Conference Proceedings

13th Annual Beacon Conference

Student Scholars at Two-Year Colleges
Funded by a Coalition of Two-Year Colleges

Dutchess Community College
Poughkeepsie, New York

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Mentor: Dr. Nancy Hazelton

The Beacon Conference is an annual conference that recognizes and celebrates the achievements of two-year college students in research and writing. It is sponsored by a coalition of member colleges. It creates an opportunity for faculty to mentor students as they begin their education at two-year colleges and showcases the work of outstanding students.

The conference is held each year on the first Friday in June and students present their work in a wide range of disciplines. Students work with their faculty mentors to prepare and submit papers that demonstrate outstanding scholarship and originality.

All papers submitted are read and the top three papers in each category are selected for presentation at the annual conference in June. Presentations are judged on originality and quality of research, written work, and oral presentation. The judge for each category chooses an outstanding presenter.

Both the outstanding presenter and the presenter's faculty mentor are recognized at the closing session of the conference and each receives $100.00.

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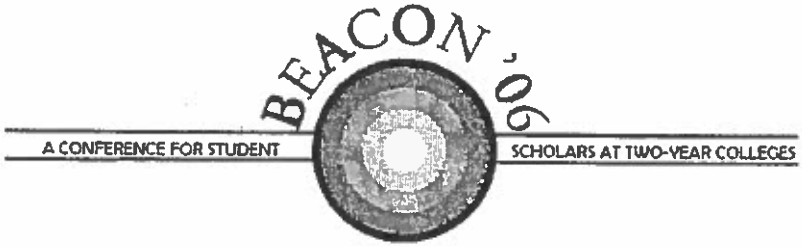

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In addition to Dutchess Community College,
the other sponsoring colleges this year are
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Reading Area Community College (PA),
Rockland Community College (NY),
Sullivan County Community College (NY),
Ulster County Community College (NY), and
Westchester Community College (NY).

We gratefully acknowledge the support of
The President and Board of Trustees of Dutchess Community College
The Dutchess Community College Foundation, Dutchess United
Educators, The DCC Professional Staff Organization, The Women's
Activities Committee, The Political Science Club, the Hudson United
Bank and all the participating Community Colleges.
We also gratefully acknowledge the inspiration and legacy of the founders
of the Beacon Conference and previous Beacon conference hosts.

Session I: Allied Health and Nursing
8:45 a.m. – 10:15 a.m.
Room W-140

Readers: Prof. Nancy Becker (Lehigh Carbon CC)
Prof. James W. Cosgrove (Montgomery College)
Dr. Marcia Gellin (Erie CC)

Judge: Dr. Hassan A. N. El-Fawal (Mercy College)

Moderator: Prof. Elizabeth Justin (Dutchess CC)

Presenters:

Danielle Batigne Tropper: "The Globalization of Disease Control: An Ongoing Struggle"
Mentor: Prof. Sharon Ward (Montgomery College)

Firas Ido: "The Effect of Exercise on Gastrointestinal Motility"
Mentor: Prof. Peter Karch (Lehigh Carbon CC)

Sylvia C. Marohn: "Critical Care Case Review"
Mentor: Prof. Mali Bartges (Northampton CC)

Session I: The Arts
8:45 a.m. – 10:15 a.m.
Room W-138

Readers: Prof. Donald K. Beman (Erie CC)
Prof. Emily Harvey (Rockland CC)
Prof. Dani Leventhal (Dutchess CC)

Judge: Prof. Carol Struve (Bemidji State University)

Moderator: Prof. Pamela Blum (Dutchess CC)

Presenters:

Christian Herasimtschuk: "The Hudson River School and Nineteenth-Century Aesthetic Theory"
Mentor: Dr. Beth S. Kolp (Dutchess CC)

Alexander Mazure: "The Artists of American Landscape Paintings"
Mentor: Dr. Beth S. Kolp (Dutchess CC)

Matthew Murray: "Romantic Landscape Design in the Hudson Valley"
Mentor: Dr. Beth S. Kolp (Dutchess CC)

Session I: Business and Economics
8:45 a.m. – 10:15 a.m.
Room W-136

Readers: Prof. Matt Connell (Northampton CC)
Prof. James C. Mabry (Dutchess CC)
Prof. Rachel Plaksa (Lehigh Carbon CC)

Judge: Dr. Laura Ebert (Marist College)

Moderator: Prof. Nancy Wozniak (Dutchess CC)

Presenters:

Donald Burke: "The Labor Movement in America: From Colonial Times to the Present"
Mentor: Prof. Edward Kissling (Ocean County College)

Catherine Burlington: "The Economic Failures of Municipal Recycling"
Mentor: Prof. Tom Anderson (Montgomery College)

Magdalene San Millan: "Hudsonia's Restoration of Wetland and Upland Habitat for the Blanding's Turtle: And How it Relates to the Concept of Environmental Valuation"
Mentor: Prof. Seemi Ahmad (Dutchess CC)

Panel Sponsor:
Hudson United Bank

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Session I: Gender Studies
8:45 a.m. – 10:15 a.m.
Room W-134

Readers: Dr. Beth Kolp (Dutchess CC)
Prof. Rita Kranidis (Montgomery College)
Prof. Cyd Skinner (Northampton CC)

Judge: Dr. Molly Shanley (Vassar College)

Moderator: Dr. Lucia Cherciu (Dutchess CC)

Presenters:

Irena Antic: ""Birth is Medicine for Death": Globalization of Childbirth Practices and the Implications for the Women's Rights Movement"
Mentor: Prof. Shweta Sen (Montgomery College)

Grecia E. Centeno: "A Presentation of an Argument: Homosexuality is a Result of Nature"
Mentor: Prof. Abby Spero (Montgomery College)

Velvet E. Wright: "From the Female to the Feminine: Art, Ideology and Gender in Ancient Images of Women"
Mentor: Prof. Ken Jassie (Montgomery College)

Panel Sponsor:
Dutchess Community College's Women's Activities Committee

Session I: Social Sciences
8:45 a.m. – 10:15 a.m.
Room W-132

Readers: Dr. Miho Kawai (Ulster County CC)
Prof. John Phillips (Montgomery College)
Prof. MaryAnn Van Benschoten (Orange CC)

Judge: Dr. Denise Bauer (Culinary Institute of America)

Moderator: Dr. Elizabeth Johnson (Dutchess CC)

Presenters:

Denise Avolio: "A Level Playing Field: Changing Perceptions of Disability Through Sport"
Mentor: Prof. Lori Maida (Westchester CC)

Michel Herman Kamga Kengne: "The Status Syndrome"
Mentor: Dr. Patrick Feeney (Montgomery College)

Katelyn E. Lasko: "Has the United Nations Contradicted Its Founding Purposes in Its Relationship With Israel?"
Mentor: Prof. Abby Spero (Montgomery College)

Panel Sponsor:
Dutchess Community College's Political Science Club

Session I: Literature I-Novels
8:45 a.m. – 10:15 a.m.
Room W-130

Readers: Prof. Libby Bay (Rockland CC)
Prof. Joanne Gerken (Lehigh Carbon CC)
Prof. Michele Hardy (Prince George CC)

Judge: Dr. Jerome Wyant (Mount Saint Mary College)

Moderator: Dr. Beth Kolp (Dutchess CC)

Presenters:

Elizabeth Dolan: "Modern Day Frankenstein: How to Create a Monster"
Mentor: Dr. Geoffrey Sadock (Bergen CC)

Marat Perlov: "F. Scott Fitzgerald's This Side of Paradise: The Notion of Rites of Passage, Initiation and the Symbols of Dream and Disillusion"
Mentor: Dr. Samuel Draper (Rockland CC)

Christine Stetler: "A Literary Analysis of the Treatment of African Americans Characters and Slavery by James Fenimore Cooper and Washington Irving"
Mentor: Dr. Beth S. Kolp (Dutchess CC)

Session II: Communications
10:30 a.m. – 12:00 p.m.
Room W-140

Readers: Prof. Allison Briker (Rockland CC)
Prof. Bette Petrides (Montgomery College)
Prof. Robert Pucci (Ulster County CC)

Judge: Prof. Vincent Begley (Mount Saint Mary College)

Moderator: Prof. Lowell Handler (Dutchess CC)

Presenters:

Roxana Bartolomé: "Defining Womanhood within the Social Context"
Mentor: Dr. Nancy Hazelton (Rockland CC)

Jessica L. Plumley: "Media's Contribution to Sharing the Cultures of the World"
Mentor: Dr. Elaine M. Toia (Rockland CC)

Adam Umansky: "America's Consumer Culture"
Mentor: Prof. Mark Silverman (Rockland CC)

Session II: History
10:30 a.m. – 12:00 p.m.
Room W-138

Readers: Prof. Mark Altschuler (Bergen CC)
Dr. David Beisel (Rockland CC)
Dr. Christina Devlin (Montgomery College)

Judge: Dr. Rebecca Edwards (Vassar College)

Moderator: Dr. Andrew Rieser (Dutchess CC)

Presenters:

Timothy Kirkland: "The Rise and Fall of a Dynasty: A Cautionary Tale"
Mentor: Prof. John Lawlor (Reading Area CC)

Kathleen E. Murray: "Benjamin Franklin: Lightning Bolt to the Future"
Mentor: Prof. Arthur L. Schuhart (Northern Virginia CC)

Rick Weinhoffer: "A Study of Popular Attitudes During the Civil War Era"
Mentor: Prof. John Lawlor (Reading Area CC)

Session II: Natural and Physical Sciences
10:30 a.m. – 12:00 p.m.
Room W-136

Readers: Prof. Jessica Baack (Montgomery College)
Dr. Andrew Scala (Dutchess CC)
Prof. Steven Schimmrich (Ulster County CC)

Judge: Dr. Joseph Skrivanek (Purchase College)

Moderator: Prof. Stefanie Macaluso (Dutchess CC)

Presenters:

Kelly Davison: "Neuroscience and Philosophy"
Mentor: Mrs. Tulin Levitas (Montgomery College)

Nicole Mazor: "Understanding Autism and Its Possible Causes"
Mentor: Dr. George Krasilovsky (Rockland CC)

Jennifer C. Whipple: "Characterization of Erythromycin-Resistance Mutants in Deinococcus Radiodurans"
Mentor: Prof. Christine Barrow (Prince George's Community College)

Session II: Philosophy and Religious Studies
10:30 a.m. – 12:00 p.m.
Room W-134

Readers: Dr. Martin Lecker (Rockland CC)
Prof. Dean J. Nelson (Dutchess CC)
Prof. Rene Rojas (Erie CC)

Judge: Dr. Andrew Bernstein (Marist College)

Moderator: Prof. Linda Cunningham (Dutchess CC)

Presenters:

Lauren Minard: "Strangled or Strengthened?: Is Globalization a Threat to or an Opportunity for Religion?"
Mentor: Prof. Aram Hessami (Montgomery College)

Alexander S. Radus: "Altruism and Egoism: Sticking Your Neck Out in Casablanca"
Mentor: Prof. Harold Weiss (Northampton CC)

Afsaneh Samari: "Faces of Islam Toward a Globalized World"
Mentor: Prof. Shweta Sen (Montgomery College)

Session II: Psychology
10:30 a.m. – 12:00 p.m.
Room W-132

Readers: Prof. Tom Frangicetto (Northampton CC)
Prof. Melissa McCeney (Montgomery College)
Dr. Robert Schwartz (Ulster County CC)

Judge: Dr. Linda Bastone (Purchase College)

Moderator: Dr. Peter Phipps (Dutchess CC)

Presenters:

Ori Bensimhon: "The Stigma of the Single-Parent Family: Challenging the Myth"
Mentor: Dr. Elaine M. Toia (Rockland CC)

Richard Dunn: "Hellinger's Familial Constellation and Familial Closet Skeletons: a Deeper Look at the12 Step Process"
Mentor: Dr. J. M. Pirone (Rockland CC)

Evette Olszyk: "Matthew's World: A Cognitive Perspective on Autism in Our Family"
Mentor: Prof. Evi Dobrila (Northampton CC)

Session II: Literature II-Short Stories
10:30 a.m. – 12:00 p.m.
Room W-130

Readers: Prof. Phyllis MacCameron (Erie CC)
Prof. Joan Naake (Montgomery College)
Prof. Al Ruggiero (Northampton CC)

Judge: Prof. John Nelson (U.S. Military Academy)

Moderator: Dr. Keith O'Neill (Dutchess CC)

Presenters:

Rebekah Binger: "The Theme of Lost Love and the Archetypal Femme Fatale in: F. Scott Fitzgerald's "The Rich Boy" and "The Last of the Belles""
Mentor: Dr. Samuel Draper (Rockland CC)

Yvonne Hutchinson: "The Impartiality of Pain and Suffering"
Mentor: Dr. Mira Sakrajda (Westchester CC)

Tamar Nebel: "The Moral Consequences of Great Wealth: The Rich Boy and "The Diamond as Big as the Ritz"
Mentor: Dr. Samuel Draper (Rockland CC)

Session III: Education
1:15 p.m. – 2:45 p.m.
Room W-140

Readers: Prof. Marcia Bronstein (Montgomery College)
Prof. Elyse Fuller (Rockland CC)
Prof. James Malone (Dutchess CC)

Judge: Prof. Jeffrey S. Wilson (U.S. Military Academy)

Moderator: Prof. Margaret Olimpieri (Dutchess CC)

Presenters:

Claudia L. Fabiano: "Employment Opportunities for People with Special Needs"
Mentor: Prof. Nancy Moreau (Northampton CC)

Melissa Luchetta: "Computers Hinder Students' Ability to Reach Academic Potential"
Mentor: Prof. Melanie A. Turrano (Lehigh Carbon Community College)

Kirsten Porter: "A Child's Worth"
Mentor: Dr. Richard Wilan (Northern Virginia CC)

Panel Sponsor:
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Session III: Geography
1:15 p.m. – 2:45 p.m.
Room W-138

Readers: Dr. Rob Blum (Lehigh Carbon CC)
Dr. E. Jill Hirt (Northampton CC)

Judge: Richard Birch (Assistant Commissioner, Dutchess County Department of Planning and Development)

Moderator: Prof. Susan Moore (Dutchess CC)

Presenters:

Natasha Gregory Michelman: "Politics and Geography Collide: 1994 "Never Again": Empty Words for Rwanda"
Mentor: Prof. Salvatore DiMaria (Montgomery College)

Deborah A. Sweinhart: "Urban Sprawl in Pennsylvania"
Mentor: Prof. Tom Molinaro (Northampton CC)

Kevin Wilkerson: "A Tale of Many Cities: Globalization and the Transformation of Urban Geography"
Mentor: Prof. Aram Hessami (Montgomery College)

Session III: Interdisciplinary Studies
1:15 p.m. – 2:45 p.m.
Room W-136

Readers: Dr. Elizabeth Johnson (Dutchess CC)
Prof. Susan Mattern (Lehigh Carbon CC)
Prof. Marianne Szlyk (Montgomery College)

Judge: Dr. Richard H. Hoff (U.S. Military Academy)

Moderator: Dr. Navina Hooker (Dutchess CC)

Presenters:

Kathleen S. Brennan: "Pueblo Architecture: Emergence, Ascendance, and Plateau"
Mentor: Prof. John Lawlor (Reading Area CC)

Rebecca Reich: "The Consumer Revolution: The Globalization of Consumerism and its Effects on Traditional Values"
Mentor: Prof. Shweta Sen (Montgomery College)

Malcalm D. Royer: "An Unconventional Foe"
Mentor: Prof. Shweta Sen (Montgomery College)

Session III: Multicultural/International Studies
1:15 p.m. – 2:45 p.m.
Room W-134

Readers: Dr. Lucia Cherciu (Dutchess CC)
Prof. Debra Condon (Lehigh Carbon CC)
Dr. Dawn Lewis (Prince George CC)

Judge: Dr. Mary Louise Van Winkle (Adirondack CC)

Moderator: Dr. Werner Steger (Dutchess CC)

Presenters:

Jacqueline Guarino–Woodford: "Equivalent Quandaries, Different Decades"
Mentor: Dr. Alan Kaufman (Bergen CC)

Maryanne Yacoub: "Women and Status"
Mentor: Dr. Nancy Hazelton (Rockland CC)

Joshua Angellow Zamfino: "From Muhammad to Bin Laden: A Glimpse into the Void"
Mentor: Dr. Mira Sakrajda (Westchester CC)

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Dutchess Community College's Professional Staff Organization

Session III: Social Justice
1:15 p.m. – 2:45 p.m.
Room W-132

Readers: Prof. Laura Ellsworth (Prince George's CC)
Prof. Jack Gasper (Lehigh Carbon CC)
Prof. Susan Moore (Dutchess CC)

Judge: Dr. Eileen Leonard (Vassar College)

Moderator: Prof. Kim Pelesz (Dutchess CC)

Presenters:

Daniel D. McNamara: "America's Original Sin Revisited"
Mentor: Prof. Vertel Martin (Northampton CC)

Kyle Smith: "Taking the Road More Traveled"
Mentor: Dr. David Bordelon (Ocean County College)

Fatemeh Tavakkoli: "Maximum Treatment, Minimum Cure"
Mentor: Dr. Benedict Ngala (Montgomery College)

Panel Sponsor:
Dutchess United Educators

Session III: Literature III-Plays, Poems, Essays & Memoirs
1:15 p.m. – 2:45 p.m.

