several interesting facets of the author's writing style combine to produce a play that undeniably holds the reader's attention. Among the most fascinating is his representation of a tragic hero who succumbs to internal and external conflicts, as well as Durrenmatt's usage of symbolism, characterization, and theme. All of these theatrical elements assist the reader in comprehending the dramatic meaning of Durrenmatt's tragic masterpiece.

As the play begins to unfold the reader is drawn into the excitement reverberating through the town of Gullen. The townspeople are excited because Madame Claire Zachanassian is about to arrive, and they hope her arrival will bring them financial relief. The town is struggling to survive economically, and without aid Claire will give, the town is destined to crumble. Anton Schill[2], who achieves elements required of a "tragic hero," is called upon to persuade Claire into helpin the town escape financial ruin. Not only is his former romantic relationship with Claire perceived to be the town's salvation, but he is also highly respected and adm

by the townspeople, as well as being assumed to be the next Mayor of Gullen. Yet after arriving, Claire informs the town that she has ". . . returned to Gullen to buy justice: she will pay millions to the town if somebody will kill Anton Schill" (qtd. in Klein 1: 600).

As defined by Aristotle, in his work Poetics, "tragedy is an imitation of a noble action that is serious, complete, and of a certain magnitude" (qtd. in Butcher and Gassner 240), but it must also be easily embraced into the audience's memory. Durrenmatt utilizes Aristotelian elements to achieve his goal of building Anton into a tragic hero. He follows Aristotle's rules for plot structure, and by doing so he develops a ". . . complex-fatal plot involving a good man who is between extremes and who makes an error through some miscalculation" (qtd. in Golden and Hardison 177). The protagonist is not perfect and virtuous, and he possesses flaws (179). His actions, and the incidents that occur in the play, arouse pity and fear in the reader (Cooper, Aristotle on the Art of Poetry 33), which is one of several goals of a tragic play.

Aristotle's concept of a "**complex-fatal plot**" guided Durrenmatt towards the development of Anton's character. As the protagonist in Durrenmatt's play, he had to become a character with whom the average reader could easily empathize. His misfortunes had to become the reader's own, and when misfortune finally landed at his feet, he had to fall from a "**height of greatness**" (Butcher and Gassner 261). However, he still had to possess higher morals and a greater sense of dignity than any other character in the play (260).

Although each characterization is remarkable, Durrenmatt skillfully builds Anton into a tragic hero. Jan Knopf states, "Anton's guilt is gradually revealed. He atones by his death, by the tragic conclusion" (43: 125). To build Anton's character into a tragic hero, Durrenmatt had to first meet the four necessary criteria as defined by Aristotle.

The first of these is to display Anton as a **"basically good person, but not perfect."** Aristotle believes it is important to illustrate characters ". . . true to type, true to life, and self-consistent" (qtd. in Cooper, Poetics of Aristotle 50). Durrenmatt follows these guidelines by depicting Anton as a selfish youth whose only concern for himself. Yet, he also illustrates Anton as a self-possessed adult. His youthful disregard for others is gradually replaced by concern and compassion for his community.

By drawing a fine line between childhood and adulthood Durrenmatt is able to show that the tragic mistakes Anton made in his youth should not be held against him for the rest of his life. This follows Aristotle's idea that ". . . there should be a necessary and/or probable relation between incidents and characterization," he further adds that fully developed characters ". . . will be a blend of "goodness" and appropriate characteristics, some of which may be vices" (qtd. in Golden and hardin 209). Durrenmatt uses Anton's abandonment of Claire and their unborn child, and calling upon false witnesses to testify against her in a court of law to illustrate the protagonist as anything but perfect. Anton was once deceptive and cruel, but he is now respected by the community, and they have instilled their trust in him. They

turned to him during their hour of need, and they hope his efforts with Claire will be fruitful.

Anton's success as a store owner gives him rank among his fellow residents. He is respected by them, and they assume he will one day become the next Mayor of Gullen. Yet, it is because he sacrificed his relationship with Claire that he was able to marry Mathilde and financially rise above the average citizen. This important fact is essential in establishing the next element of being a tragic hero, which is to illustrate Anton as coming from a **"high social position."**

Aristotle emphasizes that men's ". . . manner of reasoning and moral bent give rise to their particular acts, so these are the same two causes of success or failure in a man's career and social [elevation]" (qtd. in Cooper, Poetics of Aristotle 34). During her lecture, Professor Loretta Henderson emphasized that while Anton was courting Claire forty-five years ago, he was nothing more than "common stock," but now he has acquired a position similar to that of "nobility." In the small town of Gullen he is presumed to be a "notch above" the other residents.

The next key element is to identify the **"tragic reversal."** Aristotle identifies a tragic reversal as ". . . a change of fortune in the action of the play to the opposite state of affairs" (qtd. in Golden and Hardison 168). This is easiest for the reader to identify. While Anton is attempting to ferret-out his supporters, he becomes aware that the town is gradually turning against him. He loses everything, including his nomination to become Mayor, the respect of his fellow residents, and the support of his family. As a man in despair, he can identify no way to solve his dilemma. The

realization that the citizens of Gullen are purchasing enormous amounts of products c credit is the "eye-opener" for Anton. The town is virtually bankrupt, and he realizes there is no possible way they can pay off their newly acquired debts without the fun Claire will provide after his death.

Allen E. Hye notes, "The town succumbs to her temptation . . . and falls deep and deeper into debt; animosity towards Anton grows in proportion to that debt" (2: 477). The police, the mayor, and the church all represent positions of authority. However, when Anton attempts to turn to them for aid he learns that they too have succumbed to her temptation (2: 476). Greed is a powerful motivator, and the citize of Gullen are growing more and more corrupt. Their moral obligation to the community is shrinking as each day passes, and Anton becomes the recipient of thei disloyalty.

Durrenmatt utilizes Aristotle's concept of "**recognition,**" which frequently occurs simultaneously with "**reversal,**" to emphasize Anton's new dilemma. Recognition is ". . . a change from ignorance to knowledge," and it results in a hostility between characters (qtd. in Golden and Hardison 168). Because Anton experiences human suffering caused by the townspeople's abandonment of him, ". . . new perception of the situation emerges" (168). He knows he must face his fate he on.

The last element in identifying Anton as a tragic hero is to show that he becomes "**ennobled.**" Aristotle describes becoming ennobled as ". . . gaining a "nobility" or "self-knowledge" that compensates for the suffering" (qtd. in Cooper,

Aristotle on the Art of Poetry 51). Knowledge comes to Anton while he is at the train station, and he finally accepts his fate.

He arrives at the station expecting to flee Gullen and the disastrous turn his life has taken, but when the entire town shows-up to see him off his fear keeps him from boarding the train. In the darkest recesses of his mind he imagines that they will push him under the train before he has a chance to board, which causes him to miss the boarding call. Yet, when a truck driver offers him a ride to the next town, Anton refuses. A quiet dignity washes over him and his attitude is altered. He decides to confront his fate, and when he is approached by the Mayor who offers him the alternative of committing suicide, Anton refuses. Kenneth S. Whitton, during his critique of Anton's character, states that if Anton had chosen to commit suicide ". . . he would have avoided the consequences of his guilt and (incidentally) would remove the guilt for his death from Gullen" (43: 125).

Anton faces a "**tragic dilemma**" (Roberts and Jacobs 1067) when he is forced to choose between two equally unacceptable choices. If he chooses to flee he will be branded a coward, and by choosing to remain he forfeits his life. Slowly, throughout the play he acquires dignity while the townspeople are steadily corrupted by their greed. "He accepts [the inevitability of] his death in order to atone for the crime committed in his youth" (qtd. in Klein 2: 600). By choosing to confront the errors of his youth he becomes ennobled.

"**Resolution**" occurs in Durrenmatt's play when Anton is murdered by a group, like in a lynching, so that no single individual will have to bear sole responsibility for

the act (2: 601). Allen E. Hye writes that the culmination of drama leading towards Anton's death makes him "a truly tragic hero" (2: 475). However, the citizens of Gullen do not perceive it to be so. His death becomes a purgation for the deceit and abandonment he heaped on Claire during his youth, and not only is it his way out, but it is also the town's. Professor Henderson emphasized that as Anton accepts his fate, the citizens of Gullen enter into a state of denial. They don't believe their deceptive actions are wrong, and this surely indicates their declining moral standards. The man they once respected is forced to pay the price for their elevated greed, and with his death they wash away any guilt they may have felt.

Durrenmatt cleverly intertwines symbolic representations into his tragedy. An example of this would be the symbolic importance of ". . . the new shoes worn by the Gulleners that are virtually all yellow in color, the color of deceit" (qtd. in MaGill 4 1691). Others that are significant are the railroad, Claire's pet name of "my panther" for Anton, and the author's selection of "Claire" as the name for the antagonist in the play.

Professor Henderson stressed that a "railroad" symbolizes the choices that must be made in life. It is at the train station that Anton chooses to face his fate head-on. He makes the decision to remain in Gullen and die, instead of running from his past and the fate that awaits him in his hometown. It reinforces the concept that no matter what choices we make in life, life will keep going, which just happens to be the case for the residents of Gullen. After Anton's death the entire sordid affair will be over for them. They will forget the sacrifice he made, and they will continue on with their

lives as if nothing ever happened. With the exception of being thankful for their newly discovered wealth, Anton's life will have meant nothing to them.

The symbolic importance of a black "panther" represents the love-hate relationship between Claire and Anton, and as Professor Henderson emphasized, it also represents the fate Anton will suffer. Claire keeps the panther because it represents her desire to possess Anton. When he witnesses the death of the panther, he knows that he will be killed as well. There will be no escaping the fate that has been preordained for him.

Finally, the name "Claire" symbolically represents "brightness, justice, and truth" (Rule 47). Claire's truth is to make Anton admit that he lied, and to accept the consequences of his actions. Even though she hadn't been physically harmed by Anton forty-five years ago, she was emotionally scarred by his deceit and abandonment. Her character is not mentally ill. However, she is portrayed as a shrewd, manipulative, and cunning woman, which is what Durrenmatt intended to introduce the "absurd" and "grotesque" into his play (Knopf 43: 125).

Claire's character in no way resembles the tragic figure of Anton. She returns to her hometown expecting to "purchase" justice. Her character has been referred to as the ". . . personification of love perverted into hatred" (qtd. in Klein 2: 600). She uses her hatred to lull the townspeople into doing her bidding. She knows the lure of wealth and property is too great, and before long she is proven correct. MaGill notes, "the town becomes wealthy; but it also becomes corrupt." Justice is corrupted by money, and so is the moral fiber of the community (4: 1691). Claire's character is

manipulative and calculating. Her need for revenge transforms the townspeople into deceitful creatures who choose to overlook the fundamentals taught to them in Sunday Bible classes. This concept directly relates to Durrenmatt's belief that ". . . the presen condition of the world goes to prove that God's love is not sufficient enough to save us . . .", and he also ". . . sees mankind as God's failed experiment" (qtd. in Klein 2: 599).

The people of Gullen are a critical element in Durrenmatt's play. In act I the townspeople appear as "buffoons" while waiting for the train, and their dialect appear mechanical. But in act II they become more deadly as they gradually turn against Anton (Knopf 43: 125). As stressed by Professor Henderson, they forget their righteous indignation at committing murder, and they become more "inhuman" while Anton grows in humanity. The morality they once possessed is quickly disappearing in the face of their greed. In the final act, the "facelessness and inhumanity" of the group is emphasized by the "ritual killing" of Anton.

The Doctor proclaims Anton died of "heart failure" after proceeding through a lane of silent men, which is supposed to exonerate the town. But the Burgomaster suddenly exclaims that Anton "died of joy" (Lim and Spencer 748). Such an exclamation is the town's abandonment of blame. The roles of the characters are no reversed. Anton entered the play denying his guilt, but later he accepts it. The town refuses to acknowledge any guilt for Anton's death. To Durrenmatt, such inhumanit is a tragic characteristic of the modern era. His plays are "tragedies" in which he poses questions regarding issues that concern him deeply (Hye 2: 476). To convey

"fall of man" Durrenmatt has created a play with two-dimensional figures whose exaggerated characteristics personify the loss of spiritual values (4: 1693). This directly opposes the concept of the "tragic hero" as ennobled, but by doing so, Durrenmatt successfully links the protagonist with dignity and honor.

Murray B. Peppard cites that ". . . justice is the central theme of The Visit" (1: 81). Claire's entire purpose for returning to Gullen is to see justice prevail, but she destroys the moral fiber of the community in the process. In his theater, Durrenmatt is bringing his existential and moral vision of the world to his audience. "The stage becomes the medium for his vision of man's rapid downfall" (qtd. in Klein 1: 600).

Durrenmatt is quoted as saying, "In the mess that is our century . . . there are no longer any guilty men, nor are there any to be held responsible anymore" (qtd. in Hye 2: 475). The Visit is a study of this concept. Durrenmatt attacks capitalism, the "greed of the middle class," and moral values. The Visit is all-encompassing because it looks at justice, greed, corruption, character, morality, and humanity (4: 1693), which is especially noticeable in the dramatic twists and turns the townspeople take.

Therefore, Durrenmatt's play ". . . is obviously centered around serious and profound problems of life in the modern world" (qtd. in Peppard 1: 81). This idea has been captured in one of Durrenmatt's own quotes in which he says, ". . . everything can be changed, except man" (qtd. in Whitton 43: 119). In making this statement, Durrenmatt is essentially verbalizing the dramatic picture he creates on stage. By building upon emotions, experiences, and inner frailties of his characters, he conveys a symbolic representation of the world his readers live in. To evoke pity and fear is a

goal of the tragic play, and regardless of a person's willingness, The Visit forces the reader to experience both.

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Notes

1. Friedrich Durrenmatt's name has been spelled differently in various literar sources. For future students who wish to study his work, it should be noted that "Friedrich Durenmat" is also used.

2. While conducting my research on Friedrich Durrenmatt's play, The Visit, noted that many of thecritics referred to Anton Schill as being Alfred Ill. Because t translated version of the play found in One World of Literature uses the name Anto Schill, I took the liberty of maintaining that name throughout my paper.

EUTHANASIA: EVERY AMERICAN'S RIGHT

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Social Justice

Euthanasia: Every American's Right

Introduction

Many Americans believe that a person has an inalienable right to choose to
with dignity. Others view life as sacred and something to be preserved. But, is
something that should be preserved at all costs? The issue revolves around the cont
over the body, and who actually has this control? Must the government reserve the ri
to force terminally ill people to suffer because modern technology can keep them ali
Or does freedom of choice guarantee every American citizen the right to decide wha
best for themselves? In short, the body has become the symbol for cultural
ideological conflict over the meaning and definition of life. And the issue revol
around private, individual versus public, state control over the body and, hence, life.

Euthanasia must be broken down into many parts starting with the definiti
Policies used to guide euthanasia consist of the ethical and legal issues. Quality of l
patients rights, age, and cost, both economical and emotional, are useful criteria
decisions regarding euthanasia. Each of these issues will be addressed in the paper.
issue of public versus private control involves many different aspects from living w
and their legality, to federal intervention.

This paper will show that euthanasia must be legalized to ensure patients rig
It will also argue that a hospice is a reasonable alternative to a hospital. The hospice
a different philosophy and may be more appealing to some people.