Readers: Dr. Suzanne Cleary-Langley (Rockland CC)
Dr. Navina Hooker (Dutchess CC)
Prof. Linda Novak (Lehigh Carbon CC)

Judge: Prof. Laura Vetter (U.S. Military Academy)

Moderator: Prof. James Malone (Dutchess CC)

Presenters:

Candace E. Barnes: "The Song of Songs: An Overview of an Enigmatic Book"
Mentor: Dr. Geoffrey Sadock (Bergen CC)

Ivy Lynn Fox: "Theories Behind Harriet Jacobs' Allusive Testimonies of "Her" Sexual Exploitation"
Mentor: Prof. Nancy E. Trautmann (Northampton Community College)

Kathleen Stritmater: "Shakespeare's Dissemblers: Richard III, Much Ado about Nothing and Othello"
Mentor: Dr. Nancy Hazelton (Rockland CC)

The Effect of Exercise on Gastrointestinal Motility

By: Firas Ido

INTRODUCTION-

Organic Nutrients must travel through the esophagus, the stomach, and the small and large intestines before exiting the body. However, before exiting useful material is absorbed into the body then the intestinal wall. The time it takes for organic matter to travel through the alimentary canal will be referred to as gastrointestinal transit time (GITT). Gastrointestinal transit times vary greatly among individuals, and there are many factors that contribute to their difference. In an article titled, "The Effect of Exercise on the Gastrointestinal Tract", Frank Moses stated that, "Gastric emptying during exercise is subject to a number of factors including calorie count, meal temperature, and exercise conditions" (15). GITT is the result of gastrointestinal motility. Motility is the ability to move, and it is this concept that refers to the passage of nutrients through the gastrointestinal tract. What determines how fast food travels through each organ? Why do some individuals complete the time of transit much quicker than others? Frank Moses stated that, "very little is known about the motility changes occurring with exercise" (15). He also stated that "the study of the digestive tract during the stress of exercise is in its infancy" (15). Keeling WF, conducting experiments on gastrointestinal transit stated in the Journal of Applied Physiology that, "several earlier experiments show that mild and moderate exercise do not influence rates of gastric emptying" (10). Frank Moses supported this view and also mentioned that "Intestinal absorption during exercise has not been well evaluated but probably changes little in ordinary circumstances" (15). One concern affected by the rate of motility is the development of colon cancer. According to a book titled, "Understanding Colon Cancer", Dr. Richard Adrouny mentions "There are about 140,000 new cases diagnosed each year" (1). Dr. Adrouny expresses the idea that colon cancer is the product of high energy intake and the lack of physical activity. The colon is constructed of four layers which are the mucosa, submucosa, muscle layer and serous layer. Nutrients high in fat cause the secretion of bile in order to emulsify the organic matter. The interaction between bile and the mucousal cells causes a great deal of irritation which then forms polyps. Polyps are growths that become present in the mucous membrane of the colon which cause the narrowing of the bowel and result in the

decreased rate involving the passage of nutrients. One idea presented by Dr. Adrouny was that, obesity and weight gain are associated with the formation of polyps, and the increase of fat intake causes an increase risk for developing colon cancer. Since exercise decreases the probability of weight gain, then physical activity should be a factor affecting gastrointestinal motility. Physical activity causes the muscle layer to expand and contract as shifting and movement occurs, which in turn causes a decreased amount of contact time within the colon mucosa layer.

Nutrients high in fiber also decrease the risk of colon cancer. Fiber binds bile and refrains from allowing contact between bile and the mucousal cells. Dr. Adrounys' ideas were also supported by Ann M. Coulston, Cheryl L. Rock, and Elaine R. Monsen, authors of "Nutrition in the Prevention and Treatment of Disease". The authors state the idea that physical activity is associated with the reduced risk of colon cancer. They then further explain that, activity level is the link that connects the amount of energy intake and colon cancer.

Finally since the development of colon cancer (which can be lessened by physical activity), causes a decrease rate of motility, then exercise should be a factor that increases the rate of gastrointestinal motility. Hence my hypothesis: Physical activity (exercise) causes an increase in the rate of gastrointestinal motility.

METHODS-

The effect of exercise on gastrointestinal motility of solid meals was tested on two groups of adult males. Each group was composed of two individuals. Figure 1 provides an overview of both groups.

Summary of Group I

High-level Activity

Summary of Group II

Low-level Activity

	Subject 3	Subject 4
Age	25	21
Height	5'7"	5'9"
Weight (lb)	162	158
% body fat	22	18

Figure 1- Summary of both groups

The two groups received the same diet but engaged in different levels of physical activity (See below for details). The reason why all individuals received the same diet was to avoid any differential effects of certain nutrients on the digestive system. Since different nutrients cause the rate of gastrointestinal motility to vary, all subjects followed the same diet so that exercise level was the only apparent variable.

The diet was followed daily for seven days; one group engaged in daily exercises. The first two days established baseline conditions so that organic matter taken in previously would not affect their results. Other factors known to influence the rate of motility remained constant including the daily meals, the time of meals, and the amount of caloric intake. Since all factors other than exercise remained constant, all subjects slept at the same time and awoke the same time, which was a total of 8 hours per day. (On a daily basis, group one performed the same amount of vigorous physical activity and burned the same amount of calories (600kcal) during exercise, however they did vary upon the amount of calories burned during regular daily activities (driving, sleeping, etc), since those factors were beyond the control of the study. The amount of caloric expenditure due to normal daily activity varied between 2800-3100 calories per day for group one. Group two did not engage in vigorous physical exercise. Their caloric expenditure was between 1700-2000 calories per day as they simply engaged in normal daily activities.

	Subject 1	Subject 2
Age	20	49
Height	5'9"	5'10"
Weight (lb)	160	192
% body fat	12	28

All factors affecting GITT remained constant except for exercise. The GITT was measured using corn as the indicator determining the rate of motility over a period of twenty-four hours, for five consecutive days. The indicator was not chewed and presumably did not

affect the amount of caloric intake. The indicator was monitored exiting the body in feces in order to ensure that it remained in its original solid form and was not digested. The results were recorded in the amount of hours, from the time the indicator was taken in, until the indicator exited the body in completion of transit.

The level of exercise for group one (high activity) included burning 600 calories daily through cardio exercises, which included a duration of one hour on an exercise bike, maintaining a speed of seven mph and a constant heart rate of 130bp. Group two was categorized as the "low-level of activity" and was made up of two individuals who did not perform any vigorous exercise. The physical activity for group two was limited to normal daily activity which was also measured.

The piece of equipment used to measure heart rate and caloric expenditure was a Polar device model F4. This device included a wrist unit and a transmitter attached right below the chest (solar plexus). The transmitters obtain information from the body, and then transfer that data to the wrist unit. It is manufactured by Polar Electro Inc. in 2004 and is 99% accurate for the measure of heart rate and caloric expenditure according to the manufacturer. The weight and percent of body fat was measured using a Taylor scale, model 5553 which is manufactured by Taylor Precision Products in 2004. According to the manufacturer, the device is 99% accurate for body fat and accurate to a maximum capacity of 300 lbs.

All subjects received the same caloric intake, which included 1980 daily calories totaling from three daily meals (breakfast, lunch and dinner). Subjects received the same nutrients for each meal throughout the day. All meals were eaten at the same time and the indicator used was whole corn, which is visible in its solid form when exiting the body as waste if it is not digested. The diet was chosen based on a consensus of all subjects in order to agree upon foods that would not cause any discomfort. The resulting diet was based on foods that all subjects were accustomed to and comfortable eating on a daily basis. The idea of a carefully chosen diet would avoid any bodily reaction to new foods. Nutrients unfamiliar to the gastrointestinal tract may cause discomfort and possible regurgitation which would result in an inaccurate GITT. Everything remained constant in order to isolate exercising as the only factor that differentiated between both groups. The difference in the time taken for food to complete passage through the gastrointestinal tract was monitored and compared between both groups in order to determine the effect of exercise on gastric emptying.

RESULTS-

Group one (high-activity level) demonstrated a quicker rate of gastrointestinal motility. Figure 2 displays the daily transit time for each subject.

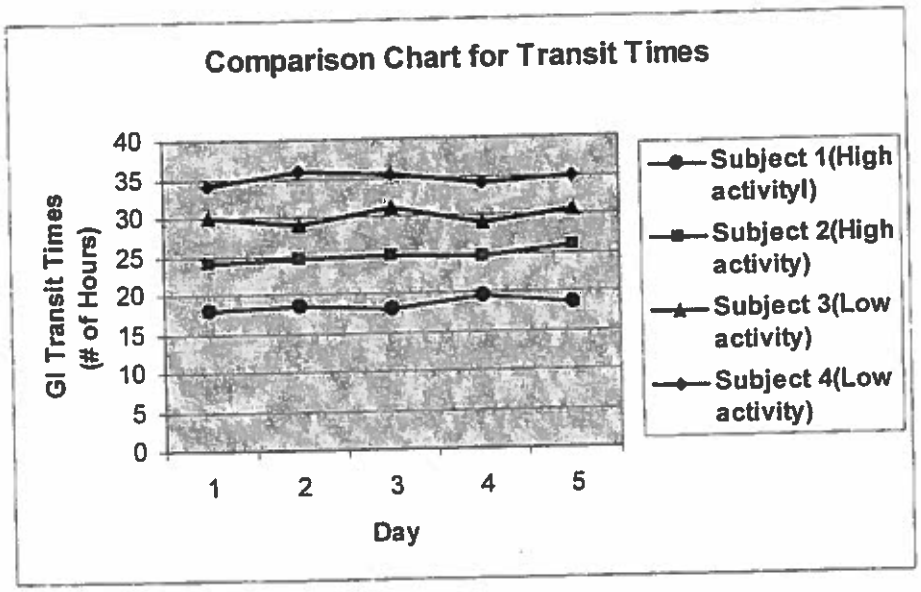

Figure 2- Displays the GITT for each subject

The GITT for subject one (group 1) was approximately 18, 18.5, 18, 19.5 and 18.5 hours. As for subject two (group 1), the GITT was 24, 24.6, 25, 24.5 and 25.8 hours. The GITT for subject three (group 2) was 30, 29, 31, 29, 30.5 hours, and subject four (group 2) had a GITT of 34, 36, 35.5, 34.2 and 35 hours. Figure 3 summarized the average GITT for each group on a daily basis. The average GITT for group one was 21, 21.55, 21.5, 22, 22.15 hours. The average GITT for group two was 32, 32.5, 33.25, 31.6 and 32.75.

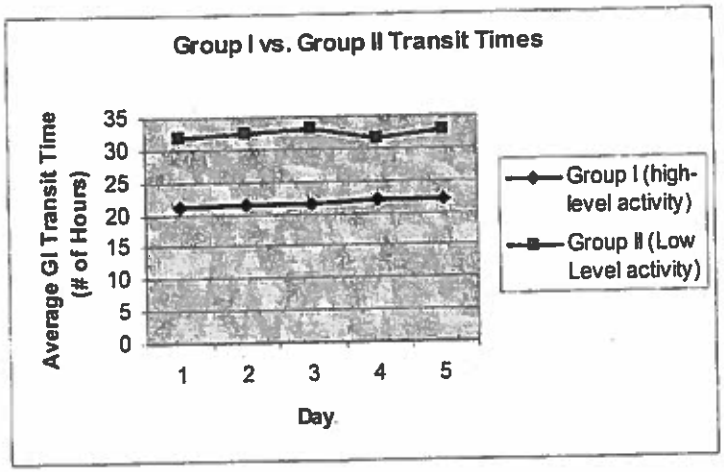

Figure 3- Comparison of both groups

Another side observation that was noticed was that subject one (group 1-High level activity) lost one percent body fat and decreased by 4 pounds; whereas subject 4 (group 2-low level activity) gained 2 pounds and 1.2 percent body fat. Figure 4 illustrates the data collected of the body weight changes recorded between subject one (group 1) and subject four (group 2). Figure 5 shows the changes of the % of body fat that subjects one and four underwent.

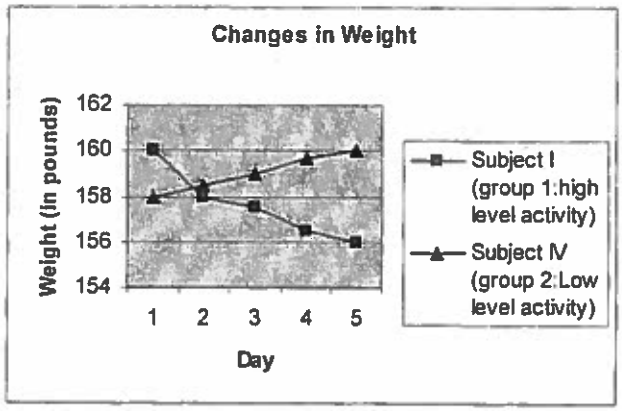

Figure 4- Illustrates the change in body weight

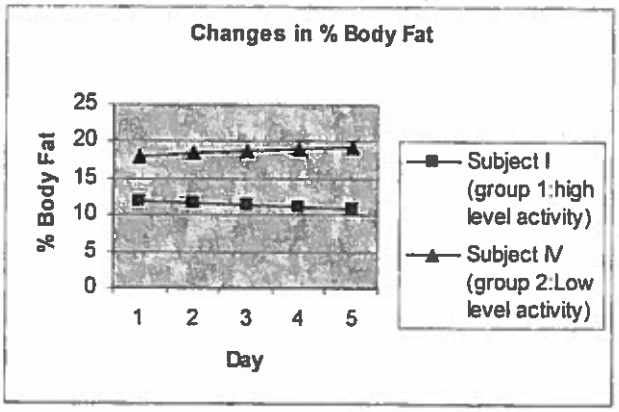

Figure 5- Displays the changes in body fat

As each day progressed, subjects in group one (high level activity) expended more calories which would be expected because they engaged in rigorous physical activity. Figure 6

displays the caloric expenditure for each subject and figure 7 provides the calories spent for each subject.