Definition

The definition of euthanasia includes both active and passive forms of euthanasia. Active euthanasia, or mercy killing, consists of doing something to another person that would shorten their life. Two subcategories are recognized: when consent is present, it is termed voluntary active; when consent is absent, it is called non-voluntary active. The second form of euthanasia is passive euthanasia, or allowing one to die. This involves the removal or withholding of life-sustaining treatments because there is no hope of recovery (Gula, 1986).

Ethical Issues in Euthanasia

Allowing a doctor to give a patient a lethal dose of medication is more ethical then allowing them to die a slow, painful death. One of the main ethical issues is the concept of mercy. The Hypocratic oath says that the doctor has more responsibility to end existing pain and to avoid causing more pain. The mercy principal asserts that the relief of pain and/or suffering must be sought whenever possible, as long as it does not interfere with the patient's wishes. Other moral obligations must not be violated and the means of relief must have a generally positive outcome (Battin, 1987).

According to Ahronheim (1992), when a doctor gives a lethal injection to a dying, competent adult, they are acting compassionately. Many doctors are opposed to giving life-sustaining treatment to a patient whose life may only be extended for a few more hours. For instance, cardio-pulmonary resuscitation (CPR) can be an extremely painful procedure. The electric shocks are known to make the patient fall off the bed, and the

constant beating on the chest can crack several ribs. Some doctors believe that suffering caused by these procedures is not in the best interest of the patient (Almo 1991). If this is the case, then why are doctors ordering painful tests or treatments will not benefit the patient? In some cases, such as with cancer and AIDS, "me demands that pain, even if with it the life, be brought to an end"(Battin, 1987, p. 1

History of Legalization

Euthanasia must be legalized so that patients are given the choice to end their and suffering by being allowed to die peacefully and pain free. A Gallup-poll in 1 showed that 81% of the American population favored a right-to-die statute (Levine, 19 The National Hemlock Society was founded in 1980 in Los Angeles to raise pu awareness of euthanasia (Humphrey, 1988). The society helped design the Califo Humane and Dignified Death Act, which states that physician aid-in-dying is permis as long as the patient has shown a strong desire for euthanasia, and is competent to m the decision (Humphrey and Wickett, 1986). The Hemlock philosophy is that "a d adult who is suffering should be entitled to request assisted suicide" (Humphrey, 1 p. 86). The society for Americans Against Human Suffering formed in 1986. organization is active in politics and fought in conjunction with the Hemlock Societ the introduction of the Physician Aid-In-Dying act.

In recognition of possible resistance due to ethical issues, this act incorpo many safeguards. Among them are the requirement for a signed patient state requesting euthanasia, the consultations of two physicians, and a limitation requirin

patient not be in a nursing home (Tucker, 1988). California previously passed two pieces of legislation, the Living Will in 1976, and the Durable Power of Attorney for Health Care Law in 1984, which made it an easier mark for the introduction of the law (Humphrey, 1988). California was also the first state to pass the Natural Death Act in 1976, which says that the patient may decide whether or not they wish to be kept alive by artificial means (Gula, 1986). This essentially legalized passive euthanasia.

Shirley Dinnerstein, a sixty-seven year old woman suffering from Alzheimer's Disease, asked the hospital not to resuscitate her should the need arise. This case was taken to the Massachusetts Appeals Court which ruled that the "no code" or Do Not Resuscitate (DNR) order was valid, making it the first state to have done so (Bender, 1989). On December 1, 1991, the Patient Self-Determination Act took effect in the United States. This act states that a hospital must inform every patient of their right to refuse treatment (Humphrey, 1992).

In November 1994, Oregon voters passed a law favoring physician-assisted suicide, which is a form of active euthanasia. The Oregon law gave doctors permission to prescribe lethal doses of medication to their patients, with the stipulation that the patients had to take the drugs without the help of anyone, even a doctor. In response, a federal judge placed a restraining order on the law. Similar laws were rejected by voters in California in 1992, and Washington State in 1991 (Shapiro, 1994).

Ruth Russell (1985), author of "Freedom to Die," believes that compassion toward the dying is necessary. According to Russell, humans must not be forced to go through useless suffering and the indignity of a humiliating death. The passive form of

euthanasia, is legal but it extends the suffering. For a physician, this practice is bo moral and ethical. But, is it ethical to the patient, in light of the fact that it prolon patient suffering. Legalizing active euthanasia would alleviate the patient's sufferi (Outerbridge, 1991).

The following summary of current legislation indicates the social drive towa legalizing euthanasia. On February 9, 1995, House Bill 933 (Appendix A) was introduc to the Environmental Matters committee of the Maryland General Assembly. This bill entitled Terminal Illness- Physician Aid in Dying and only refers to mentally compet adults.

Using the actual verbiage from House Bill 933, the purpose of the bill is to "all certain individuals to request and administer a certain aid in dying subject to cert requirements and qualifications, providing for the revocation of an aid in dying reque These requirements and qualifications are outlined in fifty-four safeguards (Appendix This bill, in no way, is designed to force people to choose contrary to their own beli The physician, hospital, and most importantly, the patient, may at any time, refuse participate in the aid in dying. In a personal interview (Appendix C) on January 9, 19 Delegate Dana Dembrouw stated that this bill was defeated by a large margin of votes session, but would be reintroduced during the 1996 session of the Maryland Gen Assembly.

Quality of Life

A person's quality of life plays a big part in the decision toward euthan

Terminally ill patients suffer many emotional pains that go beyond the physical ones. Feelings of helplessness and dependence overcome them as they are forced to turn to family and friends for help. For many, this becomes an embarrassing situation because they are afraid of imposing a burden (Cantor, 1987). People who choose euthanasia are not deranged, but often are seen as compassionate towards those closest to them. For instance, the option of euthanasia gives them time to prepare their family and friends for their passing, rather than having them suffer through a long, painful death (McCord, 1993).

No one would argue that life is sacred, but Americans can't seem to agree on the point in time when life is no longer considered truly "living." For people who fear being kept alive by artificial means, they would choose to die with dignity rather than die a slow, degrading death (Dworkin, 1993). Ronald Dworkin (1993) points out that life may no longer be valuable to a dying person who perceives their life as no longer important.

Rights of the Patient

The right to liberty, which includes the right to privacy, protects the individual's right of self-determination. As argued by Margaret Battin (1980), one meaning of privacy is personal autonomy. It gives a person the right to make certain choices concerning one's own destiny, and must include protection from government interference in decisions concerning one's body.

The Uniform Rights of the Terminally Ill Act is a step forward in achieving personal autonomy. It states that "death resulting from the withholding or withdrawal of

life-sustaining treatment pursuant to a declaration and in accordance with this [act] d not constitute, for any purpose, a suicide or a homicide" (Urofsky, 1993, p. 40).

Age

The age of a person does not constitute a useful criteria for euthanasia decisic Anyone who is suffering from a condition in which death is eminent must be allowe die. In the same sense, anyone who is in extreme pain and feels that the pain is unbearable, must be given the option to ask for assistance in dying. Whether a per is young or old, terminally ill or disabled, the decision to forgo any life-prolong treatments has to be their own.

None of the legislation that is currently being proposed in any state deals v severely damaged children or infants. If compassion is shown toward an adult wh terminally ill, shouldn't the same be shown to an infant who is born with no brain? this extreme case, the children have no hope of survival. They are often made to v padded gloves because they thrash around and injure themselves. Is this considere living? According to the medical community, a person is legally dead when there i brain wave activity. Obviously in these terms, the infants are dead, even though t organs are functioning with the help of machines. Russell (1985) argues that this i inhumane way to live. While a person's age must not be taken into consideration euthanasia decisions, the cost of care must be examined (Appendix D).

Economical and Emotional Costs

Health care costs are rising every year. For the terminally ill patient who wishes to do without life-sustaining treatment, the emotional and financial costs are both greatly decreased. However, if the patient is forced to undergo such treatment, the costs increase. For patients who are uninsured, the amount of care given is determined by how much they can afford to pay. Legalization of euthanasia would allow persons more control over their finances. For instance, the hopelessly ill will have freedom to reroute their life-savings to the priorities they have defined as important or necessary rather than to the postponement of their death. Likewise, those who wish to stay alive, at all costs, will have the choice to do so (Fung, 1984).

Living Wills

Humphry (1988) points out that living wills are legal documents prepared by a competent person stating which medical procedures he or she does or does not wish to receive should they become ill and incompetent. Connecticut passed a living will statute in 1985. It says that adults can request termination of life-sustaining equipment if they are terminally ill. According to the American Hospital Association (AHA), about 2.2 million Americans die each year. One million of those die is hospitals, and 70% die after refusing life-support (McLead, 1990).

For those whose lives are sustained by equipment and who are competent, the signing of a living will gives permission for it to be disconnected. A more useful document is a Durable Power of Attorney for Health Care, in which one designates another person to

have authority in making medical decisions, when one is no longer competent. The li
will is not a legal document and may be refused by a hospital or contested by fa
members, whereas the Durable Power of Attorney is legally binding and canno
refused or contested. This was brought to the attention of Americans during the N
Cruzan case in 1990. Nancy was in a vegetative state with no hope of recovery.
parents went to court to have the feeding tubes removed. A county judge said the t
could be removed. The state immediately appealed the decision to the Missouri Sup
Court which overturned the lower court by a 5-4 decision (Gay, 1993). The Mis
State Supreme Court ruling stated that "the quality of a life preserved is irrele
(McLeod, 1990, p. 24). In 1990 the case went to the United States Supreme Court w
ruled that a person had a constitutional right to refuse life support, including food
water. They also stated that any state could limit the right to competent persons (
1993). The United States Supreme Court took it a step further saying that if Na
parents had been named as her power of attorney, then her medical wishes would
been made clear (Humphrey, 1991). The Cruzan's were granted a second hearing b
the county court to show new evidence. Three of Nancy's former co-workers testified
Nancy told them she never wanted to live in a vegetative state. Because of this, the j
ruled that her wishes had been made clear. On December 14, 1990, the feeding
were removed (Gay, 1993).

Federal Intervention

The federal government must not interfere with the wishes of terminally ill pa

who want to end their own suffering and pain. Instead, a more just solution would be to make it easier and safer to do so. The fight for control over the body is an ongoing debate encompassing many issues. If euthanasia is legalized, restrictions to limit abuse must be incorporated into legislation. The necessity of addressing this issue is enhanced by other cases. On April 15, 1975, Karen Ann Quinlan was rushed to a hospital in New Jersey. She arrived there in a coma. After all medical treatment had been exhausted, her father went to court to remove her from the respirator. A lower court refused to give permission, deeming that Karen was not legally "brain dead." The Supreme Court of New Jersey reversed the lower court's decision, allowing the respirator to be disconnected. Karen Ann Quinlan was removed from life-support, but she continued to breathe. She died in July 1995, ten years after she had been removed from the respirator (Urofsky, 1993).

In 1993, Elizabeth Bouvia, who was paralyzed at birth by cerebral palsy, entered a California hospital and requested that she be allowed to starve to death. The hospital would not agree and took the case to court asking for permission to force-feed her. Elizabeth won her second case because California statues will not allow forced-feeding (Humphrey, 1991).

Beverley Nichols (1977) stated, "If it is a crime to kill a man, is it not a greater crime to sentence him to a living death" (p. 255). Present laws are making it difficult for terminally ill patients to die with dignity. In response, many patients are turning to the hospice.

The Hospice Alternative

A hospice is a reasonable alternative to a hospital. They are not concerned v finding a cure, rather they provide comfort and caring to those who are dying and t families (Williamson, 1985). The National Hospice Organization, in a pamp explaining their philosophy (1996), explains that "Hospice affirms life. Hospice e to provide support and care for persons in the last phases of an incurable disease so they might live as fully and as comfortably as possible." MiMi Thomas, the clir social worker at Stella Maris Hospice in Towson, Maryland, stated in a personal inter (Appendix E) that they provide physical comfort, emotional support, psycholo counseling, and spiritual ministry to their patients and their families.

Hospices use no kind of resuscitation techniques to prolong life. Their go to manage the pain and symptoms of the illness in order to enhance the quality of lif both the patient and their family. As a service to the family, bereavement counseli offered to help family members deal with the loss (Thomas, 1996).

Mary Hudson, the president of the Florida chapter of the National Hem Society, stated in a personal interview (Appendix F) that the Hemlock Society bel that hospice care is effective in pain relief in 85% of the cases. She said that patients, if they had access to a hospice, would not want aid-in-dying. Mrs. Hu pointed out that the hospice organization has to recognize that some patient's cann helped with hospice care. The philosophies of the Hemlock Society and the Na Hospice Organization would coordinate well if the hospice were true to its philos They give patient's autonomy, but some hospices are refusing to accept patients wh

talking about suicide (Hudson, 1996).

Conclusion

The Declaration of Independence says that "life, liberty and the pursuit of happiness" are basic human rights. Ruth Russell (1985) argues that it does not say "that there is any compulsion to live when the pursuit of happiness is impossible because of irremediable incapacitation of body or mind. Nor does any other legal document state that the right to live implies compulsion to live," (p. 290). People have different opinions about the meaning of their own life. Governmental official must recognize this and not dictate how and when a person can die. Freedom of choice gives Americans the right to choose how they want to control their lives. For some, this will include the right to select euthanasia. Norman Cousins, the editor of the Saturday Review, once said, "What moral or religious purpose is celebrated by the annihilation of the human spirit in the triumphant act of keeping the body alive? Why are so many people more readily appalled by the unnatural form of dying than by an unnatural form of living?" (Silverston, 1976, p. 243).

HOUSE BILL 933

J1 51r0272

By: Delegates Dembrow and Genn
Introduced and read first time: February 9, 1995
Assigned to: Environmental Matters

A BILL ENTITLED

AN ACT concerning

Terminal Illness – Physician Aid in Dying

FOR the purpose of allowing certain individuals to request and administer a certain aid in dying subject to certain requirements and qualifications; providing for the revocation of an aid in dying request; prescribing the form and procedure for carrying out an aid in dying request; allowing a physician or hospital to refuse to carry out an aid in dying request under certain circumstances; prohibiting the Board of Physician Quality Assurance from taking certain disciplinary action under certain circumstances; permitting certain examinations to be administered under certain conditions; prohibiting an aid in dying request from affecting life or health insurance; prohibiting a person from being coerced into executing an aid in dying request under certain circumstances; providing certain penalties for participating in certain activities; providing that aid in dying requests executed in other states are valid under certain circumstances; defining certain terms; and generally relating to aid in dying.

BY adding to
Article – Health – General
Section 5-701 through 5-714 to be under the new subtitle "Subtitle 7. Terminal Illness – Physician Aid in Dying"
Annotated Code of Maryland
(1994 Replacement Volume and 1994 Supplement)

BY adding to
Article – Health Occupations
Section 14-404(c)
Annotated Code of Maryland
(1994 Replacement Volume)

SECTION 1. BE IT ENACTED BY THE GENERAL ASSEMBLY OF MARYLAND, That the Laws of Maryland read as follows:

Article – Health – General

SUBTITLE 7. TERMINAL ILLNESS – PHYSICIAN AID IN DYING.

5-701.

(A) IN THIS SUBTITLE THE FOLLOWING WORDS HAVE THE MEANING INDICATED.

(B) "AID IN DYING" MEANS A LETHAL DOSAGE OF A DRUG AT THE DIRECTION OF A QUALIFIED PATIENT THAT IS SELF-ADMINISTERED BY THE QUALIFIED PATIENT AND THAT WILL HASTEN THE DEATH OF THE QUALIFIED PATIENT IN A PAINLESS, HUMANE, AND DIGNIFIED MANNER.

(C) "AID IN DYING REQUEST" MEANS A REVOCABLE WRITTEN DOCUMENT VOLUNTARILY EXECUTED BY THE DECLARANT IN ACCORDANCE WITH §§ 5-702 AND 5-703 OF THIS SUBTITLE.

(D) "ATTENDING PHYSICIAN" MEANS THE PHYSICIAN WHO:

(1) HAS PRIMARY RESPONSIBILITY FOR THE CARE AND TREATMENT OF THE QUALIFIED PATIENT;

(2) HAS BEEN THE PATIENT'S PRIMARY CARE PROVIDER FOR AT LEAST 1 YEAR BEFORE THE QUALIFIED PATIENT MAKES AN AID IN DYING REQUEST.

(E) "DECLARANT" MEANS A PERSON WHO EXECUTES AN AID IN DYING REQUEST IN ACCORDANCE WITH THE PROVISIONS OF THIS SUBTITLE.

(F) "ENDURING REQUEST" MEANS A REQUEST FOR AN AID IN DYING WHICH IS EXPRESSED ON AT LEAST THREE OCCASIONS, AT LEAST ONE OF WHICH IS AN AID IN DYING REQUEST, WITH A WAITING PERIOD OF AT LEAST 2 WEEKS BETWEEN THE FIRST AND FINAL REQUEST.

(G) "PAINFUL FATAL CONDITION" MEANS A DISEASE OR ILLNESS THAT CAUSES SUBSTANTIAL PHYSICAL PAIN AND SUFFERING AND THAT:

(1) IS AN INCURABLE OR IRREVERSIBLE CONDITION; AND

(2) WILL RESULT IN DEATH WITHIN 6 MONTHS.

(H) "HEALTH CARE PROVIDER" MEANS:

(1) AN INDIVIDUAL LICENSED OR CERTIFIED UNDER THE HEALTH OCCUPATIONS ARTICLE TO PROVIDE HEALTH CARE; OR

(2) THE ADMINISTRATOR OF A HOSPITAL OR A PERSON DESIGNATED BY THE ADMINISTRATOR IN ACCORDANCE WITH HOSPITAL POLICY.

(I) "PHYSICIAN" MEANS AN INDIVIDUAL LICENSED TO PRACTICE MEDICINE

(1) RESIDED IN THE STATE FOR AT LEAST 12 MONTHS;

(2) VOLUNTARILY EXECUTED A CURRENTLY VALID AID IN DYING REQUEST;

(3) BEEN DIAGNOSED AS HAVING A PAINFUL FATAL CONDITION AS CERTIFIED IN WRITING BY TWO PHYSICIANS, ONE OF WHOM IS THE ATTENDING PHYSICIAN, WHO HAVE PERSONALLY EXAMINED THE PATIENT AND MADE THEIR DIAGNOSES WITHIN A REASONABLE DEGREE OF MEDICAL CERTAINTY; AND

(4) EXPRESSED AN ENDURING REQUEST FOR AID IN DYING.

5-702.

(A) ANY MENTALLY COMPETENT ADULT INDIVIDUAL MAY VOLUNTARILY AT ANY TIME AT OR AFTER THE PAINFUL FATAL CONDITION IS DIAGNOSED EXECUTE AN AID IN DYING REQUEST REGARDING THE ADMINISTRATION OF AID IN DYING.

(B) THE AID IN DYING REQUEST SHALL BE EXECUTED IN ACCORDANCE WITH THE REQUIREMENT SPECIFIED IN § 4-102 OF THE ESTATES AND TRUSTS ARTICLE AND ON THE FORM SPECIFIED IN § 5-703 OF THIS SUBTITLE.

(C) A COPY OF THE AID IN DYING REQUEST, OR ANY REVOCATION OF THE AID IN DYING REQUEST, SHALL BE MADE PART OF A DECLARANT'S MEDICAL RECORD IN EACH HEALTH CARE FACILITY INVOLVED IN THE DECLARANT'S MEDICAL CARE.

5-703.

AN AID IN DYING REQUEST AS AUTHORIZED UNDER THIS SUBTITLE SHALL BE IN SUBSTANTIALLY THE FOLLOWING FORM:

REQUEST FOR MEDICATION TO END MY LIFE IN A HUMANE AND DIGNIFIED MANNER

I, _____, AM AN ADULT OF SOUND MIND.

I AM SUFFERING FROM _____, WHICH MY ATTENDING PHYSICIAN HAS DESCRIBED AS A PAINFUL FATAL CONDITION AND WHICH HAS BEEN MEDICALLY CONFIRMED BY A CONSULTING PHYSICIAN.

I HAVE BEEN FULLY INFORMED OF MY DIAGNOSIS, PROGNOSIS, THE NATURE OF THE MEDICATION TO BE PRESCRIBED AND POTENTIAL ASSOCIATED RISKS, THE EXPECTED RESULT, AND THE FEASIBLE ALTERNATIVES, INCLUDING COMFORT CARE, HOSPICE CARE, AND PAIN CONTROL.

I REQUEST THAT MY ATTENDING PHYSICIAN PRESCRIBE MEDICATION THAT WILL END MY LIFE IN A HUMANE AND DIGNIFIED MANNER.

INITIAL ONE:

_____ I HAVE INFORMED MY FAMILY OF MY DECISION AND TAKEN TH OPINIONS INTO CONSIDERATION.

_____ I HAVE DECIDED NOT TO INFORM MY FAMILY OF MY DECISION.

_____ I HAVE NO FAMILY TO INFORM OF MY DECISION.

I UNDERSTAND THE FULL IMPORT OF THIS REQUEST AND I EXPECT TO WHEN I TAKE THE MEDICATION TO BE PRESCRIBED.

I MAKE THIS REQUEST VOLUNTARILY AND WITHOUT RESERVATION, AN ACCEPT FULL MORAL RESPONSIBILITY FOR MY ACTIONS.

SIGNED: _____

DATED: _____

DECLARATION OF WITNESSES

WE DECLARE THAT THE PERSON SIGNING THIS REQUEST (OR EXPRES DIRECTING THAT WE SIGN THIS REQUEST IN THE PERSON'S NAME):

(A) IS PERSONALLY KNOWN TO US OR HAS PROVIDED PROOF IDENTITY;

(B) SIGNED (OR DIRECTED THAT WE SIGN) THIS REQUEST IN C PRESENCE;

(C) APPEARS TO BE OF SOUND MIND AND NOT UNDER DURESS, FRA OR UNDUE INFLUENCE; AND

(D) IS NOT A PATIENT FOR WHOM EITHER OF US IS ATTENDI PHYSICIAN.

_____ WITNESS 1/D/

_____ WITNESS 2/D/

5-704.

(A) AN AID IN DYING REQUEST MAY BE REVOKED AT ANY TIME BY T DECLARANT WITHOUT REGARD TO THE DECLARANT'S MENTAL STATE CAPACITY.

(B) AN AID IN DYING REQUEST MAY BE REVOKED BY:

(1) THE PHYSICAL CANCELLATION OR DESTRUCTION OF THE AID DYING REQUEST BY ANY METHOD BY OR AT THE REQUEST OF THE DECLARANT

(3) A VERBAL STATEMENT BY THE DECLARANT TO THE ATTENDING PHYSICIAN OR HEALTH CARE PROVIDER THAT EXPRESSES THE DECLARANT'S INTENT TO REVOKE THE AID IN DYING REQUEST.

(C) A PHYSICIAN WHO DOES NOT HAVE ACTUAL KNOWLEDGE OF THE REVOCATION OF AN AID IN DYING REQUEST MAY NOT BE HELD CIVILLY OR CRIMINALLY LIABLE, OR BE SUBJECT TO ADMINISTRATIVE SANCTIONS FOR PRESCRIBING AID IN DYING IN ACCORDANCE WITH AN OTHERWISE VALID AID IN DYING REQUEST.

(D) AN AID IN DYING REQUEST SHALL BE EFFECTIVE UNTIL REVOKED IN THE MANNER PRESCRIBED BY THE PROVISIONS OF THIS SECTION.

(E) A DECLARANT MAY REEXECUTE AN AID IN DYING REQUEST AT ANY TIME.

5-705.

(A) (1) UPON A DETERMINATION BY A QUALIFIED PATIENT TO IMPLEMENT AN AID IN DYING REQUEST, AND IF THE QUALIFIED PATIENT HAS MADE AN ENDURING REQUEST, THE QUALIFIED PATIENT MAY COMMUNICATE THAT DETERMINATION DIRECTLY TO THE ATTENDING PHYSICIAN.

(2) ON RECEIPT OF THE QUALIFIED PATIENT'S DETERMINATION, THE ATTENDING PHYSICIAN, WHETHER OR NOT THE QUALIFIED PATIENT IS IN A HOSPITAL OR A RELATED INSTITUTION MAY SEEK THE APPROVAL OF A SECOND PHYSICIAN.

(B) BEFORE PRESCRIBING THE AID IN DYING TO A QUALIFIED PATIENT, THE ATTENDING PHYSICIAN SHALL TAKE REASONABLE STEPS TO DETERMINE THAT:

(1) THE AID IN DYING REQUEST HAS BEEN PROPERLY SIGNED AND WITNESSED;

(2) ALL OF THE STEPS IN THE AID IN DYING REQUEST ARE IN ACCORD WITH THE DESIRES EXPRESSED BY THE QUALIFIED PATIENT IN THE AID IN DYING REQUEST AND DISCUSSIONS WITH THE QUALIFIED PATIENT;

(3) ALL OF THE REQUIREMENTS APPLICABLE TO THE AID IN DYING REQUEST UNDER THIS SUBTITLE ARE MET;

(4) THE PATIENT'S AID IN DYING REQUEST WAS NOT A RESULT OF CLINICAL DEPRESSION;

(5) A REASONABLE PERSON IN THE PATIENT'S CONDITION MIGHT SEEK RELIEF FROM A FATAL CONDITION THROUGH AN AID IN DYING;

(6) THE PATIENT'S AID IN DYING REQUEST WAS CLEAR, UNEQUIVOCAL, AND UNLIKELY TO BE CHANGED IF THE AID IN DYING REQUEST WAS NOT CARRIED

(7) THE PASSIVE WITHHOLDING OF LIFE-SUSTAINING MEDICAL SUPPORT MECHANISMS IS UNLIKELY TO ALLEVIATE THE PATIENT'S SUFFERING; AND

(8) THE WITHHOLDING OF NUTRITION AND HYDRATION IS UNLIKELY TO ALLEVIATE THE PATIENT'S SUFFERING.

(C) UPON A DETERMINATION BY THE ATTENDING PHYSICIAN THAT THE PROVISIONS OF SUBSECTION (B) OF THIS SECTION HAVE BEEN SATISFIED, THE ATTENDING PHYSICIAN MAY PRESUME THAT THE AID IN DYING REQUEST COMPLIES WITH THIS SUBTITLE AND IS VALID.

5-706.

(A) A PHYSICIAN MAY NOT BE REQUIRED TO TAKE ANY ACTION THAT IS CONTRARY TO REASONABLE MEDICAL STANDARDS IN COUNSELING OR PRESCRIBING AID IN DYING.

(B) A PHYSICIAN MAY REFUSE TO PARTICIPATE IN THE COUNSELING OR PRESCRIBING OF AN AID IN DYING IF THE PHYSICIAN IS RELIGIOUSLY, MORALLY, ETHICALLY, OR OTHERWISE OPPOSED TO DOING SO.

(C) A PRIVATELY OWNED HOSPITAL MAY REFUSE TO PERMIT THE ADMINISTRATION OF AID IN DYING IN ITS FACILITIES IF THE HOSPITAL IS RELIGIOUSLY, MORALLY, ETHICALLY, OR OTHERWISE OPPOSED TO AID IN DYING.

5-707.

EXCEPT FOR PHYSICIANS WHO ARE MEMBERS OF THE SAME HEALTH MAINTENANCE ORGANIZATION, PHYSICIANS WHO CERTIFY THAT AN INDIVIDUAL HAS A PAINFUL FATAL CONDITION UNDER THIS SUBTITLE MAY NOT BE PARTNERS OR SHAREHOLDERS IN THE SAME MEDICAL PRACTICE.

5-708.

WITH THE CONSENT OF A QUALIFIED PATIENT, AN ATTENDING PHYSICIAN WHO IS ASKED TO COUNSEL OR PRESCRIBE AID IN DYING MAY REQUEST A PSYCHIATRIC OR PSYCHOLOGICAL EXAMINATION OF THE QUALIFIED PATIENT.

5-709.

(A) THE EXECUTION OF AN AID IN DYING REQUEST UNDER THIS SUBTITLE MAY NOT:

(1) AFFECT THE SALE, PROCUREMENT, ISSUANCE, OR RENEWAL OF ANY POLICY OF LIFE INSURANCE; OR

(2) BE DEEMED TO MODIFY THE TERMS OR PREMIUM OF AN EXISTING LIFE INSURANCE POLICY.

(1) REQUIRED TO EXECUTE OR PROHIBITED FROM EXECUTING AN AID IN DYING REQUEST AS A CONDITION FOR OBTAINING INSURANCE OR RECEIVING HEALTH CARE SERVICES; OR

(2) REFUSED HEALTH CARE SERVICES BECAUSE OF THE EXECUTION, EXISTENCE, OR REVOCATION OF AN AID IN DYING REQUEST.

(C) ANY PERSON THAT REQUIRES OR PROHIBITS THE EXECUTION OF AN AID IN DYING REQUEST AS A CONDITION OF BEING INSURED FOR OR RECEIVING HEALTH CARE SERVICES IS GUILTY OF A MISDEMEANOR AND ON CONVICTION IS SUBJECT TO A FINE NOT EXCEEDING $1,000.

(D) AN INSURER THAT ISSUES A POLICY OF LIFE INSURANCE MAY NOT REFUSE TO PAY A BENEFIT ASSOCIATED WITH THE POLICY UPON THE DEATH OF THE INSURED WHOSE DEATH WAS ASSISTED IN ACCORDANCE WITH THIS SUBTITLE.

5-710.

(A) AN INDIVIDUAL MAY NOT BE INDUCED INTO MAKING A DECISION TO EXECUTE AN AID IN DYING REQUEST BECAUSE THE INDIVIDUAL IS A FINANCIAL, EMOTIONAL, OR OTHER BURDEN TO THE PATIENT'S FAMILY, OTHER PERSONS, OR THE STATE.

(B) ANY PERSON WHO COERCES, PRESSURES, OR FRAUDULENTLY INDUCES ANOTHER TO EXECUTE AN AID IN DYING REQUEST IS GUILTY OF A MISDEMEANOR AND ON CONVICTION IS SUBJECT TO A FINE NOT EXCEEDING $1,000.

5-711.

(A) ANY PERSON WHO WILLFULLY CONCEALS, CANCELS, DEFACES, OBLITERATES, OR DAMAGES AN AID IN DYING REQUEST OF A DECLARANT WITHOUT THE DECLARANT'S CONSENT IS GUILTY OF A MISDEMEANOR AND ON CONVICTION IS SUBJECT TO A FINE NOT EXCEEDING $1,000.