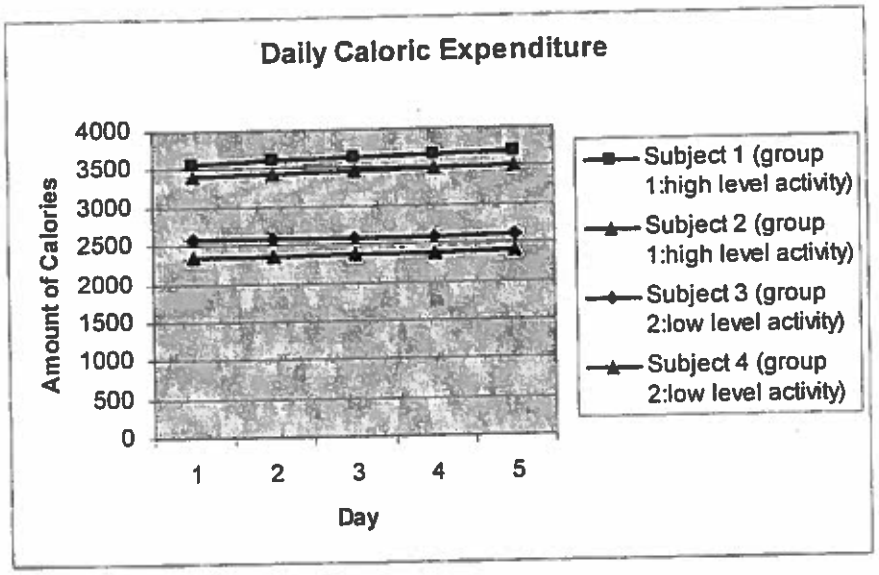

Figure 6- The comparison for caloric expenditure for each individual

Subject 1			Subject 2	
Day	calories used		Day	calories used
1	3550		1	3400
2	3610		2	3440
3	3640		3	3455
4	3665		4	3475
5	3700		5	3520
Subject 3			Subject 4	
Day	calories used		Day	calories used
1	2590		1	2360
2	2570		2	2355
3	2585		3	2375
3	2580		4	2365
4	2600		5	2400

Figure 7- The caloric expenditure for each individual

Group one (high level activity) burned 200-740 calories more on a daily basis performing similar activities that group two performed. The least difference in transit times was observed between subject 2 (group 1-high level) and subject 3 (group 2-low level). By taking the highest time of GITT for subject 2, which was 25.8 hours and the lowest time of subject 3, which was 29 hours; the difference in transit time is a 12% decrease for subject 2 (group 1-high level). The greatest difference in transit times between both groups was calculated between the lowest length of GITT for subject 1 (group 1-high level), which was 18 hours and the longest length of GITT for subject 4 (group 2-low level), which was 36 hours. The difference in this transit time illustrates a 50% decrease in GITT for subject one.

DISCUSSION-

Group One activity level was correlated with a lower average rate of gastrointestinal motility, hence the hypothesis was supported. The smallest difference in transit times was recorded between subject 2 (high activity) and subject 3 (low activity), which was a 4 hour increase in the GITT for subject 3. The largest increase was observed between subject 1 (high

activity) and subject 4 (low activity), which was an 18 hours increase in the GITT for subject 4. Since all factors remained constant and all subjects followed the same diet, one may conclude that exercise, which was the only apparent factor that differed between both groups, is the cause of the differences in GITT. In monitoring GITT and the effect of exercise, group one not only had a quicker rate of gastrointestinal motility, but also expended more calories on a daily basis, performing normal physical activities. The smallest difference in the amount of caloric expenditure between group 1(high activity) and group 2(low activity) was 800kcal and the largest difference in the amount of caloric expenditure was 1400kcal (refer to Figure 7). The amount of calories expended increased on a daily basis for group one, but did not change in group two. Subjects in group one, were also able to rapidly increase their heart rate since their bodies had become accustomed to physical exercise. Both subjects in group one were able to increase their heart rate from 70bp to 130bp quicker on a daily basis.

I am aware that grouping was very limited and that the subjects differed among age. I also recognize that statistics would make this study more convincing, however group sizes were too small to apply in this situation. In the future, an increase in group sizes would be more appropriate in order to apply statistics. The difference in age for group one was an advantage in determining if age contributed to the rate of motility. Subject two (high level activity) is twice the age of both individuals in group two, but still managed to illustrate a higher count in caloric expenditure, and a decrease in gastrointestinal transit time. If subject two established a greater GITT, then age might be considered the primary factor contributing to the results. Since subject two had a quicker GITT than both subjects in group two, than it is possible to conclude that age was not necessarily a factor contributing to the rate of gastrointestinal motility. None of the subjects mentioned experiencing any disorders, discomforts, or abnormalities that could have contributed to the GITT results. Summary, activity level was a major component in contributing to the gastrointestinal transit time.

Firas Ido

Complete Daily Diet

Breakfast- 7:00 AM

Food	Measure	Weight (g)	Calories	Total fat (g)	% of fat	Total carb (g)	% carb	Total protein (g)	% protein
egg	1 boiled	50	79	5.7	11.4	0.4	0.80	6.5	13.00
bread	2 slices	44	120	1	2.27	22	50.00	3	6.82
peanut butter	1 tbspn	16	100	8	50	3	18.75	4	25.00
jelly	1 tbspn	20	50	0	0	13	65.00	0	0.00
corn	1 cup	250	120	2	0.8	22	8.80	4	1.60
tea	1 cup	230	4	0	0	0.9	0.39	0.1	0.04
Total:		610	473	16.7	2.74	61.3	10.05	17.6	2.89

Lunch- 2:00 PM

Food	Measure	Weight (g)	Calories	Total fat (g)	% of fat	Total Carb (g)	% carb	Total protein (g)	% protein
bologne	2 slice	56	180	16	28.57	2	3.57	6	10.71
cheese	1 slice	21	70	5	23.81	2	9.52	4	19.05
bread	2 slices	44	120	1	2.27	22	50.00	3	6.82
banana	1 whole	150	128	0.3	0.20	30	20.00	1.6	1.07
juice	2 cup	384	200	0	0.00	46	11.98	0	0.00
Total:		655	698	22.3	3.40	102	15.57	14.6	2.23

Dinner- 7:00 PM

Food	Measure	Weight (g)	Calories	Total fat (g)	% of fat	Total Carb (g)	% carb	Total protein (g)	% protein
Chicken	1 lb	453	616	17	3.75	0	0.00	108	23.84
rice	1 cup	150	158	0.2	0.13	36	24.00	3	2.00
Lettuce	2 Leafs	10	2	0	0.00	0.4	4.00	0.2	2.00
Tomato	1	150	33	0.3	0.20	7.1	4.73	1.6	1.07
water	1 cup	0	0	0	0.00	0	0.00	0	0.00
Total:		763	809	17.5	2.29	43.5	5.70	112.8	14.78
Total for all meals:		2028	1980	56.5	2.79	206.8	10.20	145	7.15

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The Hudson River School and Nineteenth-Century Aesthetic Theory

By: Christian Herasimtschuk

The Hudson River school of painters, which included such famous artists as Frederick Church, Thomas Cole and Asher B. Durand, have been celebrated for over a century on behalf of its painters and their compositions of American landscapes. During the 19th century, when the majority of the Hudson River school paintings were produced, the artistic community as a whole was involved in a heated philosophical debate surrounding the American continent. The majority of Europeans felt that the scenery of the "New World" lacked the essential visual aesthetics required to consider American scenery beautiful, sublime, picturesque or pleasing in terms of historical associations. Even French philosopher Alexis de Tocqueville included an analysis of American landscapes and artwork in his famous book "Democracy in America." In response to such criticisms, writer and painter Thomas Cole composed an essay entitled "American Scenery," in which he refutes the criticisms put forth by the European community, and offers an alternative argument identifying specific elements possessed by American landscapes that should be celebrated. Cole highlights the Hudson River Valley's mountains, wilderness, water, sky and historical associations in an attempt to justify the region as being worthy of comparison to the elegant landscapes of Europe. When Cole's aesthetic theory is applied to the paintings, "The Falls of Kaaterskill" by Thomas Cole, "Twilight in the Wilderness" by Frederick Church, and Asher B. Durand's "Progress," it further justifies that American landscapes possess all the aesthetically vital elements that create a sublime, beautiful, picturesque or beautiful image.

In addition to providing the young American nation with beautiful depictions of American landscapes, the Hudson River school also instilled a sense of pride in the 'new world' and helped to establish an American identity (Howat 27 - 30). The painters of the Hudson River school composed the majority of their works inside large art studios in New York City during the time span of 1825 to 1875. Surprisingly, however, it was not until 1875 that an American landscape painter was first given the title of 'Hudson River school painter' (Minks 13). The artists of the Hudson River school are best known for their compositions of "unspoiled" nature and use of romantic themes. The term "romantic" is essentially the idea that nature is something

to be appreciated, celebrated and desired; in regard to the Hudson River school, romanticism was conveyed through majestic depictions of American wilderness. During the time of the Hudson River school, however, the use of nature in art was, in fact, a European trend; it was not until American artists, such as Worthington Whittredge and Thomas Cole, returned from their tours in Europe that romantic ideals truly spread throughout America (Hudson). Nevertheless, the artwork produced by the painters of the Hudson River school established an artistic style completely unique from that which the world had ever seen. Ironically, the originality and genius of the Hudson River school can be attributed in large part to a native Englishman, Thomas Cole.

Thomas Cole was born in Lancashire, England on February 1, 1801. In 1820, Thomas Cole and his family moved to Steubenville, Ohio, where Cole got his first glimpse of the American wilderness. It was during this time that Cole first began to appreciate the American landscape and its pristine, unchanged beauty, which was a stark contrast to Lancashire (Dictionary 549 - 550). By the age of 25, Cole had already produced several paintings that earned him accolades in the artistic community, more specifically with John Trumbull and Asher B. Durand (Wilton 253). In his early career as a painter, Thomas Cole focused on primarily two subjects: First, natural cycles, such as the seasons, as depicted in his painting *The Clove, Catskills.* Soon after, during the late 1820's, Cole transitioned from nature to an emphasis on biblical themes, which is evident in his painting *Garden of Eden.* Some of Cole's most prominent works during his early career include the: *Voyage of Life*, *Falls of Kaaterskill* and *Scene from 'Last of the Mohicans.'* As Cole matured, his paintings began to convey a sense of artistic ambition. For instance, during Cole's later career, he produced several monolithic series' of paintings, one of his most famous being *The Course of Empire,* which was influenced by Cole's tour of Europe (Dictionary 549 - 551). Once Cole returned to the American continent, however, he became concerned that the vast expanses of wilderness he adored as a young man were quickly being destroyed by colonial expansion. Cole was distraught over the lack of value American culture placed on unspoiled landscape. Additionally, the entire Hudson River school was being pulled into a debate surrounding the aesthetic beauty of the American continent as compared to Europe. Both the destruction of the wilderness and the debate over the Hudson River school roused Cole to express his opinions on the two subjects in an essay entitled "American Scenery."

In May of 1841, Thomas Cole composed "Lecture on American Scenery," also known as "American Scenery," a highly energetic composition regarding American landscapes, that is largely overshadowed by Cole's visual art. Throughout his essay on aesthetic theory, Cole produces many arguments and opinions surrounding such topics as romanticism, the respect of nature, and the defense of American landscape. The first subject Cole discusses in "American Scenery" is the importance of art and the collaboration "...between the beautiful and the good..." engrained within the human mind (375-376). Cole, consistent with his romantic ideology, first discusses the benefits human beings gain through an appreciation for the arts. According to Cole, not only will reading poetry or viewing a tapestry evoke delight and energy within one's very soul, but it will also make the viewer or reader a better, more moral individual. Furthermore, Cole hopes that by obtaining an appreciation for nature and the arts, humans may one day learn to live 'hand-in-hand' with nature. The next series of arguments that Cole puts forth are all, more or less, related to the debate surrounding nineteenth century European aesthetic theory as it applies to American landscapes. In order to understand the next section of Cole's essay, however, it is vital to gain at least a basic understanding of the aesthetic theory that existed during the nineteenth century.

First of all, aesthetic theory is basically an in-depth analysis of geographical features that a certain region possesses. Once a particular region is analyzed, its characteristics are compiled and it is determined whether that landmark, mountain range, forest, etc., should be categorized as being beautiful, sublime, picturesque or historically significant. Interestingly, political thinker and philosopher Edmund Burke was largely responsible for developing the terms of the beautiful and sublime in his composition, "Philosophical Inquiry into the Origin of our Ideas of the Sublime and Beautiful: with an Introductory Discourse concerning Taste." In contrast to the majority of aesthetic philosophers, Burke expanded upon the beautiful and sublime by placing them in terms of more than what simply appeals to the eye; instead, Burke proposed that aesthetic descriptions, such as beauty, be applied in terms of the innermost passions that the visual art evokes (Burke). Nevertheless, the term beautiful, which in a modern context can mean just about anything, referred to things that were small, smooth, subtle, soft in color, delicate and/or gradually varying in the nineteenth century. Beautiful could be something along the lines of a small lake during a warm spring afternoon with nothing out of place or noticeably awkward. Something that is sublime can be described in terms of Burke's theory as being huge,

astonishing, dark, powerful, having solitude, silence, magnificence or sadness (Burke). Great examples of sublimity include the Alps, which are located in northern Italy. Next is the term picturesque, which is, in an aesthetic context, an expression of beauty that is peculiar yet pleasing. An example of a picturesque object is something such as an awkwardly shaped tree, or blasted tree. The picturesque is particularly different from the sublime or beautiful because of the time in which the term was 'coined.' Prior to the eighteenth century, European artwork was to be symmetrical, neat and beautiful, such as the gardens of Versailles. In the late eighteenth century and during the French Revolution, however, the increasingly avant-garde populace, yearning for a contrasting style to that of the elitist monarchy, sparked an artistic movement that inspired the conception of art that was unusual, non-symmetrical and of course, picturesque (Dictionary 740-742). The last aesthetic factor within artwork is the associative property. This characteristic essentially refers to the degree to which an area is historical, and whether it being historical adds to the overall grandeur. A good example of a region with associative beauty is Europe, where in many areas the intriguing ruins of ancient civilizations still exist to this day. Having defined the terms of nineteenth century aesthetic theory, Cole's essay may be better appreciated.

In what can be identified as being the 'thesis' of "American Scenery," Thomas Cole argues that, feature-for-feature, the landscapes of the 'old' and 'new world' are simply different, and therefore cannot be judged using the same mode of aesthetic theory. In other words, just because the Catskill mountain range may not have the same height as a European mountain range, such as the Alps, it should not be inferred that the Catskills are therefore inferior in any way, "for though American scenery is destitute of many of those circumstances that give value to the European, still it has features, and noble ones, unknown to Europe" (378). Throughout the remainder of the essay, Cole identifies every feature of American geography and highlights its grandest attributes in an attempt to refute the criticisms expressed by European philosophers. Cole begins his analysis with a comparison between European and 'new world' mountain ranges (373-385).

The first geographical features that Cole analyzes in "American Scenery" are the mountains of North America. According to Cole, there is a significant distinction between the mountains of Europe and those of the 'new world,' primarily in the amount of forest that American mountains possess. For instance, in "American Scenery," Cole states, "the extensive

forests that once overshadowed a great part of it [Europe] have been felled; rugged mountains have been smoothed, and impetuous rivers turned from their course to accommodate the tastes and necessities of a dense population" (378). This is, of course, a completely different depiction from Cole's description of the Catskills. Cole observes that the Catskills are perfect images that reveal the utmost power of "God, the Creator"(379), and states that American mountain ranges, such as the Catskills, remain completely untouched, and therefore exist in their most primordial states. Cole expands on his characterization by stating that the Catskills possess "beautiful outlines" of a blue tint, as if they are, "subsiding billows of the ocean after a storm" (379). In the summation of his discussion of mountains, Cole alludes to aesthetic theory with his statement: "there he sees the sublime melting into the beautiful, the savage tempered by the magnificent" (380). It is from the topic of mountains that Cole proceeds onto the next geographical feature, water.

Throughout the two paragraphs dedicated to the analysis of water in Thomas Cole's "American Scenery," Cole repeatedly refers to both the Hudson River and Europe's Rhine. With respect to the Hudson River, Cole basically states that, in comparison to any European waterway, is "unsurpassed" in its beauty (380). Furthermore, Cole creates a similarity between the surrounding mountains of the Hudson to steps leading toward a great temple "whose dome is the blue and boundless vault of heaven" (380). In regard to Cole's evaluation of the Rhine, Cole first points out that the Rhine has ruins, vineyards, "ancient villages" and palaces, all of which are beautiful. Yet, according to Cole, "the Hudson has its wooded mountains, its rugged precipices, its green undulating shores, and an unabounded capacity for improvement by art. Its shores are not besprinkled by venerable ruins, or the palaces of princes; but there are flourishing towns and neat villas…" and therefore, the Hudson, in Cole's judgment, is superior in its appeal (380). The only reference made by Cole with regard to aesthetic theory and waterways comes at the end of his analysis, where he states, "the ample waters will reflect temple and town and dome in every variety of picturesqeness and magnificence…" (378 - 380).