(B) ANY PERSON WHO WILLFULLY CONCEALS, WITHHOLDS, OR CAUSES TO BE WITHHELD KNOWLEDGE OF A REVOCATION OF AN AID IN DYING REQUEST WITH THE INTENT TO CAUSE THE ADMINISTRATION OF AID IN DYING CONTRARY TO THE DESIRES OF A DECLARANT, AND AS A RESULT CAUSES AID IN DYING TO BE ADMINISTERED, SHALL BE GUILTY OF A MISDEMEANOR AND ON CONVICTION IS SUBJECT TO A FINE NOT EXCEEDING $1,000.

5-712.

THIS SUBTITLE MAY NOT IMPAIR OR SUPERSEDE ANY UNREVOKED RIGHT OR LEGAL RESPONSIBILITY THAT A PERSON MAY HAVE REGARDING THE WITHHOLDING OR WITHDRAWAL OF LIFE-SUSTAINING PROCEDURES AS PROVIDED IN SUBTITLE 6 OF THIS TITLE.

5-713.

NOTHING IN THIS SUBTITLE MAY BE CONSTRUED TO CONDONE, AUTHORIZE, OR APPROVE THE DELIBERATE ENDING OF AN INDIVIDUAL'S LIFE WITHOUT THE

5-714.

AN AID IN DYING REQUEST EXECUTED IN ANOTHER STATE SHALL BE:

(1) DEEMED TO BE VALIDLY EXECUTED FOR THE PURPOSES OF TH SUBTITLE IF EXECUTED IN COMPLIANCE WITH THE LAWS OF THIS STATE OR TH LAWS OF THE STATE WHERE THE AID IN DYING REQUEST WAS EXECUTED; AND

(2) CONSTRUED TO GIVE EFFECT TO THE PATIENT'S WISHES TO TH EXTENT PERMITTED BY THE LAWS OF THIS STATE.

Article – Health Occupations

14-404.

(C) THE BOARD MAY NOT REPRIMAND ANY LICENSEE, PLACE ANY LICENSE ON PROBATION, OR SUSPEND OR REVOKE A LICENSE IF THE LICENSEE PRESCRIBE OR ADMINISTERS AN AID IN DYING IN ACCORDANCE WITH AN AID IN DYIN REQUEST EXECUTED UNDER TITLE 5, SUBTITLE 7 OF THE HEALTH – GENERA ARTICLE.

SECTION 2. AND BE IT FURTHER ENACTED, That this Act shall take effe October 1, 1995.

Safeguards
HB-933--Terminal Illness--Physician Aid in Dying

NEARLY EVERY PROVISION OF HB-933 IS A SAFEGUARD FOR THE PATIENT, THE DOCTOR, PRIVATELY OWNED HOSPITALS, OR SOCIETY

The text in **BOLD CAPITALS** are words for which definitions are provided. The references provided in parentheses refer to the bill itself.

1. The bill does not require anyone (patient, physician, or privately owned hospital) to act contrary to his, her, or its beliefs or policies (page 6, lines 11-19).

2. The bill does not condone, authorize, or approve the deliberate ending of an individual's life without the individual's documented and witnessed **AID IN DYING REQUEST**--the written document (page 7, lines 38-40).

3. The bill protects physicians who comply with a request for an **AID IN DYING** (page 5, lines 4-8; page 6 lines 6-9; page 8, lines 10-14).

4. The bill applies to only certain patients.

5. The patient must be an adult (page 2, line 35, and page 3, lines 10 and 25).

6. The patient must be mentally competent (page 2, line 35; page 3, lines 10 and 25; page 4, line 19; page 5, lines 31-32).

7. With the consent of the **QUALIFIED PATIENT**, an **ATTENDING PHYSICIAN** who is asked to counsel or prescribe an **AID IN DYING** may request a psychiatric or psychological examination of the **QUALIFIED PATIENT** (page 6, lines 26-28).

8. The patient must have a diagnosis (page 3, lines 4 and 26-27) of

9. a "painful fatal condition" (page 3, line 4 and 27) AND

10. the condition is incurable or irreversible (page 2, line 26) AND

11. the condition will result in death within 6 months (page 2, line 27).

12. the diagnosis is made with a reasonable degree of medical certainty (pag 3, line 7)

13. The patient must have second physician confirm the diagnosis (page 3, lines 5 and 28).

14. The patient must attest that he or she has been informed of diagnosis, prognosis, the nature of the medication to be prescribed and potential associated risks, the expected result, and the feasible alternatives, including comfort care, hospice care, and pain control (page 3, lines 29-32).

15. The patient must make the request of the physician (page 3, lines 23 and 33).

5. The requests must be voluntary (page 2, line 11; page 3, lines 2 and 10; page 4, line 8)

7. The requests cannot be made before a diagnosis of a "painful fatal condition" (page 3, line 11).

8. The bill requires an ENDURING REQUEST, that is, multiple requests--at least three requests, one of which must be in writing (page 2, lines 20-21; page 5, lines 15-16).

9. The bill requires a waiting period--there must be at least two weeks between the first and the third requests (page 2, lines 22-23).

0. The physicians must be licensed to practice medicine in the state (page 2, lines 33-34).

1. The patient must have resided in the state for at least 12 months (page 3, line 1).

2. The ATTENDING PHYSICIAN must have been the patient's primary care provider for at least one year before the QUALIFIED PATIENT makes an AID IN DYING REQUEST (page 2, lines 13-17).

3. The AID IN DYING REQUEST--the written document--may be revoked at any time by the patient (page 2, line 10; page 4, line 26. through line 3 on page 5).

4. A patient may re-execute an AID IN DYING REQUEST--the written request--at any time (page 5, lines 11-12).

5. No one may interfere with a patient's free and voluntary request for an AID IN DYING (page 7, lines 14-31).

6. The lethal medication is self-administered by the patient (page 2, line 7).

7. The form for the written request is worded very plainly:

   28. The title of the form is "REQUEST FOR MEDICATION TO END MY LIFE IN A HUMANE AND DIGNIFIED MANNER" (page 3, lines 23-24).

   29. The wording of the written request is "I REQUEST THAT MY ATTENDING PHYSICIAN PRESCRIBE MEDICATION THAT WILL END MY LIFE IN A HUMANE AND DIGNIFIED MANNER." (page 3, lines 33-34).

   30. The patient must attest "I UNDERSTAND THE FULL IMPORT OF THIS REQUEST AND I EXPECT TO DIE WHEN I TAKE THE MEDICATION TO BE PRESCRIBED" (page 4, lines 6-7).

1. The patient must sign and date the written request (page 4, lines 10-11, 13, and 17) in the presence of two witnesses (page 4, lines 23-24; page 5, lines 24-25) or direct that the witnesses sign (page 4, lines 14-14 and 17-18).

2. The patient must indicate whether he or she has informed his or her family (page 4, lines 1 through 5).

33. Two witnesses are required for the AID IN DYING REQUEST--the written request (page 4, lines 23-24).

34. The patient must understand what he or she is asking (page 4, line 6).

35. The patient must take responsibility for his or her actions (page 4, lines 8-9).

36. The QUALIFIED PATIENT decides if and when to implement an AID IN DYING REQUEST (page 5, lines 14-16).

37. The QUALIFIED PATIENT may communicate directly to the ATTENDING PHYSICIAN his or her determination that it is time to prescribe the AID IN DYING (page 5, lines 16-17).

38. When the QUALIFIED PATIENT communicates his or her determination to implement an AID IN DYING REQUEST, the attending physician may seek the approval of a second physician (page 5, lines 18-21).

39. Before prescribing the AID IN DYING to a QUALIFIED PATIENT, the ATTENDING PHYSICIAN must take reasonable steps to determine that all the requirements for an AID IN DYING REQUEST are met (beginning on page 5, line 22, and continuing through line 9 on page 6).

40. A physician cannot be required to take any action that is contrary to reasonable medical standards in counseling or prescribing AID IN DYING (page 6, lines 11-13).

41. A physician may refuse to participate (page 6, lines 14-16).

42. A privately owned hospital may refuse the administration of an AID IN DYING in its facilities (page 6, lines 17-19).

43. Except for physicians who are members of the same health maintenance organization, physicians who certify the diagnosis may not be partners or shareholders in the same medical practice (page 6, lines 21-24).

44. The execution of an AID IN DYING REQUEST is not to have any affect on
    44a. life insurance (page 6, lines 30-35; page 7, lines 10-12)
    44b. health care services (page 6, line 36, through line 9 on page 7).
    44c. life support (page 7, lines 33-36)

45. The ATTENDING PHYSICIAN may only prescribe for the QUALIFIED PATIENT, not assist the QUALIFIED PATIENT (page 2, line 7, page 4, line 7; page 5, line 22).

46. A reasonable person in the patient's condition might seek relief from a fatal condition through an AID IN DYING (page 5, lines 33-34).

47. There is no doubt as to the QUALIFIED PATIENT's AID IN DYING REQUEST, that is, it is clear, unequivocal, and unlikely to be changed if the AID IN DYING REQUEST is not carried out (page 5, lines 35-36).

- The passive withholding of life-sustaining medical support mechanisms is unlikely to alleviate the QUALIFIED PATIENT's suffering (page 6, lines 1-2).

- The withholding of nutrition and hydration is unlikely to alleviate the QUALIFIED PATIENT's suffering.

- The AID IN DYING must be a lethal dosage of a drug which will hasten the death of a QUALIFIED PATIENT in a painless, humane, and dignified manner (page 2, lines 6-9; page 3, lines 23-24 and 33-34).

- Copies of the AID IN DYING REQUEST or revocation of the AID IN DYING REQUEST must be made part of the QUALIFIED PATIENT's medical record (page 3, lines 16-19).

- The ATTENDING PHYSICIAN cannot sign the AID IN DYING REQUEST as one of the two witnesses (page 4, lines 21-22).

- An AID IN DYING REQUEST executed in another state may be carried out to the extent permitted by Maryland law (page 8, lines 2-7).

- There are sanctions for requiring, coercing, pressuring, or fraudulently inducing a person to execute or not execute an AID IN DYING REQUEST (page 7, lines 6-9, 18-20, and 22-31).

In a personal interview on January 9, 1996 with Delegate Dana Dembrouw, the following questions were asked:

Rockey: Has there been any legislation proposed to legalize physician assisted suicide?

Dembrouw: Yes. House bill #933 was introduced in the 1995 session of the Md. General Assembly, but it was defeated.

Rockey: Has the bill been re-introduced this session?

Dembrouw: Yes.

Rockey: Was the bill defeated by a large margin of votes?

Dembrouw: Yes.

Rockey: What committee was the bill introduces to?

Dembrouw: The environmental matters committee.

Myths About Hospice Care

Myth: *Hospice care is only for cancer patients.*

Reality: Hospice care is suitable for all types of life-ending illnesses such as AIDS, congestive heart failure, liver failure and cystic fibrosis as well as cancer.

Myth: *Hospice care means turning your back on modern medicine.*

Reality: Hospice care uses up-to-date medical techniques. It focuses on managing pain and symptoms of the physical disease. In addition, hospice care attends to the patient's emotional, practical and spiritual needs during the final stages of the disease.

Myth: *If I decide to enter a hospice program, I will have to give up my current physician.*

Reality: Your personal physician will continue to manage your medical care.

Myth: *I'll lose control of my life to strangers on the hospice team.*

Reality: A hospice nurse works with you, your physician and your family to put together a plan that meets your unique needs and leaves you in control. Trained volunteer caregivers, a home health aide, a social worker and a chaplain are involved only if you want them involved.

Myth: *Hospice care is only for the elderly.*

Reality: Hospice is a special program of care for anyone who is facing serious life-ending illness, regardless of age. Hospice cares for children, as well as adults.

Myth: *Hospice only looks after the needs of the patient.*

Reality: Hospice has programs that specifically help family members such as care giver support groups and bereavement counseling.

Myth: *I can't afford hospice care.*

Reality: Many hospice services are fully or partially covered by Medicare, Medicaid, HMOs or private insurers. Thanks to a generous community, Hospice Services of Howard County has been able to assist in caring for people based on their needs, not their ability to pay.

Myth: *Only a doctor can refer a patient to hospice care.*

Reality: Hospice Services of Howard County welcomes referral calls from individuals and family members, physicians and other health professionals, friends and clergy. For more information or to make a referral, call (410) 730-5072.

In a personal interview on January 8, 1996 with MiMi Thomas, CSW-C, the clinical social worker at Stella Maris Hospice Care rogram, the following questions were asked:

ɔckey: What is the philosophy at Stella Maris?

ıomas: We provide physical comfort, emotional support, sychological counseling, and spiritual ministry to our patient's ıd their families.

ɔckey: What are the goals of the hospice?

ıomas: To manage pain and improve quality of life.

ɔckey: Does the hospice provide any kind of bereavement care?

ıomas: Yes. The hospice provides bereavement care up to a year fter the patient's death.

In a personal interview on February 15, 1996 with Mary Hudson, the president of the Florida chapter of the National Hemlock Society, the following questions were asked:

Rockey: What is the Hemlock's view on hospices?

Hudson: We believe that the care given by a hospice is approximately 85% effective in pain relief. Most patients would prefer hospice care over aid-in-dying if it was available to them. The hospice needs to realize that some patient's can not be helped by a hospice.

Rockey: Do you feel that the two philosophies coordinate well?

Hudson: They do if the hospice was true to its philosophy. They say the patient's have autonomy, but they get uptight if they want help in dying. Some hospices are now refusing to accept patient's who are talking about assisted suicide.

Rockey: What is the Hemlock Society's view on patient's rights?

Hudson: Everyone has the right to make their own end of life decisions. We discourage suicide for emotional reasons.

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"Trivial Pursuit" or "Little Things Mean A Lot"

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Arts

"Trivial Pursuit" or "Little Things Mean A Lot"

An examination of Susan Glaspell's innovative use of stage direction, setting, and the absentee character as a revolution in American theater.

Susan Glaspell is known primarily for her feminism in an earlier era nothing short of hostile to her unconventional concepts of life and literature. More important, however, are the innovative contributions which she made to a fledgling experimental theater movement in the United States. In her groundbreaking work, Trifles, Glaspell premiered several dramatic devices that would eventually leave an indelible mark on her works. Chief among the dramatic devices employed in Trifles was the revolutionary use of setting and stage direction to define and develop the marginalized and minimized characters that were to become a trademark of her body of work. The play also introduced the device by which, more than any other, Glaspell would be identified with in much of her future work - the character who never actually appears on stage yet is central to the plot. In these ways, Trifles was indeed indicative of her later work ("Glaspell" 218).

We shall begin our examination of Glaspell's use of setting with the general setting in which Trifles takes place. It is a foreboding winter in the rural Midwest circa. 1916. The stage itself recreates the "gloomy," inhospitable kitchen of the "abandoned farmhouse" formerly occupied by John and Minnie Wright. The stark atmosphere is further reinforced by the "faded wallpaper," "uncurtained window" near the sink, and the simple, unpainted furniture that includes an "old wooden rocker" to one side, a "small

chair" to the other and, at center stage, "a wooden kitchen table with straight chairs on either side" (Glaspell 1084). The play opens with the three men entering and moving directly to the stove with the two women hesitantly following behind but remaining by the doorway, barely inside. As the dialogue begins in earnest the men move, one at a time, around the table. Now, at center stage, the men have the audience's full attention. The women remain in the background; they are physically marginalized in the scene, symbolic of their philosophical marginalization in a patriarchal society. The line is immediately drawn between the male and female worlds. It is not by mere coincidence that the men fail to see anything in the kitchen of use to their investigation. They do so for same reason that they leave the women there: it is trivial and outside their realm of importance (Dymkowski 92).