The third geographical characteristic about which Cole writes in "American Scenery" is the wilderness; it is at this point in his essay that Cole's lifelong attachment to the woodlands of the American continent is made apparent. Cole initiates his analysis by first pointing out that Europe's forests are "widely" different from those of the United States. One primary difference is the age of Europe's forests compared to those in America. American forests, according to

Cole, consist of trees in all stages of "growth and decay" (381). Thus, Cole states, "These are circumstances productive of great variety and picturesqueness" (381). In addition, Cole highlights the fact that American woodlands contain countless varieties of trees, such as, "oaks, elms, birches, beeches, planes, hemlocks, and many other kinds of trees commingled, clothing the hills with every tint of green, and every variety of light and shade" (381). Yet, the most profoundly beautiful feature that the American woodland possesses, is its ability to change colors in the fall. According to Cole, "There is one season when the American forest surpasses all the world in gorgeousness - that is the autumnal..." (380-381).

From water, Cole digresses to the topic of the sky, which, like most of the other features of American scenery, is in Cole's 'eyes,' unparalleled. Referring to the American sky, Cole essentially states that any person who spends a few months to a year in the eastern United States will have the opportunity to observe what the sky looks like in any other region of the world. In other words, Cole is essentially stating that the American sky is a proverbial "sample tray," expressing colors and patterns often observed in the skies of Europe and throughout the rest of the world. Cole's ideology in regard to the sky represents one of the strongest arguments made within "American Scenery." Nevertheless, Cole has not yet referred to American landscape's most criticized characteristic, its lack of associations.

Historically, the United States is truly a 'new world,' and was even more so at the time "American Scenery" was written. Therefore, Thomas Cole chooses to defend America's history by exemplifying what it does have, a landscape that is completely pure, without any scars of past civilizations, and a fresh ideology that will impart the story of "freedom's offspring." Cole proceeds to justify American associations with a glorious passage: "American associations are not so much of the past as of the present and the future...Where the wolf roams, the plough shall glisten; on the gray crag shall rise temple and tower; mighty deeds shall be done in the yet pathless wilderness; and poets yet unborn shall sanctify the soil" (383).

The last paragraphs of Thomas Cole's "American Scenery," are dedicated to the destruction of and infringement upon America's untouched wilderness. Though obviously bothered by the expansionist characteristics of human nature, Cole makes it clear that the destruction of forest "is a *regret* rather than a complaint" (384). What Cole is trying to explain is that, even though the loss of the wilderness is heartbreaking, he is aware that some things have to be done to drive an economy, and sustain a growing human population.

Though Thomas Cole's "American Scenery" may seem to be of little importance to a modern day artist, the alternate aesthetic interpretations presented by Cole offered a new perspective on the paintings of the Hudson River school. A good example of one such painting is by none other than Thomas Cole himself, entitled, *Falls of Kaaterskill. Falls of Kaaterskill* was painted in 1826 as a result of Thomas Cole's visit to the Catskills and Adirondack Mountains. Known as one of the more successful paintings of Thomas Cole's early career, *Falls of the Kaaterskill* possesses many features that are unique to Cole, such as his ability to arrange the foreground in connection with his imagination (O'Neil 120-122). Though it may sound as though Cole "fabricated" or "cheated," it must be remembered that leaving the foreground of any painting to the disposal of the artist was, and still is, a common approach. In regard to aesthetic theory, *Falls of Kaaterskill* is predominantly a picturesque image, with only an allusion to associations and sublimity. Following Thomas Cole's analysis in "American Scenery," the first geographical features that need to be addressed are the mountains and cliffs. What can be observed in the shape and color of the mountains and rock faces in *Falls of Kaaterskill?* Well, first of all, the mountain resembles a jagged cliff, with sharp angles, dangerous looking drop-offs, completely bare facades and large shadows creeping in on the left side of the cliff. Secondly, the magnificent boulders that cover the base of the cliff convey destruction and authority in a "primeval" way, breaking up the stream below in a most forceful manner. Taken as a whole, the cliff conveys a sublime tone, with a touch of the picturesque. The next aspect that draws the viewers attention is the water. The most noticeable aspect of water in *Falls of Kaaterskill* is the inclusion of a double waterfall, which is quite a rare feature in any landscape, and therefore evokes a feeling that this portrait is out of the ordinary. Furthermore, the water itself is involved in a rather violent journey through the boulders that lie beneath the falls, which is further characterized by the "whitish" appearance of the water that represents its velocity. In an aesthetic sense, the water within *Falls of Kaaterskill* conveys a lack of beauty, as there is nothing soft, cute and "fuzzy" about the presentation of the water; instead, it portrays the picturesque and sublime. Naturally, the next subject of the analysis pertains to the foliage. The primary observation that can be made about the wilderness is the wide variety of colors that it possesses. The trees are various shades of gold, green, burgundy and brown; all of which exemplify that the scene was composed during the autumn. What else is portrayed through the trees? Notice the occasional image of a dead, broken or blasted tree throughout the painting;

more specifically the tree located off to the lower left, just adjacent to the violent stream produced by the falls. Such images are included in paintings such as this, in order to convey a feeling of awkward beauty, or picturesque ness. The sky is another feature that conveys an uneasy feeling. Although the other geographical features portray an awkward or somewhat scary image, none of them convey their message as directly as does the sky. Take one look at the clouds at the very top of the falls and it is apparent that Cole intended to convey the ideas of power and darkness, both of which can be categorized as being sublime, or picturesque. The final detail that needs to be explored surrounds historical associations. Though a small detail, pay close attention to the figure standing atop the first tier of the waterfall. Who is it? The figure happens to be a Native American, who was included by Cole because he represents the primordial history of America (O'Neil 122). Thomas Cole's *Falls of Kaaterskill* is an important marker in the history of landscape painting; Cole's composition not only presents a view of American wilderness, but also a glimpse of his artistic method which ultimately developed into the style that designated Cole as one of the greatest landscape painters of all time.

In addition to Cole, there were many other equally talented Hudson River school painters, one of whom was Frederic E. Church. Frederic E Church was a good friend and pupil of Thomas Cole (CatskillArt.net). Early in his career as an artist, Church discovered that his own style was unlike that of Cole's, who had a tendency to emphasize religion within his paintings. Instead, Church became a supporter of "Luminism," an idea put forth by Asher B. Durand, which is basically the method of concealing "pigments, and not the parade of them" (Phillips 51). Church's use of "Luminism" is made apparent in his painting, *Twilight in the Wilderness.* Composed in 1860, Church's *Twilight in the Wilderness* portrays the sunset, over a vast, untouched landscape; a scene that highlighted the "unspoiled" nature of America (O'Neil 251-253). Using Thomas Cole's "American Scenery," it is apparent that the mood conveyed in *Twilight in the Wilderness* is substantially different from that which was expressed in *Falls of Kaaterskill.* Firstly, the mountains in Church's portrait are covered with foliage, symbolic of the wilderness. Furthermore, the rolling mountains are highlighted by a reddish glow that is being reflected off the sky. Such characteristics are consistent with something that is aesthetically beautiful, while; on the other hand, the reddish tint on the mountains gives the feeling of something picturesque. *Twilight in the Wilderness* also portrays the water in a beautiful yet picturesque manner. Unlike the clashing stream in Cole's *Falls of Kaaterskill*, the river

portrayed in *Twilight in the Wilderness,* is calm, slow-moving, wide and smooth, while at the same time a winding waterway with a coloration of reddish-orange highlights. Such a description is comonly associated with the aesthetic descriptions of picturesque and beautiful. In respect to foliage, there is basically one spot in the painting where any determined conclusion can be made, and that is in the foreground. Unlike the surrounding forest which dominates the entire landscape, there is a blasted tree in the lower left of the painting, which, of course, signifies the picturesque. Yet, it can also be argued that the surrounding forest is beautiful, although it would seem more picturesque due to the "eerie" red coloration. The last quality *Twilight in the Wilderness* presents is the sky, which also happens to be the painting's focus. In contrast to anything else in the painting, the sky is the only element that contains a sublime quality. Not only does the sky utilize over half the painting with its massive overbearing cloud formations, but also its coloration and lighting enables the sky to affect every other element in the portrait. Therefore, since Frederic Church covered the majority of the canvass with the sky, it must be concluded that *Twilight in the Wilderness* is a primarily sublime painting, with allusions to the picturesque and beautiful. Although *Twilight in the Wilderness* was lacking any associative qualities, there is one artist whose composition, *Progress*, includes an interesting sense of history; his name was Asher Brown Durand.

Though beginning his artistic career later in life, Asher B. Durand more than made up for lost time by producing such paintings as *Progress,* which not only serves as a template for artistic analysis, but also provides a means of historical point of view. What is probably the most obvious trait of Durand's *Progress* is how the painting is split vertically down the middle. Composed in 1853, Durand based *Progress* on the steady movement that civilization was making towards the frontiers (Dictionary 419). The hill on the left side of the portrait contains picturesque elements, such as blasted trees and jagged, uneven ground; while in contrast, the right side of the work depicts beautiful mountains, that are smooth, tree-less, exposed and more importantly, populated. The water contained in *Progress* is aesthetically beautiful, as it is quite stable, large, yet gentle, and colored a tint of bluish-green. Nonetheless, it is apparent that the water, like the mountains, has changed. In the foreground lie wharfs, docks and a bridge, while farther out into the painting are ships and smoke stacks; evidence of humanity. Furthermore, the wilderness, unlike in Cole or Church's paintings, is also disfigured. Durand conveys the stark contrast that lies between an untouched and cultivated woodland; even goes so far as to include a

few Native Americans, looking upon the newly developed landscape (Ayres 54). The forest on the right side of the portrait can be described as being aesthetically beautiful, although there is not much forest to judge. On the other hand, the left side of the composition contains sharp angles within the wilderness, and of course, a blasted tree or two, which represents the picturesque. Another feature is the sky, which can be described as being aesthetically beautiful, with its soft purple and gold tones blended with the ivory whites of the soft clouds. It is nevertheless interesting to observe how Durand makes it appear as though the billowing smoke stacks are producing, what look to be, "man made clouds." Durand's portrayal of the smoke stacks is probably due to that fact that, during the time in which this portrait was painted, the belief that industry emissions were harming the environment was not common. The last, and what could be the most important element in *Progress,* is Durand's use of associations. There is not one geographic feature in *Progress* that is not being affected by human expansion; Durand exemplifies this point by placing two or three Native Americans amongst the adjacent forest. Is *Progress* a beautiful painting? Depending on who is performing the analysis, the answer will vary. In light of all the elements included within the painting, however, it does lean towards being aesthetically beautiful. Yet, it would be very interesting to know whether Asher B. Durand, if alive today, would portray human expansion in a different light than he did in *Progress.*

The Hudson River school was a title designated to select landscape painters of the 19th century. Some of the 'Hudson River School' painters included Thomas Cole, Frederick Church and Asher B. Durand, all of whom were exceedingly talented and influential artists whose works aided in the creation of an American identity. From the time America was first discovered, its landscapes have been compared to those of Europe and the rest of the world. Consequently, during the 19th century the Hudson River school was enveloped in a debate surrounding the beauty of Europe as compared to the American continent. According to European philosophers, American landscapes lacked the essential beauty that is needed to consider it either: aesthetically beautiful, sublime, picturesque or associative. After years of criticism by the European community, which placed no value on "unspoiled" landscape, Thomas Cole wrote "American Scenery," a brief but powerful justification of American landscapes. By outlining each geographical feature, such as the mountains, water, wilderness, sky and history, Cole was able to produce a new system with which to analyze American landscapes. In combination with

Thomas Cole's "American Scenery," the paintings, *Falls of Kaaterskill,* by Thomas Cole, *Twilight in the Wilderness,* by Frederick Church and *Progress,* by Asher B. Durand, further prove that it is virtually impossible to *not* consider American landscapes to be equivalent in beauty to those found throughout the world.

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Hudsonia's Restoration of Wetland and Upland Habitat for the Blanding's Turtle: And How it Relates to the Concept of Environmental Valuation

By: Magdalene San Millan

Life is full of questions. Some are profound, like: "What is your dream?" Others are annoying, like: "Are you going to eat that?" And then there are those which are puzzling like: "How much would you be willing to pay to save the local Blanding's turtle species from extinction?" Or, "How much money would you accept as a reimbursement for the destruction of a local wetland?" My questions have caused confusion mostly, but I have also received the profound and annoyed response to my inquiries. This may come as no surprise to those who have labored in the field of environmental economics, desperately trying to assign value to something which entails a variety of political, spiritual, and cultural beliefs. Even so, asking questions that elicit such passionate responses is perhaps the only way to begin influencing environmental policy. The most widely used method so far is cost-benefit analysis (CBA), which has its basis in establishing monetary values to environmental functions. One way to assign value to the environment is called contingent valuation. This method can be conducted through a survey, which asks how much people are willing to pay for a certain environmental function. This is the type of survey that I conducted. On a larger scale such surveys could be used by organizations to raise awareness and influence public policy. On a small scale it serves more as an experiment, testing through experience the benefits and inaccuracies of such a method. While doing so, it also reveals a sample of the public attitude towards the Blanding's turtle and local wetlands. While many are willing to pay five or ten dollars for these causes, there are some who are willing to spend millions of dollars, and many hours of field work besides, complemented by a life dedicated to the study and research of a turtle and a marsh. It is because of these rare individuals that this survey exists, so I shall begin by telling you about their work. But first I will tell you about the turtle and its home, without which there would be nothing to preserve.

The Blanding's turtle, named after it's discoverer Dr. William Blanding who first distinguished the species in Philadelphia, Pennsylvania around 1830, is an endangered species in New York State. The term "endangered" means that the "species is facing an extremely high

risk of extinction in the wild in the immediate (critically endangered), near (endangered) or medium-term (vulnerable) future" (*European Environmental Agency).* The Blanding's turtle population in Dutchess County is very small, and is defined as a disjunct population, meaning that it is separated from the main geographic range of the species. The main habitat range for Blanding's turtles centers around the Great Lakes. The causes of this separation are not known for sure, and the genetic implications have yet to be fully investigated. What is known about the Blanding's turtle, however, creates considerable interest. It is described repeatedly as a timid and gentle animal who will dive underwater and remain hidden for hours when frightened. It usually lives and eats in a wetland home, where it also hibernates, but it will move to a different nesting ground during the Spring. Although Blanding's turtles do not fully mature and begin to reproduce until they are 18-20 years old (a factor which inhibits population re-growth) they continue to reproduce for their entire life, which may reach 70 years. They usually lay from 5-12 eggs at a time. Another factor which limits population growth is their nesting behavior. After laying and burying their eggs they leave the nest unattended. This creates an open invitation for the many predators, among them raccoons, shrews, and skunks, which devour the eggs or eat the developing turtles. Added to the threat of these predators are the developmental hazards such as roads built near turtle habitat or the dumping of unwanted soil in the habitat that can displace a whole community of turtles. The Blanding's turtle is omnivorous, eating a wide range of things, including crustaceans, vegetable debris, carrion, berries, frogs, and fish. Because the population here in Dutchess County is so small they do not have an enormous effect on the environment at large, but if you see one take note: they are an average length of 8 inches long, with a dark colored domed upper shell (carapace), and a bright yellow throat and neck. Their lower shell (plastron) is dark yellow with symmetrical dark brownish blotches.

Hudsonia's "Restoration of Wetland and Upland Habitat for the Blanding's Turtle" project had to take into consideration all of these factors and more when determining where, when, and how to reconstruct their habitat successfully. Hudsonia uses a four step method, also used by other conservation biologists, called the "ABCD" procedure to plan development and conserve wetland habitats, or in this case: find a suitable replacement. Step A is to find a potential habitat by using topographic, soil, and wetland maps. For the Blanding's turtle the wetland had to be located within 500-1000 m of gravelly or sandy upland soils, anywhere in Dutchess County except the four easternmost towns. Step B is to assess the habitat suitability

based on water, soil, and flora conditions, in this case the water had to be 25-120 m deep in springtime, the soil had to have organic surface layers, and there had to be a majority of tall shrubs. Step C is to confirm the presence of the rare species and plant community in the habitat by setting traps and directly observing with binoculars during the appropriate season, in this case May-June for 5 continuous 24 hour periods. The last step, D is to begin the conservation only if an acceptable level is reached in each previous step. This entails the maintenance of suitable conditions, and the prevention of new construction within or nearby the habitat. These are the preliminary steps that were taken before the actual conservation began in 1996. Hudsonia got involved when the Arlington Central School District (ACSD) began planning to expand its buildings, parking lots, and athletic fields in areas that were state protected wetlands and Blanding's turtle habitats. According to Eric Kiviat, co-founder of Hudsonia, he became involved after the school had chosen the donor wetland as it's construction site. "Bill Eustance (the engineer hired by the school) was looking at the site and seemed to remember that it was a protected wetland (although normally wetlands are not state protected unless they are over 12.4 acres- this one, the Donor wetland was barely 1.5). Eustance looked at a map which confirmed that it was a protected wetland and then contacted Hudsonia about the Blanding's turtles, which he may have studied in this area before. In 1995 they (Arlington school district) knew this (wetland) was what they wanted to fill so we sat down with the engineer, who asked us: "Can we move the wetland?" No one had ever done a wetland habitat construction program. Hudsonia did it to develop the technology, which could be used when it was really necessary. It was very expensive which made it very hot politically." Although Hudsonia had never done a project like this before they were willing to try because the wetland was in a hazardous location, loss of wetlands had occurred nearby, and it was an opportunity to develop technology that could be used to expand and restore habitats elsewhere. The next thing that was needed was a permit, since the wetland was protected, law required Hudsonia and ACSD to have a permit. The New York State Department of Environmental Conservation had never issued of this kind and agreed on one condition: that ACSD design a new wetland twice the size that would be suitable for Blanding's turtles. And that is exactly what they did.

The habitat work began in the fall of 1996 and ended in May of 1997. Most of the work was done while they (Blanding's turtles) were dormant, before the nesting season started. A temporary barrier was set up around the new wetlands to keep the turtles out. The new wetlands

were 50-100 ft. next to pre-existing wetlands.

The project can be divided into four stages:

A Soil Removal and Implantation

In order to replicate the previous wetland habitat conditions at the new site, the old topsoil had to be cut into large 4 by 8 ft. squares, 15 inches thick that were transferred to newly excavated basins in the new site. Because the new wetland was twice the size of the old, the "earth squares" were placed in a checkerboard pattern, in between these squares was more organic soil which was also used to line the ponds.

B Vegetation Introduction

Some of the native plants were salvaged form the old site and transplanted with the soil. Others were bought form nurseries. Any soil, however, that contained purple loosestrife - an invasive plant- was discarded because it does not benefit the turtles habitat. To inhibit weed growth no fertilizers were used. Native grasses were also planted between shrubs and trees and on the constructed nesting areas.

C Fence Construction

A 1.5 km fence was built between the restoration area and the school parking lots to discourage turtle movement towards the school and busy roads. This was a "one-way" fence which allowed turtles to enter, but not leave, the restoration area- except by walking all the way around the fence limit. While the old wetland was being pumped a temporary fence was constructed around it made out of black plastic, with gaps located at intervals where buckets were buried with the top hole exposed so that small animals leaving the wetlands (Blanding's turtles) would fall in and could be counted, examined, and re-located. Throughout the construction process Hudsonia was in close contact with ACSD representatives and employees. The contractor was Ben Ciccone, there was also a subcontractor, an engineering firm, architectural firm, which were all paid by the school. There were some volunteers, teachers and students from the school. Hudsonia paid it's own workers.

D Nest Protection

After the wetland and nesting ground reconstruction was complete, Hudsonia began tracking the turtles to determine the success of the project and protect the nests. Once a female turtle buried her eggs, the nest was covered with a hardware cloth cage, buried in the soil, to inhibit predation. In 1996 Hudsonia tracked approximately 10 females and 5 males by attaching

radios to the upper shell (carapace). In 1997, 9 of the 11 radio-tracked females used the constructed wetlands, and all 11 used the constructed nesting areas, resulting in 104 live hatchlings. In September of '97 all the nests were excavated, the hatchlings released, the un-hatched and dead hatchlings counted. Hudsonia has continued to track and protect Blanding's turtles in this area in an effort to determine the success of the constructed wetland.

The main focus of this project was to provide a habitat for an endangered species, but it was inescapably tied to wetland restoration. This idea has been expressed by Eric Kiviat who wrote "Because so many species are in trouble, and economic resources are limited, society's scientific and planning skills must be focused on the habitats and ecology of declining species such that we may protect them where they occur, and not waste precious money and time in the wrong places." (1.) Wetlands are hugely beneficial to the environment and are also protected by NY state law. This particular one, however, was too small to classified as a protected wetland, the minimum size being 12.4 acres. This wetland was nowhere near Class I protected status at 1.5 acres. Only because Blanding's turtles were found in it, did it receive the Class I status. Yet big or small, wetlands provide a myriad of services to the environment, and as a result: to us. By definition a wetland is "an area that is regularly saturated by surface water or groundwater and is characterized by a prevalence of vegetation that is adapted for life in saturated soil conditions (e.g., swamps, bogs, fens, marshes, and estuaries)." (EPA Website) Basically it is land that is wet. They prevent flooding by storing water, allowing it to soak into the ground or evaporate, and channeling water after a storm slowly into tributary streams. The plants and animals that live in a wetland remove pesticides and other pollutants from the water. They also replenish the groundwater by releasing rainwater and run-off into the ground. They do all this, while at the same time providing breeding, nesting, and feeding habitats for waterfowl, birds, fish, and other wildlife. They also provide sites for hunting, fishing, photography and education. Although the personal benefit we receive by preserving a small disjunct population of Blanding's turtles may not be obvious, the preservation of wetlands through this turtle has huge benefits. This has been recognized not only in the laws and decisions of New York, but also by those of the president. In the National Wetlands Mitigation Action Plan written on December 24, 2002 it is stated that: "The Bush Administration affirms its commitment to the goal of no net loss of the Nation's wetlands." According to the UNISDR definition mitigation is "Structural and non-structural measures undertaken to limit the adverse impact of natural hazards, environmental

degradation and technological hazards.

The question of value still remains. How much is the Blanding's turtle species worth? And how much is a 1.5 acre wetland worth? We can get an idea of these numbers using several different methods. One method of calculating the value is *Replacement Cost.* This is the monetary value of replacing or reconstructing part of the environment, paid by the individual or corporation responsible for the damage. This was the case with Arlington and Hudsonia in 1995. The project is estimated to have cost around 2 million dollars, according to Ciccone, who did the first moving physical work. This includes engineering fees and Hudsonia's fees. According to Kiviat: "That seems expensive but what you have to remember is that it was part of $44 million of school expansion fees." Most plant materials that Hudsonia used were handled by the subcontractor, who was responsible for buying the plants, the delivery and sending the bill to Arlington. Kiviat recalls: "We had to write a five page, detailed list of specifications of what needed to be done and we hired someone, a technician, to monitor the site every hour while construction was going on, otherwise they would've messed it up." Not all ACSD relationships were that strained however. Kiviat recalls that: "Some teachers and students volunteered and worked with us, one student wrote a very interesting data analysis of the turtle movement in relation to water levels that I still use today."

So this method would conclude that the value of the 1.5 acre wetland was 2 million dollars. Regarding the amount spent for continuing Blanding's turtle research Eric Kiviat said: "We spend $35,000 a year to continuing to get information, but it's good, it's not too expensive when you consider what's involved: behind the scenes data work, paper writing etc." It has been nine years since Hudsonia began tracking the, but the first two years were paid for by ACSD. So that leaves seven years which Hudsonia paid for on its own because they valued the preservation of this population. It could be said that the value of preserving this Blanding's turtle population is around $245,000.

What benefits might the environment, or people, receive by spending this money to preserve the Blanding's turtle? There are a few possibilities. Studies on the aging and infection resistance of turtles could directly benefit humans in the form of drugs that treat these two areas. On an ecological level, the extinction of the Blanding's turtle may not have a huge impact. Blanding's turtles are not vital to the environment, in the sense that they are not a key species, especially in NY where the population is so small. If they became extinct it would probably

affect the population of it's prey, predators, and competitors, but not drastically. An important fact to remember however, is that the species in Dutchess County is a disjunct population, meaning that it is genetically different from other species in the US and the world. By losing them, we may be losing valuable research and medical advancements not found in other populations of this turtle. Lastly, there is the argument of existence, option, and bequest values. There are those who believe strongly that this species should be preserved regardless of it's economic or ecological value because a) it has a right to, simply because it exists, b) because if economic benefit results in extinction it is irreversible, whereas economic development could be postponed until later, or c) we should try to leave the world as undamaged as possible for the future generations.

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A Special Thanks to Eric Kiviat for his assistance.

The aim of this survey was to determine the amount local residents in the Hudson Valley are willing to pay in order to preserve the Blanding's turtle population that lives here and protect local wetlands from development. While projects to preserve these two entities may take place regardless of public opinion or involvement (as is clearly seen in the Arlington/Hudsonia example), a survey such as this could be useful when regarded in the context of a cost-benefit analysis for a future project where public consent is required. The survey also accomplished two other goals indirectly. Firstly, by asking how much individuals were willing to pay, the survey also served as a reflection of public support of the environment. Secondly, it was an experiment to test this method and see if it had the typical accuracy issues that such surveys tend to have.

I did not expect to find a large number of high responses (figures above $100) when I began this survey. I did expect more responses than I received, however. I created the survey based on the methods outlined briefly in my Eco. 121 textbook: Environmental and Natural Resource Economics: A Contemporary Approach. I tried to eliminate the pitfalls of a contingent valuation survey by asking for the same response in various ways.

I have included a copy of the survey and an abbreviated form of the responses in the next several pages.

Environmental Economics Survey

Hello everyone! Last semester I took Environmental Economics at Dutchess Community College. We were required to write a research paper at the end of the course. My teacher asked that I submit my paper for the Beacon conference, "an annual conference that recognizes and celebrates the achievements of two-year college students in research and writing." As an addition to the paper she asked that I conduct a survey applying economic valuation to environmental preservation.

In order to accomplish this I am going to perform a *contingent valuation:* a survey method in which you are asked how much you are willing to pay to preserve a certain environmental function. In this case we will be looking at the Blanding's turtle species and local wetlands. If you could complete this survey and return it to me (e-mail or hard-copy is fine) by February 15th, that would be a great help. If you have any questions please contact me by e-mail or phone (845)758.0695. Thank you!

First Name:
Last Name:
Occupation:
Address:
Phone Number:

Please answer the following questions in order, based on your knowledge of the subject.

WILLINGNESS TO PAY (WTP)

Please write or type the amount you are willing to pay in order to save the local Blanding's turtle population from extinction, and then again for protecting local wetlands from development and/or pollution.

Amount	Blanding's Turtle Preservation	Wetland Conservation
Nothing		
$ 0-20		
20-40		
40-60		
60-100		
100-500		
500-1000		
1000+		

Blanding's Turtle

Where do they live?

The main population range centers around the Great Lakes, but in Dutchess County there is a small disjunct population, separated from the normal habitat range.

How long do they live?

Blanding's turtles can live to be over 70 years old.

When do they reproduce?

They are capable of reproducing after 18-22 years, which means that it takes them a long time to re-populate. They mate in the spring and their eggs hatch from May-June.

What do they eat?

They eat crustaceans, carrion, vegetable debris, insects, berries, frogs and can catch fish. They are omnivorous.

What do they look like?

They are an average length of 8 inches long, with a dark colored domed upper shell (carapace), and a bright yellow throat and neck. Their lower shell (plastron) is dark yellow with symmetrical dark brownish blotches.

How can they benefit us? Or What do they contribute to the environment?

Studies on the aging and infection resistance of turtles could directly benefit humans in the form of drugs that treat these two areas. On an ecological level, the extinction of the Blanding's turtle may not have a huge impact. Blanding's turtles are not vital to the environment, in the sense that they are not a key species, especially in NY where the population is so small. If they became extinct it would probably affect the population of it's prey, predators, and competitors, but not drastically. An important fact to remember however, is that the species in Dutchess County is a disjunct population, meaning that it is genetically different from other species in the US and the world. By losing them, we may be losing valuable research and medical advancements not found in other populations of this turtle. Lastly, there is the argument of existence, option, and bequest values. There are those who believe strongly that this species should be preserved regardless of its economic or ecological value because a) it has a right to, simply because it exists, b) because if economic benefit results in extinction it is irreversible, whereas economic development could be postponed until later, or c) we should try to leave the world as undamaged

as possible for the future generations.

Wetlands

What is a wetland?

According to the EPA definition a wetland is a "an area that is regularly saturated by surface water or groundwater and is characterized by a prevalence of vegetation that is adapted for life in saturated soil conditions (e.g., swamps, bogs, fens, marshes, and estuaries)."

How do wetlands benefit us?

Wetlands store water, cycle nutrients, remove particulates, provide habitats, filter water, and recharge groundwater. Through these functions they reduce damage from flooding, improve water quality, and enhance species diversity.

What is Wetland Mitigation?

According to the UNISDR definition mitigation is "Structural and non-structural measures undertaken to limit the adverse impact of natural hazards, environmental degradation and technological hazards.

How much does it cost? The project conducted by Hudsonia cost around 2 million dollars.

INFORMED DECISION

Amount	Blanding's Turtle Preservation	Wetland Conservation
Nothing		
$ 0-20		
20-40		
40-60		
60-100		
100-500		
500-1000		
1000+		

Now please re-do the survey again, this time after determining how much money you have in your wallet right now, or in your bank account, and out of that what are you willing to give?

CURRENT FINANCIAL ABILITY

Amount	Blanding's Turtle Preservation	Wetland Conservation
Nothing		
$ 0-20		
20-40		
40-60		
60-100		
100-500		
500-1000		
1000+		

There is one last part to complete. This time please record how much you would be willing to accept (someone paying you) in order to allow the extinction of the local species, and then the destruction of local wetlands. Imagine a company was going to build on a site by destroying a wetland which in turn would kill Blanding's turtles, but first they were required to compensate you for the loss. How much money would you accept?

WILLINGNESS TO ACCEPT (WTA)

Amount	Blanding's Turtle (Extinction)	Wetland Destruction
Nothing		
$ 0-20		
20-40		
40-60		
60-100		
100-500		
500-1000		
1000+		

Survey Responses
B= Blanding's Turtle Question W= Wetland Question

1

1B Nothing	1W 20-40
2B Nothing	2W 20-40
3B Nothing	3W 10
4B 60-100	4W 5000

2

1B 0-20	1W Nothing
2B 0-20	2W 0-20
3B 0-20	3W 0-20
4B 1000+	4W 1000+

3

1B 10	1W 20
2B 15	2W 20
3B 15	3W 20
4B 10,000	4W 50,000

4

1B 2	1W 10
2B 5	2W 10
3B 5	3W 10
4B Nothing	4W Nothing

5

1B Nothing	1W Nothing
2B 0-20	2W 0-20
3B 0-20	3W 0-20
4B Nothing	4W Nothing

6

1B 0-20	1W 0-20
2B 40-60	2W 40-60
3B Nothing	3W Nothing
4B Nothing	4W Nothing

7

1B 1000+	1W 1000+
2B 1000+	2W 1000+
3B 60-100	3W 60-100
4B Nothing	4W Nothing

8

1B 100	1W 100
2B 500	2W 500
3B 75	3W 125
4B Nothing	4W Nothing

9

1B 15	1W 15
2B 15	2W 15
3B 15	3W 15
4B 15	4W 15

10

1B 25	1W 25
2B 25	2W 25
3B 25	3W 25
4B Nothing	4W Nothing

11

1B 20-40	1W 20-40
2B 20-40	2W 20-40
3B 20-40	3W 20-40
4B Nothing	4W Nothing

12

1B 40-60	1W 60-100
2B 40-60	2W 60-100
3B 0	3W 0
4B 1,000,000	4W 1,000,000

13

1B 40-60	1W 40-60
2B 500-1000	2W 500 -1000
3B 20-40	3W 20-40
4B 1000+	4W 1000+

14

1B 40-60	1W 40-60
2B 1000+	2W 1000+
3B 0-20	3W 0-20
4B 1000+	4W 1000+

15

1B 100-500	1W 100-500

2B 100-500 2W 60-100
3B 0-20 3W 20-40
4B 1000+ 4W 1000+

16
1B 30 1W 15
2B 30 2W 15
3B 0 3W 0
4B 0 4W 0

17
1B 30 per yr. 1W 70 per yr.
2B 30 per yr. 2W 70 per yr.
3B 100 3W 200
4B Nothing 4W Nothing

18
1B 100 1W 100
2B 100 2W 100
3B 100 3W 100
4B Nothing 4W Nothing

19
1B 20 per yr. 1W 50 per yr.
2B 20 per yr. 2W 60 per yr.
3B 20 3W 70
4B Nothing 4W Nothing

Data Analysis

1. Number of Responses under $100 (Nothing - 60-100)

Question 1B	15
1W	15
Question 2B	13
2W	14
Question 3B	17
3W	16
Question 4B	12
4W	11

2. Number of Responses over or equal to 100 (100-500-1000+)

Question 1B	4
1W	4
Question 2B	6
2W	5
Question 3B	2
3W	3
Question 4B	7
4W	8

3. Number of Responses Changed After

Question 1B	7
1W	8
Question 2B	9
2W	1
Question 3B	16
3W	16

4. Number of Responses Unchanged After

Question 1B	12
1W	11
Question 2B	10
2W	8
Question 3B	3
3W	3

5. Number of Responses Never Changed: 1

6. Number of Responses Greater for Blanding's Turtles: None
(all answers were higher for turtles)

7. Number of Responses Greater for Wetlands: None
(all answers were higher for wetlands)
-When the answers to number four were excluded there were three answers which favored wetlands.-

8. Number of Varied Responses: 5
(some answers higher for turtles, others for wetlands)

9. Number of Identical Responses: 6
(answers were the same on all questions for both turtles and wetlands)

Conclusions based on questions 1 and 2

Most answers to question 1 were under $100 (15 out of 19 responses). This suggests unenthusiastic support of the two issues being surveyed. None of these donations would be enough individually to save a turtle or a wetland, or even be a significant contribution towards a project like the one that Hudsonia performed. It is interesting to note that in a survey participants do not consider that their contribution could be the only one. The figures they provide are based on the assumption that others will also give a little too.