Glaspell similarly delineates the marginal role of women in society in a later work, Woman's Honor (1918), by creatively providing only the men with names. The women are instead depicted in the stage directions in terms of their emotional representation, such as the "Shielded One, Motherly One, Scornful One, Silly One, Mercenary One, and Cheated One" (Dymkowski 93). Both methods are equally effective in communicating her sense of the female status.

Having introduced all of the characters (of Trifles) on stage and defined their roles, Glaspell is now prepared to introduce the absent character of Minnie Wright, the jailed woman around whom the plot revolves. The author accomplishes this by directing Mr. Hale, as he describes the murder scene, to point to the rocker that Minnie Wright was sitting in when he entered the house the night before. As they all look toward the now

empty rocker, the audience is drawn to the specter of the accused murderess.

The introduction of Minnie Wright marked the introduction of Glaspell's use of an absentee figure who was central to the plot. She again used this device with Bernice, in which case her character was clearly unable to appear because she was no longer living. The fact that she is not physically present, however, does not preclude her ability to overshadow the other characters and drive the plot, as in Trifles, an investigation of a death - only this time hers ("Glaspell" 219).

As Trifles continues, every one of Glaspell's stage directions is precisely calculated; the players' actions as well as their placement on stage (and off) are as telling as their lines. The men leave the center stage table and begin to buzz around the kitchen looking for clues but see only the trivial indications of a messy housekeeper. Throughout their flurry of activity they move past the women as if they (the ladies)
were little more than furnishings, with the exception of an occasional condescending remark. The women remain huddled together, moving a little closer to center until the men finally exit up right to the stairs. As the drama unfolds, the women are almost exclusively confined to the kitchen while the men roam the entire property. By having the men exit, the author is able to retain the central focus on the seemingly marginal kitchen, and the women are now free to capture center stage.

According to Glaspell's stage directions, Mrs. Hale moves to the table with a jar of fruit as the women begin to examine the same evidence the men have previously dismissed. She then moves to sit in the rocker but is repulsed by the immediate recollection of its prior night's occupant. As they alternately examine each piece of

evidence they concurrently expose shreds of the accused woman's life. Several pieces are ultimately brought to the table (i.e. made central) and added to the others - the preserves, the shawl and apron, the dish towel, and finally the sewing basket all have tales to tell. By physically placing each item on the table, the women visually reinforce Glaspell's intent to give importance to the seemingly marginal. While the men have overlooked its significance, the women are able to assign proper value to the evidence at hand, bringing it to the center of attention.

The women now sit center stage on either side of the table with much of the "evidence" between them. They begin to debate (both figuratively and literally) over the evidence. The women continue to piece together bits of Minnie's ragged existence much like the blocks of the quilt which began "so nice and even" only to fall completely into disarray (Glaspell 1089). Though Minnie never appears, we learn much of her character and life via the ladies' observations.

A variation of this method of developing an absentee character, uniquely employed by Glaspell, is applied in The Inheritors to the character of Fred Jordan. The playwright, by issuing a series of clever stage directions [described by Dymkowski on page 99] to Madeline enables us to share in Jordan's world - that of a political prisoner in solitary confinement. The woman uses a piece of chalk and a yardstick to approximate the dimensions of Jordan's cell on the floor, enters the area, paces off its meager length, and then, arms outstretched in mime fashion, simultaneously touches both imaginary walls. Dymkowski concludes:

> In this way, Glaspell makes the absent
> Fred Jordan the center of our attention,

> without having him appear on stage. The audience is forced to imagine the experience of this political prisoner through Madeline's imagining of it; indeed, because the focus is on Madeline's attempt to experience Fred Jordan's confinement, the audience's mental and emotional engagement is greater than it would have been if Jordan were actually shown on stage in his cell. (Dymkowski 99-100)

Whether chalk or preserves or an apron or a yardstick, the results are the same when handled by deftly directed performers. They are able to vicariously present to us another's life story.

In Trifles, an equally powerful "emotional engagement" is made with Minnie Wright despite her absence when Mrs. Peters finds the bird cage with its broken door and brings it to the table and the women make their final, most gruesome discovery. They find the decorative box containing the broken body of the fragile bird which they quickly hide from the men, who have returned only to hurriedly exit upstairs once again. The tenor of their debate now changes. The two women no longer wonder what happened, but rather what they should do with the knowledge they have uncovered.

The manner in which Glaspell stages her characters for the climactic scene indicates a metamorphosis. Just as their physical positions are juxtaposed, so too, are their credibility and importance. As the play begins its approach to the climax, the men re-enter and move slowly about the perimeter with Hale remaining by the door. It is now the women who have firmly claimed their "place at the table" center stage. When the sheriff suggests that the prosecutor check the items the women have gathered to take to the jail, he laughs and once again trivializes the women as well as emphasizes the men's

ineptness by declaring the items "not very dangerous things." To give added emphasis, the stage directions have him handling the very quilt pieces that conceal the small box, the most damning evidence of all (Glaspell 1093).

Glaspell toys with her audience by having the men move into the parlor for a minute. The two ladies slowly turn, their eyes each meeting the other's at first and then directing the audience to the place where the box is hidden. Upon hearing the men returning, Mrs. Hale quickly puts the box in her baggy coat pocket. This subtle act should clue the audience as to the final outcome.

The play closes with the attorney gleefully making one final disparaging remark directed toward the ladies, but in reality unwittingly confirming the men's utter failure in their investigation. Mrs. Hale stands (at Glaspell's clever direction) in front of the table center stage, facing the audience, her back to the prosecutor and her hand pressed tightly against the pocket containing the box as she firmly replies, "We call it - knot it, Mr. Henderson." (Glaspell 1094) The women have resolved their conflict and rendered a verdict based upon their perception of justice, knowing the cruel indignities Minnie suffered at the hands of her murdered husband. Dymkowski states it in this fashion:

> The empathy both women feel for Minnie leads them to suppress the evidence they have found, patiently enduring the men's condescension instead of competing with them on their own ground. Conventional moral values are overturned, just as the expected form of the murder mystery is ignored: the play differentiates between justice and law and shows that the traditional "solution" is no such thing.
>
> (Dymkowski 93)

Susan Glaspell, through her creative direction, staging, and sparse dialogue has balanced the scales of justice from a feminist perspective.

Having now traced each significant movement individually, we can look back and see the marvelous tapestry woven by Glaspell's figures as they went about their business in the Wrights' kitchen. The play opened with the men at center and the women left to inhabit the perimeter of the set. As the men began their futile activity, the women slowly assumed center stage positions including the powerful apparition of Minnie Wright, whose character was literally exposed piece by piece on the kitchen table as the two ladies drew each element to the center of our attention. The men would occasionally pass by but never actually connect with the real significance of these trifles. Finally, in a total reversal, the men were left in the background with the women now (at the center table) holding the audience in suspense, waiting to see if one of the women will divulge their findings. Those familiar with Glaspell's work most likely were able to anticipate the result.

Susan Glaspell's whole body of work was permeated by her instinctive drive to lend integrity to the disenfranchised through her fictional characterizations. In order to do so it was only fitting that she tread new ground with the variety of inventive devices she employed in her writing (Dymkowski 102). Though almost relegated to obscurity by the very patriarchal institutions her characters so deftly confronted, she must surely be granted a place in American drama befitting her many contributions to modern theater (Ozieblo 66). Her methods of characterization, use of setting and stage directions, and

unconventional exposition of absentee characters have changed the face of American theater forever.

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Ain't Nothin To It But To Do It: Appreciating Black English From Africa To America

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Appreciating Black English From Africa To America

Introduction

This paper documents the interrelationship between the unique structure of Black English Vernacular (BEV) and the theories regarding its origin in terms of how they have shaped the linguistic experience of Blacks in the United States.

I propose to: 1) identify a historical basis for the creation of Black English Vernacular (BEV), 2) analyze the prominent theories regarding the origin of BEV, 3) describe several forms of striking creativity and style, 4) define some of the prominent linguistic characteristics of BEV, and 5) explain several purposes that BEV serves.

African Basis of Creativity

While the Western form of rhetoric is composed of four elements (speaker, speech, message, audience), classical African orature is described as requiring five elements: (a) Caller-Plus-Chorus, (b) Spiritual entities, (c) Nommo (the Word), (d) Responders, and (e) Spiritual Harmony (Knowles-Borishade 1991).

The caller is a primary creative element because she or he initiates the speech ritual. There is a traditional African belief that an improved character improves the art form. This means that in African orature, Nommo

> gains in power and effectiveness in direct proportion to the moral character, strength and vision of the Caller as well as the skill she or he exhibits (Knowles-Borishade 1991, 490).

Spiritual entities are invoked at the beginning of an event, as the caller enlists guidance, seeking and expecting to reach a higher consciousness. There is no division between the spiritual and secular in African oratorical events, and similarly, in the African-American community, it is standard that meetings, rallies, and sports events, for example, begin with some form of prayer or invocation.

The Caller is not seen as a solitary voice sending out the Word (Nommo). She or he is accompanied by a chorus whose purpose is to validate and bear witness to the "truth" of the word. The chorus embodies the African symbol for the collective, a body which makes all decisions by consensus. This validation process exists in African-American culture and in BEV today: ministers or anyone else "preaching" or teaching the "truth" are likely to be met by cries of "preach it," "that's right," "Amen," or "Go 'head on!" (Weber 1994).

Nommo is the embodiment of many African symbols and is pregnant with values and meanings drawn from the African experience. When the word is uttered, it gives birth to images that unite and bind people together in an atmosphere of harmony and power. Within many African cultures, the greatest power on Earth is to create harmony where there was disharmony, order where there was chaos. Africans manifest this perceived power through the metaphysical force of Nommo. The Caller, then, functions as a conduit, drawing on cosmic energy to affect change through the power of Nommo. The creative power of Nommo resides in its vibrations. These vibrations manifest themselves through the same use of throbbing vocal techniques, the spiritual moan, and the halts and pauses that are abundant in many an African-American minister's repertoire.

The responders are the community who come to participate in the speech event, helping to create and deliver the message by sanctioning or rejecting the Word based upon the performance of the Caller. The Caller is judged on his or her perceived morality and vision as well as the relevance of the message. The call-and-response process is interdependent with verbal checks and balances; for the message to be delivered requires both parties. This is demonstrated by Weber's illustration of the minister's dependence upon the congregation to both encourage him, "amen" and "right on" and to keep him in check, "Uh oh, Reb, you done gone too far now!" (Weber 1994) It is also why authenticity of speech is vitally important in the African-American community. It is highly offensive to many Blacks for Whites to use BEV when they do not have the required life experience.

Although solutions to restore order, harmony and justice are the purpose of many

speech events, they are secondary considerations to Harmony, which is prerequisite to the solutions themselves. Spiritual Harmony is the ultimate objective because it empowers the acting on of solutions presented by the Caller, validated by the Chorus and sanctioned by the Responders. When Harmony is achieved,

> the rhythms and vibrations imparted by the Spirit envelop the participants within a capsulized moment suspended in time and space. A new creation comes into being, with an attending mystical kind of joy, celebration and sharing in Spirit (Knowles-Borishade 1991, 498).

When the five elements are united, the vibrations of the Spirit, the Caller, Nommo and the Responders all pulse together in the harmoniously shared experience of the moment. This is remarkably similar to the African-American religious experience of getting "happy."

Black English in America

There are two prominent beliefs regarding the origin of BEV. The Anglicist theory assumes that Africans who were imported to the United States were simply unable to learn Standard American English (SAE). It does not take into account any fundamental differences between African languages and English. This perspective suggests that, due to an intellectual deficit, Blacks were unique in their inability to learn English. In 1923, H.L. Mencken wrote that BEV "represented the inability of the Negroes to learn the language of their masters" (Herskovits 1951, 125). It is not insignificant that this exception is applied only to Blacks.

> Linguistic rationales and analyses are given for every other group that entered America pronouncing words differently and/or structuring their sentences in a unique way (Weber 1994, 221).

For example, when Germans said *zis* instead of *this*, Americans were able to understand that, but when blacks said *dis*, it was considered unintelligible (Seymour 1972). Americans did not consider that *th* does not exist in many African languages, as it does not in German or French.

> The distinctive grammatical pattern of Blacks was seen not as governed by their own set of rules, but as a random collection of mistakes (Kochman 1981, 8).

The second theory regarding the origin of BEV, which has been accepted by linguists for several decades, is the Creole theory. It opposes the Anglicist theory and demonstrates that Africans adopted English as did other groups: from the structural basis of their native tongue. The Creole theory maintains that as a result of inter-cultural contact between Africans and Europeans, a new language was formed and influenced by both cultures. The new language varied according to its country of origin: France, Portugal or England. The theory is supported by 1) evidence that these Creole forms were spoken on the west coast of Africa before the slave trade; 2) studies that demonstrate the phonological, grammatical and rhythmic similarities between the Creole languages of the South Carolina Sea Islands, Louisiana, the West Indies, West Africa and BEV (Turner 1949); and 3) the borrowing of words and phrases. The significance of linguistic similarities between Creole languages of different peoples, in different geographic areas, who experienced no contact with each other, cannot be overstated. The resemblance effectively invalidates the Anglicist theory because the statistical possibility that the similarities occurred by chance is virtually nil. Is it possible that different peoples around the world could make the identical *random* errors?

One example of a grammatical similarity is the inversion of the meaning of the word *bad* that derives from a Mandingo idiom that also uses a negative word to connote a positive meaning (Hecht, 1993; Holloway and Vass, 1993). A structural similarity is the West African repetition of noun subject with pronoun and the BEV form. *My mother, she goes there*, is an example. Two examples of West African words that were directly borrowed are *okra* and *jazz* (Holloway and Vass, 1993).

The African foundation on which much of BEV is built illuminates why African-American culture values verbal skills, "particularly those couched in interactive and narrative frameworks" (Hecht 1993, 92). The high value that African-Americans place on the spoken word is reflected in those who are chosen as leaders. Martin Luther King, Jr., Malcolm X, Jesse Jackson and many ministers, all leaders within their communities, possess such oratory skills that they are or were expert at uniting their listeners and transporting them to another, often more harmonious, place. BEV has been described as "hieroglyphic" because of the vivid images that speakers conjure up. True to the African tradition, many contemporary BEV speakers are able to keep listeners spellbound with stories full of intricate detail and texture.

Black Americans are socialized from an early age to attain verbal dexterity, whether it is to woo someone of the opposite sex or prevail at the "dozens." It is impossible to overstate the importance of authenticity of usage and pronunciation as well as situational appropriateness. Speakers are well aware that listeners evaluate their creativity, sincerity and originality. Speakers also understand the negative consequences of a lack of the required attributes. Black men have long been scorned by women who

have "heard that rap before"; participants in the *dozens* receive instant confirmation of the effect of their comments; and speakers who are not "for real" are treated with suspicion. Ministers often succeed or fail based largely upon their ability to engage the congregation while delivering a spiritual message.