For question 2 most of the responses were still under $100 (13 and 14 out of 19 responses). This shows that the information provided, intended to educate the reader as to the benefits of these turtles and wetlands, did not stimulate a great change in response.

For question 3 the amount of responses under $100 increased (17 and 16 out of 19) so that it was greater than the original figure (15 out of 19). This shows that the instruction to re-evaluate based on actual financial ability caused a significant change in the amounts recorded.

Question 4 responses (12 and 11 out 0f 19 responses under $100) decreased from question 3 responses (17 and 16/19). Most of these responses were "Nothing" which meant that the individual was not willing to accept anything for the destruction of either the turtles or the wetlands. Only three of those under $100 were dollar figures.

Conclusions for 3 and 4

Most answers (12 and 11 out of 19) remained unchanged between question 1 and question 2. This re-enforces the fact that the information provided was ineffectual in causing a change in response.

More answers changed between questions 2 and 3 than did between 1 and 2. (Compare 9 and 11 out of 19 with 7 and 8 out of 19.) This shows that the re-evaluating based on finances caused more change than re-evaluating based on new information.

Almost all answers were changed between questions 3 and 4. This clearly illustrates the difference between what we are willing to pay and what we are willing to accept. This is cited as being "a recognized problem in economic theory" (11.)

Conclusions for 5

Because only one response remained constant throughout the entire survey, it can be

gathered that the survey was successful in its attempt to eliminate possible survey errors. It is interesting to note, however, that most responses (10 out of 19) to question 3 were higher or equal to the responses to question 1. This goes against expectation, showing that most people first estimated lower than their finances allowed and then raised it after reading and reconsidering.

Conclusions for 6-9

The fact that most responses showed no favoritism of either the turtles or the wetlands over the other could be caused by several reasons. Firstly, a laziness to read and distinguish thoughtfully between the two. Secondly, a misinterpretation of the directions, leading to the assumption that the values must be equal. And lastly, an honest equality treatment of all environmental issues. Wherever there was a higher value, it was attributed to the wetlands, most likely due to the fact that the information about the turtles stated that if they were to become extinct it would have no great effect, whereas the list of wetland benefits is long and better known.

Altogether I received 11 e-mail responses out of 53 that I sent. I used 8 out of these 11 due to technical glitches and other reasons. I received 11 hard-copy responses out of 16 sent, all of which I used. The fact that so many e-mails went unanswered and that even several hard copies were not returned bears testament to the fate of the survey and especially the environmental in subject. The survey also involved a fair amount of reading which no doubt discouraged many form continuing. If I were to re-do this survey I would improve it by doing the following.

I would add these questions:

1 How much do you currently spend on environmental programs?

2 Do you consider yourself to be "environmentally conscious"?

3 What is your annual income?

4 How much (in dollars) is the Blanding's Turtle/a local wetland worth in your opinion?

I would also have added a time frame to the amounts, like: "How much would you give yearly/monthly?" etc.

I would also have tried to make the information more persuasive to see if it would elicit higher answers for the Informed decision section

It is important to note that many of the surveyed come of similar backgrounds and financial ability, I would, in repeating the survey, try to poll a larger variety of people.

"Birth is Medicine for Death": Globalization of Childbirth Practices and the Implications for the Women's Rights Movement

By: Irena Antic

Perhaps the most often invoked argument for why women and men were and are not equal in many areas is that they were simply not created equal by nature. Women give birth, go shopping and do their hair. Men fix cars, take out the trash and go hunting. The gender niches have been in place and accepted for a long time, but for many people circumstances prevent them from remaining within theirs. Trying to force the traditional gender roles into existence may just prove useless and, in some areas, it may also prove harmful to individuals. Healthcare is the perfect example of a field which has been influenced by gender relations in other spheres and has multiplied the unfavorable balance thousand fold to produce even greater inequality among genders. Historically, medical communities have been slow to act in defense of the female reproductive organs and rights. One of the most disfiguring conditions associated with pregnancy which affected women everywhere for centuries, the obstetric fistula, was not even named in medical textbooks until mid-nineteenth century (Kuhn Mc Gregor 33). It is hard to say whether this was a product of laziness or if inability to help these women led to a general lack of interest. Whatever the case, these types of attitudes can probably be found in any medical system whether western or indigenous. While these can be deadly at times, they always carry an important message about the dynamics of gender relations present in that society.

Indigenous childbirth practices do more aggravate the existing gender inequality issues than mainstream medicine because they cause maternal deaths, injury and go against the principles of the Universal Declaration of Human Rights. However, dogmatic medicine is practiced throughout the world and everywhere it has a similar effect. While that there are many ways in which this could be amended, none of these solutions could be as comprehensive and thorough as using globalization to help erase gender inequality in healthcare.

It is estimated that 600,000 women die annually as a direct result of childbirth and 99% of these deaths occur in the developing world (Wall, Dead Mothers 2). In response, the World Health Organization has initiated a program called Safe Motherhood in 1987. At that time, WHO aimed at reducing maternal mortality and morbidity by 50 percent by year 2000 ("Milestones").

Also, the United Nations has made lowering maternal mortality one of the Millennium Development Goals. Ideally, the United Nations would like to see maternal mortality decrease by 75% by 2015 ("Millennium").

However, reports of progress are lacking. Not all societies have reached an adequate level of medical development in childbirth techniques on their own, and some of those still remain hostile to any type of "intrusion" upon their medical knowledge coming from other parts of the world. One such ethnic group is the Hausa in Nigeria, Niger and many other parts of West Africa. Women may have been giving birth without the help of doctors or contemporary medicine for thousands of years, but they have also been sustaining serious injury or dying as a result of these kinds of deliveries. The Hausa people, as well as other indigenous groups, are skeptical of contemporary medicine and the assistance it can offer to an expectant mother. Many factors come into play to explain why they are so unreceptive towards new technologies and medical advances. These include lack of education, poverty, limited access to mainstream, western-style healthcare and long-standing social structures which women have to deal with.

A big part of the problem for Hausa women and an obstacle for them to overcome in order to get a more equal treatment in the society is the heavy emphasis on Islam and Sharia. Islam permeates the Hausa society and can easily be called the gold standard and norm for every aspect of their society. According to Callaway, devout Muslim Hausa women claim that they have equality in all that matters, which is their relationship with Allah (187). At the same time, it is due to such strong influence of Islam and the way that its teachings are interpreted that Hausa women of childbearing age are not allowed to leave their houses without their husbands (Wall Dead Mothers 9). This can be a huge problem should there be a health-related emergency and the woman's husband is not present to escort her to a place where she can get some type of help. The tragedy of the deaths that could have been easily prevented by timely care is immeasurable. Still, the Hausa maintain that "The very best calabash stays hung up at home with a lid on top" (Wall Dead Mothers 10).

Maternal mortality is defined differently in different regions of the world, which leads to statistics which are not always reliable. According to Wall, the most often used definition is "death from any cause of a woman who is pregnant at the time of death or has been pregnant within 42 days" (Dead Mothers 3). Still, many experts say that the figures for maternal deaths and injuries are probably underestimates. The problem with this is that underestimated statistics

make it easy to not consider maternal healthcare a serious problem. Also, the underestimated figures governments work with may seem insignificant compared to other causes of death for women, like HIV/AIDS, heart disease or domestic violence. If policymakers and healthcare providers were to take into consideration that many more women actually need better care at childbirth and may die from it, maybe the issues connected to maternal healthcare would have come up sooner and would have been addressed more vigorously.

The Hausa population is a prime example of what a closed cultural system can mean for expectant mothers. Wall notes in his 1998 paper that there are no World Health Organization statistics on maternal mortality in the Hausa population per se, just estimates compiled by researchers over the years (Dead Mothers 7). This is understandable, since it is a common expectation that the WHO will deal with whole countries and not specifically indigenous populations. As far as official statistics go, the WHO reports that Nigeria has maternal death ratio of 800 deaths per 100,000 live births, and Niger, also populated by the Hausa has a ratio of 1,600 deaths per 100,000 live births in 2000 ("Reproductive"). In the same countries, in 2005 the WHO has reported that 41.6 and 15.7 percent of births are attended by skilled health personnel, respectively ("Reproductive"). We can conclude that the maternal health situation has not changed much since Wall's paper was published in 1998.

In that same paper, Wall also reports that various researchers before him had managed to obtain crude figures of maternal mortality ratios in the Hausa population. He states that approximately 3,180 women of Hausa origin die at childbirth or as a result of it per 100,000 live births (Dead Mothers 4). Of course, we can doubt this figure. First off, we can say that it is about 30 years old. Still, looking at the WHO statistics for the two countries with highest Hausa populations in Africa in 2000, we can still see that their maternal mortality is extremely high and the Hausa maternal mortality undoubtedly contributes to it. Secondly, we may doubt the accuracy of these researchers' calculations. When compared to the maternal mortality rates of countries practicing western-style healthcare, we can see that the difference is just too great to be written off as a mathematical miscalculation on the part of the researchers. As a contrast, maternal mortality ratio in 2002 in the United States was 8.9 deaths per 100,000 live births according to Maternal and Child Health Bureau ("Maternal Mortality").

Something that must be noted is that it is not only the developed nations that have significantly lower maternal mortality rates than the Hausas. Cuba, for instance, has had skilled

personnel present at 100 percent of deliveries in 2003 ("Monitoring"). Just the fact that someone with expertise is present at all deliveries most likely dramatically lowers the incidence of injury and death at, or as a result of childbirth. Countries such as Bosnia and Herzegovina, Chile, Czech Republic and Croatia have similarly high percentages of childbirths attended by skilled personnel ("Monitoring"). Among these countries, the highest maternal mortality ratio is in Cuba at 33, and lowest in Croatia, at 8 ("Reproductive"). Even though 33 maternal deaths per 100,000 live births would be considered a high maternal mortality ratio, it pales in comparison with the one found in the Hausa population, or even the one in the countries of Niger and Nigeria. It is safe to assume that Cuban maternity wards would be lacking supplies and perhaps even staff due to the long-standing embargo and overall bad economic situation. In the case of Cuba, it would be easy to conclude that the low maternal mortality ratio, relative to the Hausa, can be attributed to the willingness to accept and implement more mainstream medical techniques and attitudes.

Having a lower maternal mortality ratio sends a different message to the women in a society than having a high one. It lets women know that their lives are important, and that they will not be left alone in times of need. The rest of the society, in turn, begins to look upon women differently as well. The women's lives are not seen as ephemeral so more importance is placed upon individual development of women through education and job training. This is essential for women to be able to reach leadership positions and ultimately to become men's equals in the work place, but no one can do this if their expected life-span is limited by their experience at childbirth.

Wall describes a Hausa childbirth as occurring very early in the mother's life, possibly with the help of a Hausa midwife and a lot of pressure to remain modest and not show pain throughout labor. He also mentions other Hausa medical practices applied to post partum women such as scalding hot baths and a roasting of a sort during which a woman lies on a bed of hot coals (Dead Mothers 12-14). This account is substantiated by Baba of Karo's testimony as told to M.F. Smith. She was a Muslim Hausa woman, and from her interviews with Smith we are able to get a lot of information about the Hausa woman's way of life. She also describes the hot baths given to new mothers after childbirth, as well as beds of hot coals which are meant to be preventing any possible illness for the woman. She too, talks at length about the shame associated with childbirth characteristic for the Hausa population (Smith Baba of Karo 138-150).

The Hausa have developed their own ethnomedical system, as do most societies. However, this does not mean that all of their medical practices are beneficial. In fact, they point researchers to a possible problem and cause for such huge discrepancies in maternal death rates between the Hausa and much of the western world. Wall talks about an interesting childbirth practice, often performed by a Hausa midwife. This practice is called yankan gishiri in Hausa, and it involves cutting the vaginal wall in order to relieve pressure on it, in case of obstructed labor. The problem is that the cuts are made randomly using knives, razor blades, glass or anything else the midwife deems appropriate. Wall tells us that the Hausa midwives are mostly uneducated and not formally trained to deliver children (Dead Mothers 14-15). Still, even if we assume that somehow these midwives do know how to perform a yankan gishiri so that it helps resolve a difficult delivery, it would be reasonable to doubt the sterility of their instruments. This simply adds to the problems of pregnant Hausa women, putting them in once again in a dangerous and possibly life-threatening position.

Furthermore, there is a distinct parallel between this practice and the western episiotomy. Episiotomy is a procedure intended at widening the vagina and thus easing the delivery, much like the yankan gishiri. However, according to Wall, it is one of the main reasons for why Hausa women do not like to go to Western hospitals (Dead Mothers 15). It seems that the practice of episiotomy has quite an opposition in the western world itself, but not for the same reasons. Most often it is from feminist writers and those who embrace alternative childbirth practices. Perhaps they would not be so opposed to an episiotomy if their other option is a yankan gishiri. Thus it is ironic that Hausa women reject episiotomies, but would have an untrained midwife perform a similar procedure with, most likely, unsanitary equipment. Some of the possible reasons to explain this attitude is the lack of education and much indoctrination of women which often goes on in indigenous communities.

Most scholars who have researched the Hausa way of life have noticed the abundance of sayings and proverbs that are passed on through generations which talk about the inferiority of women to men and the necessity to control them. Callaway cites one that says "After all you are only a woman and you are going to someone else's house" (5). Wall translates quite a few, so that we know the full extent of indoctrination that the Hausa women, and probably many other indigenous women are exposed to. For instance the Hausa say "A man's wife is his grave" and "A submissive woman won't lack for a husband" (10). It is not hard to imagine the detrimental

effects on the self-esteem of women and young girls that this type of instruction can lead to. After a certain amount of time, people begin to believe and live by what they are told. In this case, the women do not question their surroundings and give themselves over to their husbands completely, even if it means he makes the decision it is time to get professional medical help should there be a need to.

One thing that is similar to the ideas many people hold about the western medicine and culture, is the explanation the Hausa assign to those occasions when their medicine does not work. Wall explains that the negative outcome of a delivery is often attributed to a woman's wrongdoing. He translates a Hausa song, sang by women injured at childbirth, in which one line says: "We went out looking to be healed but they said we were all whores" (Fitsari 'Dan Duniya 2). This is an excellent example of ethnocentrism, because the blame is not placed on the culture's medical practice, but the individual. The belief is that it could not possibly be that a Hausa medical practice does not work, so it had to be the unfortunate patient's fault. The question is whether and for how long is the rest of the world going to allow these types of medical practices to go on. Many will argue that the West is ethnocentric and does not value other cultures. On the other hand, the example of yankan gishiri should prove that the Hausa are ethnocentric as well, except that they do not value a woman's life.