BEV must be considered in terms of two interrelated, inseparable dimensions: language and non-verbal style. While some experts maintain that "the only way to understand BEV is to listen to it" (Abrahams 1976, 5), it is often more helpful to see it. Much of BEV seems to be "performed" with non-verbal and bodily communication as stylistically important as the words themselves. There are certain words and phrases that demand a specific movement of the eyes, hips or hands. It is often advantageous to observe the entire presentation in order to judge its sincerity and authenticity.

Forms of Creativity and Style

The *dozens* is a verbal battle of insults that honors the skillful user of Nommo. True to African tradition, creativity, relevance and "truth" are characteristics by which one's comments are judged. "Your momma's so black that..." is far more effective if the opponent's mother is dark, rather than light-skinned. The sparring pits wit against wit until a winner has been determined. *Signifying* is a technique by which difficult statements can be made indirectly. It allows an issue to be addressed while avoiding direct confrontation. "She's seeing him on the down low," allows one to indicate the existence of an illicit relationship without directly mentioning the circumstances. *Woofin'* and *talkin' trash* are methods by which one can insult people or make threats in a less than serious manner. "My grandmother could dunk on you," allows one to insult

another's basketball abilities, or lack thereof, without coming to blows. *Loud talkin'* is a means of embarrassing someone or keeping them in check by making an otherwise innocuous statement loudly. Loudly stating, "Some people sure do talk too much," may very well influence a talkative person to stop. *Inversion* is a means by which a word's meaning is reversed, usually from negative to positive. *Bad, wicked, tough* and *heavy* are examples. This form of creativity especially is a means by which Blacks to take English and make it their own. *Proverbial wisdom* continues the African tradition of oral teaching and is a method by which Blacks communicate values, norms and expectations. "God don't like ugly," can very effectively communicate that one should improve one's behavior. *Code switching* or *monitoring* requires skill and describes the feat of changing one's style and languages to fit situations or audiences. Many Blacks could be considered "bilingual", often switching effortlessly, and some report, unconsciously, between BEV and SAE.

There are many other forms of creativity and style within BEV, too numerous to address in this paper. They include: *jivin'*, *rappin'*, and *sweet talkin'*, as well as forms of Black music from rhythm and blues, rap and blues to jazz and scat. Blacks also have distinct styles within the non-secular community, where great emphasis is placed on the creative abilities of the speaker. The religious vocabulary, some experts argue, is the area of language where Blacks have been most independently creative (Dillard 1977).

Characteristics

By identifying lexical differences between BEV and SAE, it is possible to understand the vernacular employed by many BEV speakers. It is important to note here,

however, that topic and situation greatly influence the choice of speaking style as well as the presence of many lexical characteristics.

Hypercorrection is defined as "any linguistic extension that exceeds the standard" (Baugh 1983, 64). For example, the word *picked* may be pronounced *pik-ted*. Linguists do not agree on when hypercorrection is most often used. Some argue that it is more likely to occur in the re-interpretation of SAE when BEV speakers are less sure of "correct" usage. For example, in informal speech, by all English speakers, the words *list* and *test* are often pronounced *lis* and *tes*.[3] In a more formal setting, where BEV speakers want to make a distinction outside of their native vernacular, the standard rule for pluralizing may be adopted, producing *lises* and *teses*. Another hypothesis proposes that BEV speakers may employ hypercorrection when the function of morphemes is unclear or redundant. While it is possible to use the word *loved* as a predicate adjective, "Rod is loved," *loved* also indicates the past tense, as in "Lauren was loved." Thus, when a speaker is unsure of how to specify the past tense of the predicate adjective, *loveded* arises. This also accounts for *two-faceded*, because there is no isolated form of *two-face* in English. A third hypothesis suggests that hypercorrection is simply used for stylistic effect.

Another characteristic of BEV, though also common to many SAE dialects, is *syllable contraction*. The word *probably* may have as many as three non-standard variations depending upon the formality of the circumstances: *pra-be-li*, *prab-li* or *pra-li*. When considering BEV, one must keep in mind that pronunciation differs based upon the speaker's ability to judge the immediate appropriateness of different linguistic styles.

Both West African languages and BEV have a *habitual tense* which describes action that regularly occurs. "He be coming," translates to SAE as "He is always coming." However, this should not be confused with the BEV present tense "He coming."

Linguists have long been aware that BEV users may stress words in ways that differ considerably from SAE. SAE pronunciation of bisyllabic CV/CVC (C=consonant, V=vowel) words places emphasis on the second vowel as in *police*. With *variable forestressing* in BEV, *police* is pronounced *poe-lice*.

Overaccentuation is a characteristic most often used for stylistic effect. An example is found in C.L. Franklin's sermon, "The Eagle Stirreth Her Nest," where he pronounced the word *extra-ordinary* for Black effect and then immediately pronounced it in SAE to demonstrate the standard enunciation of the word (Weber 1994).

There are many other characteristics of BEV which differ from SAE that are too numerous to address in this paper. These include unique grammatical usage, rhythm, alliteration and other distinctive tenses.[4]

Purposes

I do not agree with those who maintain that BEV continues to exist primarily because children learn it from their parents (Seymour 1972). This would suppose that Blacks are unique in not "improving" their mastery of English with each generation and further, it discounts the specific benefits that BEV provides its speakers.

There are several reasons why BEV continues to be used despite vigorous attempts to stigmatize, suppress and eliminate it. Perhaps the most important factor is its adaptability. The endurance, survival and resilience of Black people has been dependent

upon flexibility and situational adroitness. It is quite natural that Black language should exhibit these characteristics as well.

BEV is required to express experiences that are unique to black culture. The lean, emphatic style especially captures inner-city experience in ways that SAE cannot and acknowledges that everything in the urban garden is not rosy. There are many other experiences unique to Blacks and Weber describes one such example:

> If White folks in White churches don't get *happy* because they have been socialized to be quiet listeners in church, then they don't have (or need) the vocabulary that Blacks have to describe spiritual possession (Weber 1994, 224).

BEV maintains group, subgroup and individual identities. Within the Black community, language is also used to determine status and social demarcation as well as differences in class membership and age (Smitherman, 1977).

BEV also connects different classes, perhaps because it recalls common experiences and past struggles. It often lowers barriers by identifying common elements and can be understood across class lines, from the elite to the impoverished.

BEV helps affirm racial identity and group attachment. Using words and phrases unique to their culture helps many feel that they belong to a group that understands, supports and accepts them for who they are. This is especially important during the tumultuous adolescent years. BEV allows young Blacks to authenticate their identity as a member of a sub-culture that is separate and different from the dominant white society. This support is a "necessary step in becoming a mature Black adult" (Hopson 1990, 172).

BEV is also used to make a political statement. Escalating with the civil rights movement of the 1960s, BEV became a powerful weapon in the fight to claim a distinct

cultural identity, as Blacks began to embrace "their" language as one which more eloquently expressed their unique experience in America. It has not gone unnoticed by Blacks that BEV often frightens and confuses white people. "Bilingual" Black speakers may switch from SAE to BEV in front of whites simply for the shock value. Sometimes the emphatic style of the language conjures up images of insurrection and revolt. Some experts have speculated that Whites may wonder about hidden meanings within BEV today because of the revelation that many innocent-sounding Negro "spirituals" of old had hidden meanings about escaping slavery or rebellion (Dalby 1972; Smitherman 1977). Whatever the case, BEV is certainly one means by which blacks can defiantly and unequivocally assert their racial independence.

Conclusion

Black English is a legitimate language and something of which Blacks, if not all Americans, should be proud. To have developed a language that facilitated communication across hundreds of African languages (Herskovits 1941; Asante 1991; Holloway and Vass 1993) is certainly one of the greatest achievements of Blacks enslaved in America. Although it has creatively and efficiently evolved to serve the needs of several generations, BEV remains unappreciated today. A probable cause of this lack of positive sentiment is that the racism that Black Americans face is also directed at their language. Although in most cases, BEV is understood as easily as SAE (Seymour 1972; Smitherman 1977), there is still great pressure on Blacks to conform to what is considered the standard. With a "national mania for correctness," (Baugh 1983) nonstandard (Black) English is simply seen as the language of nonstandard people. Vigorous attempts to

stigmatize and eliminate BEV have not been lost on Blacks, many of whom have internalized the uninformed criticism and advocate abandonment of BEV (Seymour 1972; Nicklin 1994).

We cannot ask America to change its perceptions and behavior until we each change our own. Blacks, however, must take the first step by both understanding and believing that BEV is not inferior to SAE and is not a "random collection of mistakes" (Kochman, 1981). Blacks need to acknowledge that BEV has important cultural, ethnic and historical significance, and further, that BEV has a proud and distinguished heritage. Until Blacks recognize the value of BEV themselves, the myth that BEV is illogical or inferior will prevail. It is no easy task to find beautiful a quality that the dominant society has consistently found ugly and repulsive, but it is a task that must be undertaken nonetheless. Even further than these practical goals, the added insight into BEV will also enrich American society as a whole. The ultimate value of this insight will be in genuine enlightenment and will someday enable us to knock down racial barriers that have repressed valuable resources and have kept Blacks and other American minorities at the social, political and economic periphery for hundreds of years.

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Attention Deficit Disorder: Causes, Diagnosis, and Treatment

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Attention Deficit Disorder: Causes, Diagnosis, and Treatment

In 1902 a British pediatrician first described a disorder that was characterized by inattention, impulsiveness, and hyperactivity (Susman, 1995, 55:F13). Today, the disorder has become known as ADD, Attention Deficit Disorder, or ADHD, Attention Deficit Hyperactivity Disorder. ADHD remains a childhood disease, but has recently been found to afflict many adults who have carried the disorder through adolescence and into adulthood. Even though there have been hundreds, if not thousands, of articles, papers, and books documenting the disorder, there are many who believe it is only an excuse for poor parents and spoiled children (Susman, 1995, 55:F13). The aim of this paper, therefore, is to examine the possible causes, process of diagnosis, and present treatment of Attention Deficit Disorder (ADD or ADHD) in children.

Causes

At the present moment there are no definite answers to the question: "What causes ADD?" Most scientific theories place the causes of the disorder on malfunctional brain tissue, but they differ on what the specific malfunctions are and where they originate. There are several controversial theories that have little to no basis in scientific fact.

One of the leading conjectures is that ADD is genetic in origin. A large study of identical and fraternal twins has given this theory much bolstering. Fifty-one percent

of the identical twins and 33 percent of the fraternal twins shared the trait of ADD. It is unclear why the identical twin percentage is so low, but most genetic trait disorders seem to have similar numbers for identical twins (Hallowell and Ratey, 1994, pp. 278-279). Further evidence for a genetic base was found by studying the families of those with the disorder. Almost all children with ADHD have another family member with the disorder. Lastly, one-third of fathers who had ADHD have children with the disorder (Neuwirth, 1994).

Further evidence for possible genetic roots of ADD has come from the discovery of a genetic defect that causes thyroid abnormalities, which will affect the development of the child's brain and body since thyroid hormone regulates brain development and body metabolism (Emery, 1993, 37:B12). "Symptoms of the condition . . . include short stature, heartbeat abnormalities, and frequent infections" (Emery, 1993, 37:B12). As a result of this defect the individual lacks the ability to produce the chemical receptors for thyroid hormones. The name of this disorder is Thyroid Hormone Resistance (Emery,1993, 37:B12). In response to the body's not absorbing the hormone, the thyroid produces more hormone to try to compensate. In a study of 104 people from 18 families with this condition, Dr. Alan J. Zametkin finds that over half the people with thyroid disorders also suffer from hyperactivity (Brown, 1993, 10:B4). Since ADD has many possible causes, the presence of Thyroid Hormone Disorder does not guarantee ADD, or visa versa (Emery, 1993, 37:B12). "Although the investigators speculate that less than 10 percent of ADHD patients will turn out to have thyroid abnormalities . . . thyroid hormone supplementation may be a

useful treatment . . ." (Brown, 1993, 10:B4).

Another theory stipulates that in the ADD brain the neurons do not make the right connections. What could cause this malformation to happen? During pregnancy, the child's brain is developing; any exposure to toxins could cause irreparable damage. For example, drugs, such as alcohol, nicotine, and cocaine, and other toxins, such as lead, can all cause abnormal brain development (Neuwirth, 1994). A recent study at Brown University supports this theory by showing that "Prenatal alcohol exposure was significantly related to attention memory deficits in a dose dependent fashion" (Alcoholism, 1994, p.8). Not all of the subjects have the disorder, but there is a strong correlation (Alcoholism, 1994, p.8).

Using positron emission tomograph (PET) scans, researchers at the National Institute of Mental Health (NIMH) have found that in ADHD sufferers the areas of the brain that govern attention use an abnormally low amount of glucose. Thus lowered brain activity in certain areas causes inattention since glucose is the brain's food (Neuwirth, 1994). It has also been found that ADD patients have a decreased blood flow to the right hemisphere of the brain (Hallowell and Ratey,1994, p. 276), which might be the reason for the low amounts of glucose used. However, scientists cannot tell if these are causes of the disorder, or, in fact, results of the disorder. There is not enough knowledge of the brain or this disease to be sure which is the case (Hallowell and Ratey, 1994, p. 275).

The impulsiveness and hyperactivity may also be a result of a malfunction in the frontal lobes of the brain. They act as a filter, screening out inappropriate reactions

from the other parts of the brain. With ADD, the activity of the frontal lobes is decreased, as shown by PET scans, leading to the expression of all thoughts. If all these ideas are bombarding the people, it is reasonable that they would be impulsive and/or hyperactive (Hallowell and Ratey, 1994, p. 276). Another fact about ADD that is traced back to the frontal lobes is that people with the disorder seem to lack a sense of time and a working memory. A normal working memory allows a person to learn from present experiences and use the knowledge in the future, but with ADD, people cannot pay attention long enough to learn. If the working memory could be shown to function in the frontal lobes, there would be another explanation of how the disorder works. However, not enough research has been done on working memory and ADD to draw any supportable conclusions (Hallowell and Ratey, 1994, pp. 277-278).

Lastly, consider the neurotransmitters. They regulate all the areas of the brain. If there was a chemical imbalance in the neurotransmitters, it could account for any or all of the prior reasons mentioned, and probably many causes yet to be discovered (Hallowell and Ratey, 1994, p. 277).

The study of the brain's normal function is only in its first 'chapter.' There is so much that is not known about the correctly functioning brain, that it is nearly impossible to try to understand the workings of the abnormal brain. The same can be said for ADD; its study is also in its first 'chapter.' Once there is more known about the human brain and ADD, it will be possible to understand how the two function or dysfunction together (Hallowell and Ratey, 1994, p. 285).

There have been several controversial theories as to what causes ADD, but most

of them have been discredited because of lack of scientific proof, or the theory only applied to a very small percentage of cases. One of the first such theories is that undetected brain damage was sustained by the fetus from head injuries, infection, or other birthing complications. This theory was applicable to a minute population of ADD sufferers, and was therefore not viable. It was this theory that originally gave the disorder the name of Minimal Brain Damage (Neuwirth, 1994).

The most popular theory is that ADD is caused by refined sugar and food additives. It was rebuked because it was valid only for five percent of ADD children (Neuwirth, 1994).

The last, and most outlandish, theory is that ADD is caused by Candida albicans, a yeast that inhabits the human body. Supposedly, an overgrowth of the yeast was caused by too much sugar in the diet, and resulted in the toxic excrement of the yeast causing the child to be vulnerable to ADD (Bernstein, 1995).