Maternal morbidity is also a problem pregnant Hausa women face. Wall has done a great deal of writing on this matter as well. In his 1998 paper, he describes the physical and social ramifications associated with sustaining an obstetric fistula at childbirth. A fistula is an opening that forms between the bladder and the vaginal wall or the rectum and the vaginal wall (End Fistula). Again, there are no official statistics on how many Hausa women suffer from a fistula. United Nations Population Fund cites a 1989 statistic published by WHO which approximates that 2 million women world-wide are affected (End Fistula). However, many experts agree that this is probably an underestimate because the figures are based on the numbers of women seeking treatment. Wall details all the ramifications of an obstetric fistula in his 1998 paper. Fistulas leave women with urinary and sometimes fecal incontinence, infertility, scarring, nerve damage, pelvic trauma and loss of periods (Dead Mothers 5-7). The social ramifications include divorce, social stigma and poverty, as evidenced by the Hausa song about obstetric fistulas Wall had recorded in 2002 (Fitsari 'Dan Duniya 2-3).

At the same time, I could not find a single piece of information or statistic to indicate how many fistulas occur in the United States. The most common maternal morbidity causes in the US are hypertension, diabetes and anemia ("Maternal Morbidity"). None of these have such strong social contexts as fistulas do for the Hausa. Many may argue that whatever goes on in the Hausa population is none of our business. If their medicine is culturally defined, then changing it would be changing the Hausa culture and that would just be unacceptable. Still, we have to and must ask, would it? Is it too much intrusion to teach a Hausa midwife about disease-causing bacteria and sterilizing instruments? Is it too much to ask that they live their culture with respect to the Universal Declaration of Human Rights? By continuing their practice of medicine, the

Hausa are not providing their pregnant women with the care they need to go through the delivery without lasting consequences. Article 25 of the Declaration of Human Rights, it is stated that "Motherhood and childhood are entitled to special care and assistance" ("Universal Declaration of Human Rights"). To this, the cultural relativists will say that the Hausa community does provide their future mothers with the care they need. Just because is consists of boiling hot baths, beds of coals and an occasional yankan gishiri, does not mean that these practices are not the "special care and assistance" the Declaration of Human Rights talks about.

One may agree that they do have a point from the culturally relativistic point of view, but soon the text of the Declaration of Human Rights disproves them. In article 27 one reads "Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in the scientific advancements and it's benefits" ("Universal Declaration of Human Rights"). How freely do the Hausa women participate in the community, especially after they have been afflicted with a pregnancy-related injury? Remember the line from Fitsari 'Dan Duniya (Urine, the Oppressor of the World), "We went looking to be healed, but they said we were all whores" (Fitsari 'Dan Duniya 2). Not only are those women shunned at the time they need help the most, but the same line shows the social pressures fistula affected women face while trying to seek help and "share in the scientific advancements and it's benefits". This line goes to show that the Hausa are, in fact, in breach of article 27 of the Declaration of Human Rights. Of course, the Hausa themselves are not represented in the United Nations, nor have they signed the Declaration of Human Rights. Still, they inhabit the territories of nations that are UN

members, and if they do not want to be held accountable for the disrespect of this document, they should find a new homeland, somewhere far from the rule of international law.

In the past, some world leaders have even attacked the universality of the Declaration of Human Rights. In 1993 some Asian, African and Middle Eastern leaders challenged the Declaration claiming that it is based on Western philosophical thought and that because of this, enforcing it constitutes outside interference (Puchala 2). It is not clear what action these leaders took. Rather it seems that they simply issued a protest at one of the assemblies, causing quite a debate with the nations of the proverbial west. No matter what the real reasons are for these nations' leaders criticizing and attacking the Declaration of Human Rights, the result of "loosening" the wording of the Declaration so that it includes some "less western" ideas would only be to worsen the plight of the indigenous, disenfranchised women. If suddenly articles 25 and 27 were erased from the text of the Declaration, those who are denying women access to healthcare and dignified treatment they deserve in sickness will only have less of a reason to stop doing so.

Fortunately we do not have to worry about any nation or group being able to completely distance themselves from the Declaration of Human Rights, United Nations or put themselves out of reach of international law. The risk of being a rogue nation is too high of a risk to take for anyone. Thus, the Hausa are locked into a contract that all the rest of us are in as well.

While people like the leaders of those African, Asian and Middle Eastern nations are hoping for more cultural relativism to seep into the current worldview, this may not be a good thing. I think the international community as it is today, is quite understanding of different cultures, with some exceptions of course. Mrs. Scotto, who worked at the United Nations and is a lawyer by profession, was quite adamant about the fact that international organizations, such as the United Nations, are careful to qualify their efforts at eradicating certain cultural practices as those targeting only the harmful ones. Campaign against female genital circumcision is an example of this.

The need for a certain amount of cultural relativism is understandable, but being tolerant to every type of practice just because it is a characteristic of a culture, can also lead us down a dangerous path. Donald Puchala said it best in his lecture titled The Ethics of Globalism:"It would be a terrible pity if all this were to unravel in our time because some individuals have come to believe that our cultural differences should outweigh our common humanity" (17). In

other words, the Hausa, or any other group practicing unsafe medicine should not be surprised at foreign efforts at helping the victims. We are all human after all, and even we in the West can imagine the pain of those who were hurt for the sake of cultural maintenance. However, there is a difference between protecting individuals from harm done to them by their own communities and interfering in another sovereign nation's day-to-day undertakings. This idea needs to be emphasized.

When it comes to those societies that do not stop women from obtaining the necessary medical care at childbirth, like the US, it seems that women there have attained a more equal footing with men. If we are purely looking at statistics and numbers, we would say that 8.9 dead mothers per 100,000 live births is not a staggeringly high number. We may even call it acceptable. Now, let us look at the statistics for paternal mortality in the US. There are none. It does not take a WHO field researcher to realize that men simply never die as a result of fathering a child. It may be unrealistic to expect that one day no women will die as a result of childbirth or pregnancy, but it would not be unrealistic to continue to strive towards this.

However, even in the US, there are elements that aggravate the gender equality issues through inadequate healthcare provided to women. While less maternal deaths brings American women closer to equality with American men, it is uncertain that they will ever reach absolute equality because their reproductive rights are compromised by dogma-infused health care. Every so often there are news stories of anti-abortion protests somewhere in the US. While this is an example of free speech, these people should also should understand that the only thing they are achieving is to further subordinate women and stunt their right to choose and be responsible for their own bodies.

Another barrier standing between American women and the full achievement of their reproductive rights are the religious beliefs held by their fellow Americans. Being of a certain religion only becomes a problem when one is in need of an abortion or even birth control pills. Catholic hospitals and their continued presence in the US healthcare system further encroach upon the individuals' right to make educated decisions about their bodies. Catholic doctrine condemns abortion, so Catholic hospitals do not perform them. This just seems like common sense, so anyone who complains about not being provided an abortion at a Catholic hospital is to blame for not doing some basic research. However, things get more complicated when it comes to things such as emergency contraception. In some states, hospitals are required to provide rape

victims with emergency contraception. According to a study commissioned by Catholics for a Free Choice in 2002, only 5% of all Catholic hospitals in the US provide emergency contraception upon request, and an additional 23% provide it to rape victims only. A staggering 55% of hospitals said they never provided emergency contraception, and one half of those provided referrals to women. Unfortunately, upon follow-up it was discovered that 64% of the referrals were dead ends ("Second Chance Denied" 19).

While these statistics are frightening enough, nothing compares to the disrespect emanating from being told to "Go look in the Yellow Pages under abortion", when one is trying to take control of their body ("Second Chance Denied" 14). Again, the only targets and victims of this kind of behavior are women. Catholics for a Free Choice is not an organization in high regard with the Catholic Church. This is not surprising given the type of research they do and the kind of information they put out. And while many are trying to discredit this organization, no body ever denies that emergency contraception is not available in many of the Catholic hospitals. Furthermore, this is probably the only organization that would have this type of research commissioned. It would be unrealistic to expect that the Catholic Church will launch an investigation based on these reports. Even if it did and found similar results, according to their doctrine there is nothing wrong with this state of things. Also, I am not sure that the government will do much to investigate and confirm or deny these reports firmly. At the very least, this will not be done by the current administration.

The big problem is not the existence of Catholic hospitals, but the fact that even here in the rational, scientific west they are able to pass around their own dogmas in medicine and do so without the public uproar. Infusing medicine with religious beliefs of anyone else but the patient is very risky and dangerously close to breaking article 27 of the Declaration of Human Rights. Lately, there have been reports of pharmacists taking personal stands against filling prescriptions for birth control pills and emergency birth control. According to the writing of the Washington Post, there are more and more cases of pharmacists who refuse to dispense birth control pills, giving their customer a lecture instead (Stein, pars.1-4). This can become a serious problem in the areas where another pharmacy is not a block away, and these areas exist in the US. What else do we call this except preventing women from "sharing in the scientific advancements and its benefits"? And all of this is happening in our back yard, in the civilized, rational west whose

legacy of scientific method and the Enlightenment could not possibly allow for unsubstantiated dogmas to get in the way of human rights.

However, seemingly useless debates over reproductive rights are not the only problem with maternal healthcare that the US is facing. While the overall maternal mortality ratio is not considered very high, looking at the racial breakdown of this figure shows there are a few problems to be addressed. The average maternal mortality ratio of 8.9 deaths per 100,000 live births hides a large discrepancy among the races. Maternal mortality for white women is 5.6 and for black women it is 24.9 per 100,000 live births ("Maternal Mortality"). For a country with the economic and political power that the US has, it is very surprising that a part of the population would have such a high maternal mortality ratio. This is something many critics have pointed to and called for some type of action to amend this. Acting upon these requests and reforming insurance, education and healthcare should not be a big problem for a country like US. At the same time, much can be said about how the average maternal mortality figure for US stacks up against other nations. Croatia, a small Eastern European country has a maternal mortality ratio of 8 per 100,000 live births ("Reproductive"). This means that a country like Croatia, with less resources of any kind, is able to have less maternal deaths than the United States. Reforms of some sort are absolutely necessary.

From the information available about maternal mortality, morbidity and the state of maternal healthcare in the world, it can be concluded that the struggle for full attainment of women's rights is not over. Still, there is some hope for this to happen due to the fact that globalization is in full swing. Globalization is often described as a process which is rapidly connecting people all around the world and introducing them to new ideas, cultures and technologies. This is what I think will ultimately bring about the changes necessary for the achievement of gender equality. Women will benefit from globalization and not so much because of the increased cross-cultural contact. They will benefit because there is a certain amount of knowledge that comes with being able to look into different cultures and see how they deal with a certain problem. Or, in the worlds of the most overused cliché there is: "Knowledge is power".

There are, of course, those who oppose the very idea of globalization. The many problems we often hear about in connection with globalization include outsourcing, environmental problems and the increased presence of the International Monetary Fund and the World Bank. All of these and some others are addressed in Aguilar and Cavada's Ten Plagues of

Globalization. In a chapter titled "Loss of Labor Rights and the Double Exploitation of Women", they present their case for why they think globalization is hurting women as a group. Their statistics that show how little women are making in certain countries because the large international companies are able to seek out cheap labor anywhere in the world and they provide first-hand testimonies of the horrific treatment these women receive at work (37-46). However, it should be noted that reproductive health and reproductive rights are perhaps a more essential piece of the puzzle that is gender equality than worker's rights. It is unrealistic to expect that women will be treated fairly in the workplace, when they are not always treated fairly when it comes to their own bodies. We have been skipping a step in attaining gender equality and neglecting the issues surrounding maternal healthcare. If for ages the world has lived with the expectation that a woman's life may abruptly end in labor, then this sets us up for thinking about women as unreliable and as needing to be replaced. Perhaps this sounds brash, but this may be the origin of the discriminating ideologies women face in the workplace.

The world has already seen how globalization has positively affected the Hausa women, as well as others in their situation, in their struggle for personal freedom, equality and health. United Nations Population Fund has stated a program called End Fistula, through which they organize events such as Fistula Fortnight, two weeks of surgeon training, fistula repair and reproductive education (End Fistula). Some people think of the power resulting from knowledge as the ability to do something yourself for your own benefit. As such, they may not consider programs with roots in globalization, such as End Fistula, empowering in the true sense of the word, since the women are being helped and not helping themselves in programs like this one. However, their argument is a matter of semantics. As long as the final result is that a Hausa or any other indigenous woman has access to healthcare, it is possible to consider globalization a tool for their empowerment. Many hope that eventually programs such as End Fistula will become even more educational in character and then it will be impossible to call indigenous women simply passive recipients of other's help.

Women's healthcare may not be an issue at the forefront of globalization, but it is an issue that has been brought to the forefront by its mechanisms. Internet is instrumental in getting out the word about the problems women in developing nations experience due to childbirth. While using it for research, I compiled a list of all the organizations that deal with women's healthcare at childbirth in particular. Up to this point, there are 27 organizations on it, without

counting the governments and individuals who have donated money for fistula repair surgeries. Also, articles about maternal health and obstetric fistulas have been published in every magazine and newspaper from Le Monde to The Toronto Star to Wall Street Journal to Marie Claire and Glamour Magazine. Even Oprah has done a show about the impact of obstetric fistulas on women in the developing world (End Fistula). Globalization is to "blame" for this too. Its mechanisms, technology and information transfer, have made a once taboo issue one deserving of everyone's time and involvement.

Even though globalization is unstoppable and will eventually reach every single corner of the world, it may not reach everyone as soon as it should when it comes to women's healthcare issues. This does not mean that the Hausa will be able to keep globalization out of their society. Quite the opposite, there is no way they will be able to resist it. However, large and powerful institutions like the Catholic Church will be able to do this. It is undeniably, one of the most influential institutions in the world. Outside influences are much more easily managed and suppressed when one has resources to do so. In other words, there is probably no amount of connectedness and empowerment of women that will bring about the removal of Catholic dogmas from the Catholic hospitals in regards to how there hospitals deal with women's reproductive rights.

Still, it is hard to say what will be the impact of globalization on Catholic hospitals. While modern technology such as the Internet and e-mail can help disseminate ideas and hasten the spread of non-dogmatic healthcare for women, Christianity and Catholicism have been keeping up with the times and embracing the same technologies to spread their ideas and beliefs. Doing a search for Catholic Church through a Google search engine gives 67.7 million hits. With the invention of the internet, religions have simply found another medium by which to spread their beliefs. That is partly why it is harder to predict how globalization will affect the women's equality and healthcare issues in the developed world than in the developing world. Westerners can protect their dogmas better than the indigenous communities, since they have adapted to the new developments in science and technology.

What is likely to happen is that the problems in maternal healthcare in the developing world will only be solved to the level they are solved in the developed world. The world will then hit a plateau in women's healthcare from which it will be hard to move forward. In other

words, the world will sooner see maternal deaths decline in the Hausa population than in the US population if only because there is much more room for improvement.

One point that must be made is that globalization will not bring about absolute domination of western medicine. Many people are firm believers in traditional approaches to medicine. As the world's population nears 7 billion, it will become very hard to try to impose anything on anybody. There will always be people who will adopt their culture's approach to health, with or without realizing the limitations they have. Limited as they may be, some of the beneficial traditional types of medicine will be able to survive globalization. For instance, in Serbia it is common knowledge that onions are great for helping heal severe bruises and swellings. In Russia, confectioner's sugar is sometimes used on small cuts to prevent infection of the wound. In El Salvador people put tomato slices on burns. Tomatoes are known for high antioxidant content and according to the University of Maryland Medical Center, antioxidants happen to speed healing of burned skin ("Burns", par 17). Is this a coincidence or has traditional medicine managed to outsmart mainstream science? Whatever the case, this treatment of burns is cheaper and easier to obtain for many people than a prescription medication, which will make complete homogenization of medicine impossible.

Of course, there will be burns which a slice of tomato will not fix. More than anything else, it is essential to strive towards a more balanced approach to healthcare and maternal healthcare in particular. Modern medicine and traditional healing do not have to be mortal enemies. On the contrary, their cooperation can only yield better results than we have today. It will be hard to convince both sides that this is a necessary move, but at least globalization has caused us all to become closer to one another and more susceptible to different points of view which may help in achieving that goal.

Women everywhere will surely appreciate and greatly benefit from this type of change should it ever happen. Globalization can help ensure that medicine everywhere keeps changing for the better and continues to incorporate useful techniques and approaches no matter where they come from. At the same time resisting these changes has so far only resulted in more maternal deaths and thus greater gender inequality. The Hausa say that birth is medicine for death. However, in the age of globalization perhaps we should say that medicine is medicine for death and not only death but gender inequality and bias as well.