Diagnosis

Most biological disorders can be detected by some chemical test, but ADD is exactly the opposite. A comprehensive series of examinations by psychiatrists, parents, and teachers must be given to rule out any other possible causes of hyperactivity or inattention. Only after everything else has been dismissed as a possible cause should the diagnosis of ADD be given (Varian, 1995, 18:A11).

The three main subtypes of ADHD, as described by the Diagnostic and Statistical Manual of Mental Disorders, are: 1-Attention Deficit Hyperactivity Disorder,

Combined Type; 2-Attention Deficit Hyperactivity Disorder, Predominantly Inattention; and 3- Attention Deficit Hyperactivity Disorder, Predominately Hyperactivity-Impulsive Type (1994, p.80). For all three subtypes there are three symptoms: 1-inattention, inability to deliberately focus attention; 2-impulsivity, immediate reactions are automatically expressed without censorship; and 3-hyperactivity, an inability to hold still (Neuwirth, 1994). Based on these specifications, ADHD "affects 3 to 5 percent of all children, perhaps as many as 2 million American children. Two to three times more boys than girls are affected. On the average, at least one child in every classroom in the United States needs help for the disorder" (Neuwirth,1994).

However, diagnosis is very difficult, though it may seem easy since there are only three major symptoms. The biggest difficulty in diagnosing ADD is that its symptoms can be mimicked by so many other disorders. For example, learning disabilities, petite mal seizures, middle ear infections, anxiety, and depression can all produce symptoms similar to that of ADD. In addition, many children who have ADD may also have these other disorders. The children may also have Tourette's Syndrome or Oppositional Defiant Disorder; nearly half suffer from the latter (Neuwirth, 1994). The second subtype, inattention, is the hardest to diagnose because it is much less noticed. Teachers will notice the loud, hyperactive child quickly, but will most likely forget the child quietly failing in the corner of the room (Stein, 1994).

Since diagnosis is so complicated one could think there would be an underdianosis of ADD, but again it is exactly the opposite. Schools are being forced to be clinics,

something they are not. They are being told to diagnose problem children. There is a great pressure on these poor schools to deal with troublesome children. Coupled with cutbacks on mental health services, this is an almost impossible task for the schools to handle. The present 'quick-fix' is to diagnose ADD and have Ritalin prescribed, regardless of whether or not the child has ADD (Bass,1993, 88:E5). "Today they target its [Ritalin] status as a . . . 'magic bullet' answer to behavior problems" (Desmon, 1995, 27:D12). Nationwide the number of ADD cases keeps on growing, especially in urban centers. However, the growth is unfortunately coming from overdiagnosis; two to four times the actual number of cases are diagnosed (Desmon, 1995, 27:D12). "It's an attitude of 'if you got a problem . . . take a pill'" (Safer in Desmon, 1995, 27:D12).

Treatment

Sharyn Neuwirth describes life with ADD as:

> . . . living in a fast moving kaleidoscope, where sounds, images, and thoughts are constantly shifting. Feeling easily bored, yet helpless to keep your mind on tasks you need to complete. Distracted by unimportant sights and sound, your mind drives you from one thought to the next. Perhaps you are so wrapped up in a collage of thoughts and images that you don't notice when someone speaks to you (1994).

The goal of ADD treatment is to relieve this whirlwind of activity so the patient can function normally. "They [drugs] just help you tap into your potential and normalize your behavior" (Pardon In Olp, 1993, 114:B2). There is no cure; therefore, all the drugs and psychological therapy can do is relieve the symptoms. The rest is up to the patient (Neuwirth, 1994).

So far, the most widely used drug is Ritalin (methylphenidate). Dexadrine (dextroamphetamine) and Cyclert (pemoline) are mild stimulants, like Ritalin, and are also often used to treat ADD (Neuwirth,1994). The popular misconception about Ritalin is that it decreases hyperactivity, but that is not the case. Ritalin actually stimulates the concentration areas of the brain; this stimulation causes hyperactivity to be reduced (Raggio In Watkins, 1993, 65:C4).

Although these drugs have come under heavy criticism, they are highly effective, providing almost immediate relief from symptoms; the opposite is the case for most neurological disorder drug treatments. However, since science has yet to discover exactly how the disorder works, it has been impossible to pinpoint how the drug therapy is actually working (Hallowell and Ratey, 1994, pp. 284-285). These drugs have also been proven safe. Over the past 50 years Ritalin has not been addictive to children nor produced long term side effects (Kelker In Olp, 1993, 114:B2).

There are several short term side effects of Ritalin and its stimulant relatives. The most common of these are weight loss, lowered appetite, slowed growth, and insomnia (Neuwirth,1994). Some rare side effects are "abdominal pain, abnormal muscle movements, angina, anorexia, blood pressure changes, dizziness, headaches,

hypersensitivity, nausea . . ." (Meadows, 1993). Preexisting psychological disorders may also be aggravated by Ritalin (Meadows, 1993). To monitor the effectiveness of the drug and to relieve the side effects, there are 'drug holidays,' times when the child is taken off the drug. Even with the unfavorable side effects, most, if not all, parents believe the benefits outweigh the disadvantages (Neuwirth, 1994).

The biggest problem about Ritalin is not its side effects, but its overprescription. It is being handed out as a cure-all for difficult children. However, it takes much more than a pill to overcome ADD (Bass, 1993, 88:E5). Because "Ritalin has been found to be effective 80 percent of the time" (Watkins, 1993, 65:C4), it is being overused. However, "only about one percent of children with ADD require medication . . . (Jones, 1995, 36:F4).

Stimulants are not the only drugs used to treat ADD. Antidepressants and even antihistamines may be used in some cases, in addition to or instead of stimulants that have not been effective (Neuwirth, 1994). Recently another drug, Guanfacine, has been found to relieve the symptoms of ADD with fewer side effects than Ritalin (Katz, 1995, 36:F6).

Tenex, the brand name for Guanfacine, a prescription anti-high blood pressure medicine, may prove to be the newest weapon in the arsenal against ADD. The Yale University of Medicine has found that Guanfacine works by mimicking norepinephrine, a neurotransmitter of the brain. "Research in monkeys showed that . . . norepinephrine helps the frontal lobes remain alert and focused" (Katz, 1995, 36:F6). It does so by binding to certain neurons during times which require a steady focus.

This binding quiets the other areas of the brain, allowing the frontal lobes to 'think.' If ADD is really caused by a chemical imbalance in the frontal lobes, as it is presently thought, Guanfacine could be a very helpful drug therapy (Katz, 1995, 36:F6).

There is much disagreement about the importance of drug therapy as compared to behavioral and psychological therapy, but there is no disagreement that both are needed for a total treatment of ADD. ". . . the most significant, long lasting gains appear when medication is combined with behavioral therapy, emotional counseling, and practical support" (Neuwirth, 1994). For many children, overcoming the symptoms of the disorder may be the easiest step on the road to normality. Breaking out of the stereotype they have been forced into will be the hardest step for most (Neuwirth, 1994). "For some children, being scolded is the only attention they ever get," (Neuwirth, 1994) at school and at home. Individual or group counseling, psychotherapy, cognitive-behavioral therapy, social skills training, and parent skills training are all possible ways to overcome the devastating psychological effects of this disease (Neuwirth, 1994).

Even the medication can be psychologically damaging to the child if it is handled in the wrong way. To prevent this, parents must praise the child, not the medication, if there is to be emotional healing. It must be emphasized that the drugs only help them bring out their own ability; the drugs cannot and do not create it (Neuwirth, 1994).

Since ADD affects each child differently, a different combination of therapies must be devised on an individual level by a trained psychologist. Even then the healing

depends on the motivation of the child, and the support of his or her family, friends, and teachers.

Besides the accepted therapies, there are many controversial treatments that have not been proven, except with anecdotal evidence. Biofeedback is one of the most controversial therapies for ADD, but many parents are willing to try anything (Susman, 1995, 55:F13). "The object is to teach the patients how to increase the levels of brain wave activity associated with attentiveness and decrease the levels associated with distraction" (Susman, 1995, 55:F13). Another controversial therapy is craniosacral therapy. The doctor uses techniques to remove stress to the craniosacral system, skull, spinal column, and pelvis, that was caused by birthing traumas (Susman, 1995, 55:F13). Other treatments, such as "restricted diets, allergy treatments, medicines to correct problems in the inner ear, megavitamins, . . . treatment for yeast infections, eye training, special colored glasses" (Neuwirth, 1994) have not and cannot be scientifically proven to help ADD.

So far, ADD appears to be nothing but gloom and doom, but there is a positive side too, once the child learns to tap his or her potential. People with ADD ". . . see the colors of the rainbow in brighter hues than other people (Larson In Desmon, 1995, 27:D12). In other words children with ADD have a great 'feel' for the world and are very creative, even if they cannot hold still (Hallowell,1993). In general, children with ADD are outgoing, athletic, artistic, and inventive. Once they learn to control the disorder they can do almost anything (Neuwirth, 1994).

Finally, for the time being, there are more questions than answers about ADD's

causes, diagnosis, and treatment, but hope is far from lost. The present treatment, even though we do not know how it is working, is effective, allowing children with ADD to grow up living normal lives, and even to take advantage of a few benefits as well. With each day more is known about the brain, and new drugs are discovered. Soon there may be an even more effective treatment, or prevention, or even possibly a cure. The glass is definitely half full, not half empty.

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The Parthenon:
An Integration of Mathematics and Aesthetics

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Mathematics Category

The Parthenon:

An Integration of Mathematics and Aesthetics

The civilization of Classical Ancient Greece stands out in achievement in almost every discipline from athletics to architecture to medicine. It seems as if they created nothing that fit into the realm of the ordinary. Architecture consisted of grand monuments perched high on hilltops. Sculpture was a study of perfection in scale and proportion. Greek dramas can still compete in theaters today with modern plays. Athletic events initiated by them still exist today, as seen in the Olympic Games. Even words spoken by the Greeks thousands of years ago are still used today. Words such as "theater," "poet," "idea," "orchestra," and hundreds of others are part of our everyday language.[1]

Among the most interesting aspects of the Classical Greeks was their application of mathematics to music, sculpture and architecture. They found mathematics to be both aesthetically and intellectually pleasing. Perhaps their love of mathematics arose from their understanding of music, or vice versa. We know that the Greeks enjoyed music, as evidenced by depictions in art and literature; but no music exists to actually prove this. So, although the balance and harmony of their music is something we can never hear, we can see some of the same balance and harmony translated into something tangible - a building. The Parthenon of the Acropolis in Athens is the epitome of such a structure. It is considered by many architectural historians to be the most geometrically perfect ancient building ever constructed.

The Parthenon, which means "maiden's room,"[2] was created during the Classical Period of Ancient Greece (450 to 425 BC) when Athens was at the height of its power. Prior to this in 480 BC, Persian invaders had destroyed the Acropolis and all of its structures. The rebuilding took place during the late 5th century under the leadership of Pericles. This renaissance, so to speak, is viewed as the most ambitious undertaking in the history of Greek architecture as well as its artistic climax.[3]

The greatest and most famous building on the Acropolis was the Parthenon. It was created during 448 to 432 BC by the architects Callicrates and Ictinus in the Doric style. It was the only structure on the Acropolis whose completion was not cut short by the Peloponnesian War. It is interesting to note that the Parthenon was not built solely by slave labor, as was the case with virtually all monumental architecture of the ancient world. Instead, the Parthenon was a community project built by free citizens of Athens as well as by slaves. It was constructed as a temple in dedication to Athena, the patron goddess and protector of Athens. It was designed to be seen from any location in the entire city of Athens. Although built as a temple, it was not a place of worship. The rites of sacrifice and worship always took place outside the temple. The Parthenon was intended to house a great statue of Athena. In order to house such an important object, this temple had to be far grander and more beautiful than any other structure in Athens. To understand the ideals of beauty that Callicrates and Ictinus sought in their design, we must first try to understand their standards of beauty.

The Classical Greeks believed in a philosophy called "arete"[4] which translated

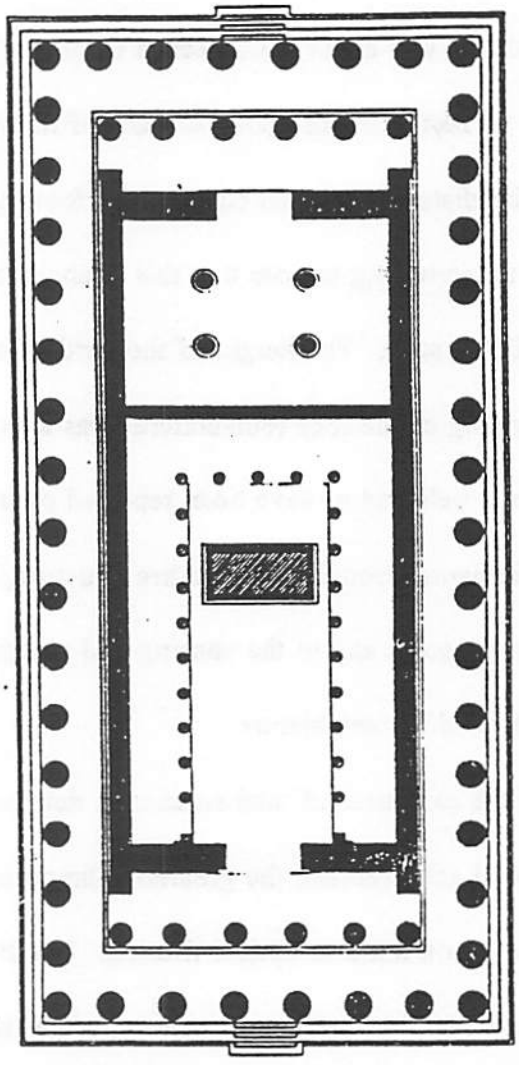
into a desire to achieve perfection in any and all endeavors. No expense was spared in this pursuit for excellence. The end always justified the means, especially if it brought them closer to their idea of perfection. This philosophy was apparent in the choice of material used in the creation of the Parthenon. The temple was constructed of white Pentelic marble, a highly prized stone quarried from Mount Pentelicus. The use of this marble was an unprecedented extravagance for its time. This stone was desired for its pure white and finely grained appearance, as well as for its slight iron content which would allow it to weather to a golden color. To put this extravagance into perspective, the cost alone of transporting one block of marble from the quarry to the construction site on the Acropolis was about 300 drachmas. This was a considerable expense since the average daily wage of that time in Athens was only about one drachma. Thus, with this "arete" philosophy in mind, and as a goal, the construction of the Parthenon commenced.

The Classical Greeks were fascinated by mathematics, not as a science per se, but as a study in harmony, balance and proportion, and as a philosophy.[5] Equations and proportions were considered beautiful in and of themselves and also for what they represented. In calculating the proportions of the Parthenon, Callicrates and Ictinus used mathematics to an impressive degree. It is known that Ictinus even wrote a complete book on the construction of the Parthenon and the mathematical equations and implications contained within its structure. If this book had survived, it would surely explain why specific proportions were chosen. However, since this book no longer exists, only speculative conclusions can be reached.

The proportion of 9:4 or 4:9 was believed to be a perfect proportion. The reason why is not known. This "nine is one more than twice four" theory[6] is seen throughout the structure of the Parthenon. For example: the exterior consists of 17 columns on each side and eight at each end, thus making the length one column more than twice the width. This same ratio is seen again in the spacing of the columns. The base of each column was about 6 1/2 feet in diameter, and the center of each column was always 14 feet from the center of each of its neighboring columns. This arrangement made the distance between column one foot more than twice the diameter of each column. It is interesting to note that this is uncharacteristically close for a temple built in the Doric style. The height of the Parthenon from the base of the columns to the beginning of the roof (entablature) was also in the same ratio of 4:9 to its width. This ratio is believed to have been repeated over and over again in various other architectural elements throughout the entire structure, such as in the placement and division of interior rooms and in the spacing and placement of the decorative carved frieze that adorned the entablature.

Even though the exactness of mathematically determined proportions is viewed as a major architectural achievement, the greatest triumph of Callicrates and Ictinus was their ability to create a massive optical illusion. The Parthenon appears to be a completely and rigidly rectilinear structure as seen in the floorplan on the following page.[7] The Parthenon is full of eye-deceiving curves and intentionally distorted symmetry. What makes this so interesting and makes us appreciate the genius of the architects is that these intentional distortions occur even within the perfect proportions.

Since the Parthenon was designed to be viewed from afar, the apparent goal of Callicrates and Ictinus was visual perfection and a harmonious balance of masses.



Floorplan of the Parthenon

Aerial perspective, or viewing something from a distance, has a tendency to distort reality. Callicrates and Ictinus are believed to have intentionally created their own distortions in order to compensate for those seeming to occur naturally through space and distance. For example, the stylobate (floor) is not flat, as it appears. It is intentionally buckled so that the center of the temple is the highest point in the floor, and from there it slopes outward in all directions. This is believed to have served two purposes: to allow rain water to run off and to keep the expansive surface from appearing to sag in the middle, as it would if it were absolutely flat.

Since the floor of the Parthenon was sloping, it necessitated another distortion; each column base had to be adjusted to fit the floor. The adjustment of each column is unique because the direction of the slant of the floor was not the same at each column's location. In short, each column was tailored to its specific location.

Another interesting point about the columns is their shape and width. They are noticeably taller and finer than the normal Doric standard. This straying from the Doric Order standard appears to have been intentional. A tall column that is the same width from top to bottom would appear thinner in the center from a distance even though, in reality, it is not. Therefore, the columns were carved so they would actually be thicker in the middle in order to compensate for the visual distortion created by distance. Each row of columns was designed to slant slightly inward to avoid the visual monotony of a long row of straight columns. This slant is such that all columns would eventually meet at the same point in the sky if they were continued upward. In other words, the columns all have the same vanishing point. The fact that

all of these adjustments took place without disturbing the mathematical proportions is a testament to the skill and ingenuity of the architects.

Callicrates and Ictinus took mathematical theory and translated into a tangible, dimensional entity as well as a thing of great beauty. They demonstrated to the highest degree that mathematics does, indeed, have a practical application that can be relevant to all aspects of life. It is interesting to note that when we look beneath the surface of an object, we often find new layers of meaning and understanding. This new understanding, in turn, broadens our perspective. We can wonder, did Callicrates and Ictinus intuitively know they had created something eternal? The Parthenon is eternal, if not on the Acropolis in Athens, then at least in the history books. Or were they merely being rebels, bucking the trends of their time? We will never know the answer.

Unfortunately, what remains of the Parthenon today is a mere shell of its original grandeur. The splendidness of this structure we can only imagine. The gleaming white marble of which it was constructed has now aged and weathered to a golden color by time, wars and pollution. But even in ruins, the Parthenon still rises high on the Acropolis, visible from the entire city of Athens, and stands as a striking and charismatic monument to the Classical Greeks and their ability to create harmony and balance in a vision of geometric perfection.

Endnotes

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[5]Rockwell, Anne. Temple on a Hill. New York: Atheneum Publishers, 1969, page 66, para. 2.

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APPENDIX

BEACON '96 CONFERENCE SCHEDULE

8:00 - 9:00 AM	**Registration and Continental Breakfast** *Edgewood Hall, E 132*	
9:00 - 10:30	**Session I: Concurrent Panels**	
	I-A	Multicultural Studies
	I-B	Math and Technical Studies
	I-C	Social Sciences
10:45 - 12:15	**Session II: Concurrent Panels**	
	II-A	Literature
	II-B	Biological Sciences and Nursing
	II-C	Social Justice
12:30 - 1:30 PM	**Lunch** *Chesapeake Center, Cafeteria*	
1:45 - 3:15 PM	**Session III: Concurrent Panels**	
	III-A	Philosophy
	III-B	Arts
	III-C	Psychology
	III-D	Interdisciplinary Studies
3:30 - 5:00 PM	**Session IV: Concurrent Panels**	
	IV-A	Women's Studies
	IV-B	Communications
	IV-C	History
5:00 - 5:30 PM	**Reception** *Chesapeake Center, Cafeteria*	
5:30 - 6:00 PM	**Plenary Session and Awards** Chesapeake Center, Theater Greetings: Dr. Claudia E. Chiesi, President Harford Community College	

PANEL I-A MULTICULTURAL STUDIES

Edgewood Hall, Room 165

Readers: Laurie Rotando Corey, Westchester Community College
Linda Ching Sledge, Westchester Community College
George Stevens, Dutchess Community College

Judge: Sister Ann Scholz, College of Notre Dame

Moderator: Ralph Sell, Lehigh Carbon Community College

1. John Chell
   Essex Community College
   A Brief Study of the Montgomery Bus Boycott
   Mentor: Al Starr

2. Melody March
   Essex Community College
   Aspects of Haiku
   Mentor: Nancy Hume

3. Teressa Molesky
   Harford Community College
   Friedrich Durrenmatt's "The Visit": A Dramatic Masterpiece
   Mentor: Loretta Henderson

Patricia D'Arienzo placed in this category but graciously declined because she is presenting in the Interdisciplinary category.

PANEL I-B MATH AND TECHNICAL STUDIES

Edgewood Hall, Room 166

Readers: Robert J. Greger, Harford Community College
Rowan Lindley, Westchester Community College
Jerry Nathanson, Union County College

Judge: Bill Reddie, Loyola College

Moderator: Mary Valenti, Harford Community College

1. Judy Arcieri-Cerrato
   Rockland Community College
   Introduction to Allied Health: The Respiratory Care Profession
   Mentor: Margaret Warren

2. David Lindsay
   Westchester Community College
   Machine Effects on Numerical Methods
   Mentor: John Loase

3. Evelyn Vaughn
   Harford Community College
   The Parthenon: An Integration of Mathematics and Aesthetics
   Mentor: Melissa Leedom

PANEL I-C SOCIAL SCIENCES (ANTHROPOLOGY, SOCIOLOGY, POLITICAL SCIENCE, AND GEOGRAPHY)

Edgewood Hall, Room 219

Readers: John C. Bridges, Hagerstown Junior College
Barbara Connolly, Westchester Community College
Frank Hager, Allegany Community College

Judge: Charles Cepala, Salisbury State University

Moderator: Peter J. Caprioglio, Middlesex Community Technical College

1. Brigitte Davidson-Barham
   Harford Community College
   Computer Technology: Political and Social Impacts a and Issues of Privacy
   Mentor: Lilli M. Downes

2. Denis O'Sullivan
   Westchester Community College
   "Social Chameleon" A Look at the Serial Killer
   Mentor: Mira Sakrajda

3. Matthew Sullivan
   Rockland Community College
   Robert B. Reich: The Crisis of American Capitalism
   Mentor: Samuel Draper

PANEL II-A LITERATURE

Edgewood Hall, Room 222

Readers: Richard Courage, Westchester Community College
Howard Einsohn, Middlesex Community Technical College
Loretta Henderson, Harford Community College

Judge: Joan Mims, West Chester University

Moderator: Ron Ballard, Hagerstown Junior College

1. Nancy Culver
   Mohawk Valley Community College
   Kate Chopin's "The Awakening": The Symbolism of the Sea
   Mentor: Y. Liang

2. Michael Hegedus
   Union County College
   Consulting Apollo
   Mentor: Karl Oelke

3. Yvonne Mathison
   Ocean County College
   "Letters to Emily"
   Mentor: Mary Ellen Byrne

PANEL II-B BIOLOGICAL AND PHYSICAL SCIENCES AND NURSING

Edgewood Hall, Room 231

Readers: Marie Cahill, Westchester Community College
Laura Cianelli Putland, Harford Community College
William H. Rohrer, Union County College

Judge: Janice Bonner, College of Notre Dame

Moderator: Laura Putland, Harford Community College

1. Ken Armstrong
   Sullivan County Community College
   The Effect of pH and Scarification on Seed Germination in the Black Locust, Robinia pseudoacacia
   Mentor: Valerie Freer

2. Helenmae Craig
   Lehigh Carbon Community College
   Chocolate: Who Craves It? (A Survey About Chocolate Craving)
   Mentor: Peter Karch

3. Geraldine MacDonald
   Middlesex Community Technical College
   What's Love Got to Do With It?
   Mentor: Jonathan Morris

PANEL II-C SOCIAL JUSTICE

Edgewood Hall, Room 207

Readers: Shaun Richard Boyce, Dutchess Community College
Darwin V: Kysor, Harford Community College
Susan L. Moore, Dutchess Community College

Judge: Richard Swaim, University of Baltimore

Moderator: Robert Kahn, Rockland Community College

1. Elizabeth Ceron
   Westchester Community College
   Affirmative Action: Perpetuator of Social Justice
   Mentor: Mira Sakrajda

2. Dipak Patel
   Westchester Community College
   A Case Against the Minimum Wage Floor
   Mentor: Farhad Ameen

3. Carole Rockey
   Harford Community College
   Euthanasia: Every American's Right
   Mentor: Lilli M. Downes

PANEL III-A PHILOSOPHY

Edgewood Hall, Room 165

Readers: Ron Ballard, Hagerstown Junior College
Dean J. Nelson, Dutchess Community College
Karl Oelke, Union County College

Judge: Gary Owens, Western Maryland University

Moderator: Karl Oelke, Union County College

1. Jim Holdridge
   Westchester Community College
   Life's a Plague
   Mentor: Greta Cohen

2. Elizabeth McNamara
   Bergen Community College
   A Theory of Friendship in Question
   Mentor: Joram Haber

3. John Yatsko
   Bergen Community College
   Animals and Moral Consideration: An Ideological Survey of Contemporary and Archaic Value Theory
   Mentor: George Cronk

PANEL III-B ARTS

Edgewood Hall, Room 166

Readers: Susan Luchey, Harford Community College
Jackie Strzelczyk, Harford Community College
Robert Yoskowitz, Union County College

Judge: Gail Husch, Goucher College

Moderator: Phyllis Hamilton, Frederick Community College

1. Susan Kain
   Howard Community College
   Symbolism and the "Arnolfini Wedding Portrait"
   Mentor: Jane Winer

2. Thomas Santanasto
   Northampton Community College
   "Trivial Pursuit" or "Little Things Mean A Lot"
   Mentor: Victoria Rosenholtz

3. Jo-Ann Stankus
   Middlesex Community College
   Monet: The Struggle for Genius
   Mentor: Stan Hitron

PANEL III-C PSYCHOLOGY

Edgewood Hall, Room 219

Readers: Peter J. Caprioglio, Middlesex Community-Technical College
Toni Emery, Dutchess Community College
Vaughn Crowl, Hagerstown Junior College

Judge: Joan Polka, West Chester University

Moderator: Manolya Kayabasi, Harford Community College

1. Fatima Fasihuddin
   Rockland Community College
   Juvenile Delinquency: Environmental and Genetic Causes
   Mentor: Samuel Draper

2. Linda Reichert
   Jefferson Community College
   A Study of Loevinger's Theory of Ego Development
   Mentor: Thomas Sims

3. Jordan Schiller
   Rockland Community College
   Near Death Experiences: The Truth of the Unknown
   Mentor: Phyllis Krasnow

PANEL III-D INTERDISCIPLINARY STUDIES

Edgewood Hall, Room 231

Readers: Elaine H. Olaoye, Brookdate Community College
James E. Pickett, Hagerstown Junior College
James D. Stickler, Allegany Community College

Judge: Katrina MacLeod, College of Notre Dame

Moderator: James Stickler, Allegany Community College

1. Patricia D'Arienzo
   Westchester Community College
   Education and the Problematics of Class
   Mentor: Mira Sakrajda

2. Patia Sternberg
   Lehigh Carbon Community College
   "From the Cat's Point of View..."
   Mentor: Ralph Sell, Jr.

3. Mildred Summo
   Sullivan County Community College
   What Can Be Done to Correct the Problem of Violence and Crime at Leland Community College
   Mentor: Vern Lindquist

PANEL IV-A WOMEN'S STUDIES

Edgewood Hall, Room 222

Readers: Libby Bay, Rockland Community College
Lilli Downes, Harford Community College
Elisabeth Bethel Maset, Dutchess Community College
*Norma McDonald, Harford Community College
*Dorothy Miller, Harford Community College

* These two readers graciously read third place papers to break a four-way tie.

Judge: Linelle LaBonte, College of Notre Dame

Moderator: Libby Bay, Rockland Community College

1. Mona Minor
   Greenfield Community College
   Women and the Effects of Multiple Roles on Well-Being: Employment and Elder Caregiving
   Mentor: Anne Wiley

2. Katie O'Callaghan
   Westchester Community College
   Feminism in Judaism
   Mentor: Mira Sakrajda

3. Pamela Heath
   Bergen Community College
   A Quest for Sexual Equality: The Experiment of Shakerism in America
   Mentor: Marilyn Edelstein

Patricia D'Arienzo placed in this category but graciously declined because she is presenting in the Interdisciplinary category.

PANEL IV-B COMMUNICATIONS

H Room 223

Readers: Sheila Allen, Harford Community College
Kristopher Bell, Dutchess Community College
Alan Kaufman, Bergen Community College

Judge: Brenda Logue, Towson State University

Moderator:

1. Amy Ford
   Union County College
   Paper Contains Explicit Lyrics
   Mentor: Karl Oelke

2. Ajmal Hussain
   Brookdale Community College
   "Mississippi Burning": Document or Invention?
   Mentor: Sheila Duane

3. Jennifer Iannibelli
   Westchester Community College
   Media in the Courtroom
   Mentor: Mira Sakrajda

4. Lisa Satterwhite
   Prince George's Community College
   Ain't Nothin To It But To Do It: Appreciating Black English from Africa to America
   Mentors: Marlene Cohen and Tony Hawkins

PANEL IV-C HISTORY

Edgewood Hall, Room 223

Readers: Sheldon Avery, Harford Community College
Tom Clemens, Hagerstown Junior College
Michael Doyle, Ocean County College

Judge: Jeffrey Sawyer, University of Baltimore

Moderator: George Skau, Bergen Community College

1. Jean Grey
   Bergen Community College
   Medieval Christian Oblation: An Historical Reflection on Unwanted Children
   Mentor: Marilyn Edelstein

2. Thomas Lehnhoff
   Frederick Community College
   John Brown and Henry David Thoreau: A Vision of Freedom and Reform
   Mentors: Michael Powell and Anne Slator

3. Jean Olive
   Bergen Community College
   Yalta, Then and Now: A Retrospective Analysis
   Mentors: Marilyn Edelstein and George Skau

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LaGuardia Community College, NY
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Sullivan County Community College, NY
Ulster County Community College, NY
Union County College, NJ
Westchester Community College, NY

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