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A Level Playing Field: Changing Perceptions of Disability Through Sport

By: Denise Avolio

Handicapped[1]*, crippled, suffers from cerebral palsy, dependent, wheelchair bound.* These terms have all been used to define a person with a disability[2]. But what about *athlete, team player, international competitor, world record holder, Olympian, or movie star*? Could any of these terms be used to describe the same person?

This paper will endeavor to take a look at how sport is being used as a vehicle for changing the perceptions of people with a disability. It will explore how sport has the ability to change the stigma, labels and their meanings our society attaches to disability. It will outline how athletes with a disability are using their influence to change how we think in general about the abilities of persons with a disability, how the media is reacting, and how the younger generation is being exposed to disability in a positive way.

First, however, I will discuss the meanings of sport in the perceived development of an individual and its importance in society. I will give a brief outline of how sport in general is being used for universal cultural change and education. Also, I will give a short explanation of the history and development of sport and competition for athletes with a disability.

The Meanings Attached to Sport

In general terms, sport, considered as the "game", is an important element of George Herbert Mead's theory of the emergence of self. According to Mead, the individual is required to internalize not only the character of a single and specific other, but also the roles of all others who are involved with him in the game. This brings about a symbolized unity of the "generalized other", with reference to how an individual then defines his or her own conduct. The game is a stage of social process at which an individual attains selfhood (Cronk, 2005).

According to Harry Edwards, author of Sociology in Sport, there is literally no institution or stratum in our modern society that is not touched in some manner by sport. Sport within our society has the ability to reflect values that define what is "good", "wholesome", or otherwise worthwhile. Sports are often seen as primary vehicles for enculturating our youth and in the development of "character".

Participation in competition is believed to be conducive to the development of fortitude: a combination of courage, perseverance, and aggressiveness, all qualities considered to be important for "success in life." Participation in team sports fulfills the needs in a democratic society of teaching the values of leadership.

In addition, physical fitness and mental alertness provided by participation in sports activities are contributed to being important for development of a healthy body and for educational achievement.

Edwards concludes that none of these characteristics can be considered "empirical" or "scientific". The social beliefs placed as they relate to sport must be considered largely symbolic (Edwards, 1983).

Sport and Social Change

"Sport has the power to change the world. It has the power to unite people in a way that little else does." - Nelson Mandela

It is universally recognized that sport has significant power to provide education and to teach values such as respect, tolerance and solidarity. "Sports, a universal dialogue" is the motto of the International Olympic Committee's commission on Culture and Olympic Education (IOC, 2005). At the IOC Cultural Commission in March of 2000, Dr. Ren Hai, director of the Center for Olympic Studies and Dean of Sport Management School of the University of Physical Education in Jeijing, China presented his thesis on promoting Culture and Olympism, stating that we must "place everywhere sport at the service of the harmonious development of man". To further relate the importance of Olympism, sports and culture, Professor John J. Macaloon of the University of Chicago, at the Commission meeting urged the Commission to evolve into a communicative center and laboratory of multi-cultural exploration, defining culture as language, the logic of social organization, multiple conceptions of life, and systems of belief (The Sport Journal, 2000).

The United Nations named 2005 as the "International Year of Sport and Physical Education". In December 2005 the Second UN Magglingen Conference on Sport and Development took place, with over 400 participants from 70 countries. A resolution was passed to use sport to improve the quality of education and health, eradicate poverty, and foster peace and tolerance. This call to action urged governments, sports organizations, athletes, development agencies, the private sector and others to promote sport for peace or development in their

individual fields. Athletes were called upon to act as role models and actively use their influence and experience (UN, 2005).

A Brief History of Disability Sport

Sports for people with a disability have been in existence for more than 100 years, with the original emphasis on rehabilitation of individuals back into society. In 1944, Dr. Ludwig Guttman, under the direction of the British Government, opened a spinal injuries center at the Stoke Manville Hospital. He incorporated sport into the rehabilitation process, and in 1948, organized the first competition for athletes in wheelchairs. The competition was called the Stoke Manville Games, and ran during the same time period as the 1948 London Olympic Games. In 1960, the first Paralympic Games were held in Rome, directly following the Olympic Games, where 400 athletes competed from 23 countries (IPC, 2005).

Paralympic participation has grown steadily over the past fifty years (Hardin, 2005). The 2004 Athens Games included 3,969 athletes from 136 countries, competing in nineteen sports, in twenty different Paralympic venues (Athens2004.com, 2004).

The Paralympic Games are not to be confused with Special Olympics[3]. The Paralympic Games are supervised and coordinated by the International Paralympic Committee, in cooperation with the International Olympic Committee, and take place in the same country and venues as the Olympic Games, typically held two weeks after the conclusion of the Olympic Games. Athletes that compete in the Paralympic Games have a physical disability, must meet high qualifying standards set by in the international organizations that govern each sport, and follow the "mainstream" philosophy of sport that facilitates competition to determine the "best" athlete or team. This is in contrast to Special Olympics, where all participants are welcome and the emphasis is on participation, individual achievement and an enjoyable experience (Special Olympics, 2005).

In addition to international level competition; local, regional and national sport, fitness, recreation and competition opportunities exist at all levels for athletes and persons with disabilities. In the U.S. alone, many organizations and opportunities exist. BlazeSports America, a national disability sports organization established in 1998 through a legacy of funds from the 1996 Atlanta Paralympic Games, lists over ninety links to websites for twenty-six different sports, as well as eleven other disability sports organizations (BlazeSports, 2005).

Yet another aspect of disability sport is what is considered "vertical integration". This has been brought about by passage of a clause in the 1997 Ted Steven's Amateur Sports Act that calls for the integration of athletes with disabilities into the United States Olympic Committee, and thus into all mainstream sport organizations that govern the various Olympic sports in this country (Hums, 2000).

Disability as Viewed in Society

Often, when discussing disability from a societal perspective, disability and those with a disability are viewed as a social problem. They are conceptualized as a disadvantaged or minority group because they have a great deal in common with other minorities, in that they are treated and reacted to as a category of people[4]. There exists a popular notion that disability entails biological inferiority (Safilios-Rothchild, 1976).

The term "ableism" has been coined, and is used to describe the prejudicial attitudes and discriminatory behaviors toward persons with a disability. The definition of ableism relies on an individual's understanding of the normal ability and rights afforded to persons deemed normal. It includes attitudes and behaviors exhibited by other individuals, communities and institutions. "Able" persons set the criteria for categorization, and the label "disabled" implies inadequacy in a person (Levy, 2005).

Stigma is often associated with persons with a disability, and such persons are often considered less capable members of our society. They are often considered to be less intelligent, less able to make the "right" decisions, less realistic, less logical, and less able to determine their own life than a person that does not have a disability (Safilios-Rothchild, 1976). Persons that are able-bodied feel responsible to "care for" those with a disability and often use a person's medical diagnosis to define a person's potential and value (Snow, 2005).

The Role of Sport in Changing Perceptions of Individuals with a Disability

A research project completed by the Northeastern Center for the Study of Sport in Society, which appealed to the United Nations and to other national governing organizations was aimed at finding methods of increasing public awareness, media coverage, and funding states the following:

"Sport is a vehicle for integration. And because this vehicle is so pervasive in societies in throughout the world, it is a powerful vehicle. Sports have traditionally served as a socialization process where individuals assimilate or adopt the values of a given society, largely because sport is a "'cultural phenom' that is often viewed as a product and reflection of society." Sports are also a means of gaining acceptance. When individuals with disabilities are allowed to participate in sport, they are put into an arena that changes focus from "disability" to "ability." We focus on the ability of an athlete to score a goal, or his or her ability to block a shot. We do not focus on the fact that their bodies differ from "normal" standards set by society. The athletic realm give a tool to athletes with disabilities to change the attitudes not only of society, but also of themselves from a perception of frailness to that of being physically and mentally capable (Roy, 2003)."

This same underlying principle is echoed in Raising the Bar: New Horizons in Disability Sport, a book published in cooperation with the United States Olympic Committee and the International Olympic Committee, which highlights international competitors from the various Paralympic sports with their words and portraits:

> "Sport can be considered a tremendous vehicle for education about disability. In the athletic arena, disability can be seen as a characteristic like hair color or shoe size, rather than a defining principle (Joukowsky, 2002)."

Through the work of Northeastern Center for the Study of Sport in Society's project, sport for athletes with disabilities were included as an integral part of the UN's 2005 International Year of Sport and Physical Fitness. The United Nations building lobby in New York City has twice been host to the photo exhibit Raising the Bar: New Horizons in Disability Sport, the traveling companion exhibition based on the book of the same title (The Spinal Cord Injury Zone, 2005).

Some of the strongest words that help describe how sport can change perceptions about disability come from the athletes themselves. Randy Snow, multi-sport medalist in both tennis and basketball can be quoted as saying, "Our stories display the true resiliency of mankind, therefore better matching us [as opposed to Olympic athletes] with the way life really exists."

Sarah Billmeier, six time world champion and seven time Paralympic champion skier said, "The nature of sport is to keep pushing faster, further, stronger. This sort of eternally striving courage is a welcome label for disabled athletes." Another skier, who is also the director of Disabled Sports USA, Kirk Bauer, summarizes the value of sports for individuals with disabilities by stating, "The accomplishments of the elite athlete provide a quick and easy role model for what is possible." (Joukowsky, 2002)

Empower, inspire, achieve. Along with a new logo, this motto was adopted by the International Paralympic Committee at the conclusion of the 2004 Athens Paralympic Games. This replaces the old motto of *Mind, Body, Spirit,* and was put in place to show recognition to the fact that athletes with disabilities and the magnitude of the international disability sport movement have the power to changing the thinking of many individuals, not only an internal process for the participating individual, as was reflected in the original motto.

The Casey Martin Effect

In 1997, Casey Martin appealed to the PGA Tour to use a golf cart in a PGA qualifier, in contradiction to existing PGA rules. Martin made this appeal because, due to a congenital circulatory condition in his leg, he experienced extreme pain and risked amputation of his leg if required to walk for long distances. The PGA took the stance that walking was an integral part of the game and denied his request. The ordeal lasted three years and traveled all the way to the Supreme Court, who made a landmark decision and ruled in Casey's favor, enacting Title III of the American's with Disabilities Act that prohibits discrimination in "public accommodations" (Johnson, 2001).

This ruling by the Supreme Court was clear in its effect on the participation of athletes with a disability in sport. It required that sports organizations carefully weigh the effect of their rules on people with disabilities and to make reasonable accommodations to allow competitors with a disability the same rights and privileges that others experience (Jordan, 2001).

Since this ruling, several sports organizations in the U.S. have altered or made accommodations within their rules to allow individuals with disabilities to compete in regular competition. For example, the United States Equestrian Federation issues "Dispensation Certificates" that allow a rider with a disability to use specialized equipment or other compensating aides when participating in USEF licensed competitions.

Most importantly, Casey Martin's legal victory brought into the limelight of the American media that a person with a disability has the right to compete. It served to education the public about reasonable accommodation, the significance of the ADA and about equality in general for a person with a disability (Johnson, 2001).

"Murderball"

A more recent example of athletes with a disability in the American public view is the documentary "Murderball". It is a film about tough, highly competitive rugby players that play this full-contact version of the sport in custom-made gladiator-like wheelchairs. The trailer for the film tells us it will "smash every stereotype you ever had about 'gimps' and 'cripples'"; and it does.

As discussed on the film's website, the movie centers around the story of the USA quad rugby[5] team, specifically five members of the team, in their quest for gold at the 2004 Paralympic Games. Its filmmakers were determined to avoid the sentimental stereotypes that generally surface in stories about persons with a disability. Their objective was to make the audience focus on the men of the story, not their disability or their wheelchairs. To do so, they followed rules of fiction, and a screenwriting rule of "show, not tell." Instead of statistics, they used images of the characters, and elements such as sports rivalry, patriotism, relationships with parents, friends and girlfriends, and the ecstasy of winning and the agony of losing; allowing viewers to identify with the "characters". The producer Jeffrey Mandel states their goal, "The wheelchairs are supposed to become seamless parts of the characters, like a signature piece of clothing – not the story itself."

The film has proven to be a success. It was the winner of the Documentary Audience Award at the Sundance Film Festival, shown in theaters nationally, and a highlighted event at the United Nation in New York City during the past two years, including most recently at the UN's International Day of Disabled Persons (UN, 2005). Sports Illustrated's written review of the film calls it a "classic sports story" (Berg, 2005). The athletes profiled have become movie stars in their own right, and have received numerous speaking engagements, including an appearance on Larry King Live. It is an important documentary that dispels the stereotypes about men with disabilities, especially severe disabilities. The men in the film are displayed as remarkable

athletes and human beings, rugged and raunchy. It is a story of their lives, not just their disability (Murderball, 2005).

The Media

In the past few years, the media in general is starting to give more serious consideration of sports related articles for athletes with disabilities. At the 2004 Athens Paralympic Games, almost 50 Broadcasters were present and 3,200 media representatives were accredited (Athens2004.com, 2004). This was significant increase from the 2000 Sydney Paralympic Games, where virtually no broadcasters were present besides those from Australia, and 2,400 media representatives were on site (IPC, 2005).

Broadcast coverage of disability sports events in the U.S. is still quite lean as compared to other countries, but print articles are increasing in quantity and becoming more sports oriented as opposed to human interest oriented.

This increase in quantity and quality of articles is evident in a review of the magazine Sports Illustrated. In 2000, the only article relating to the Sydney Paralympic Games appeared on December 11, 2000, a full five weeks after the conclusion of the Games. It was not an article on the sports and the accomplishments of the athletes, but instead an editorial titled "Paralympic Paradox." It was written by Rick Reilly, who is well known for his sarcastic, demeaning "The Life of Reilly" observations. Reilly dragged out every negative event that happened at the Games, and is quoted as saying "the worst cheaters of all arrived—the paralympians (Reilly, 2000)".

In 2004 and 2005, however, numerous features have appeared in Sports Illustrated. This includes an award winning photograph of a swimmer at the 2004 Games diving into the pool, with his prosthetic legs left on the edge, a female skier who has paralysis from her waist down (Yen, 2005), a NCCA-bound 20 year old golfer who is deaf (Evans, 2005), the naming of a wheelchair basketball team in one of its top ten amateur teams in the country, and a six page feature story about Marlon Shirley, Paralympic 100 meter sprinter and gold medalist (Price, 2005). Most recently, Rick Reilly wrote about a 17 year old football player named Bobby Martin, who was penalized for not wearing shoes on the field, due to the fact that he had no legs. As opposed to his "Paralympic Paradox" article of 2000, Reilly denounced the high school

football refs and a local talk-radio host who supported the refs' decision, not the athlete. Reilly wrote:

> "The rule says you have to wear shoes and pads, period," Furman told me. "He can't play. He's handicapped. There's certain things handicapped people can't and shouldn't do, and one of them is play football..." [Reilly responds:] "Hey Andy [Furman], you've got to cut back on the glue sniffing. It would be nice if any of these people actually took five minutes to get to know Bobby Martin before deciding what he can and can't do with his life. (Reilly, 2005)"

Other media agencies are beginning to recognize athletes with disabilities as formidable, serious athletes as well. Since 2003, ESPN's annual ESPY Awards names a athlete as the "Best Disabled Athlete" (ESPN, 2005). For the first time in 2005, a Paralympic athlete was inducted into the United States Olympic Committee Hall of Fame.

Educating the Next Generation

The 2000 Sydney Paralympic Games organizing committee made a concerted effort to educate children on persons with a disability. More than six hundred school children were an integral part of the Game's Opening Ceremony festival. Nearly 360,000 people traveled to the Games in organized school and other groups. Many Australian elementary and secondary schools arranged trips, often over two nights, to enable children to experience the Games firsthand (Palaestra, 2000).

The 2004 Athens Paralympic Games followed suit, also including large numbers of school-age children in both its Opening and Closing ceremonies. As well, the Greece Ministry of National Education and Religious Affairs coordinated an educational programme entitled "Adopt A Sport" to provide for active participation of school children ages 10 to 15 in the Paralympic Games. The program began in March of 2003 and was carried out through the conclusion of the event in September 2004, including thousands of children the experience of staging and being part of the Games (Athens2004.com, 2004)

The European Paralympic Committee has established the Paralympic School Day project, and the first "Paralympic School Day" took place May 22, 2005 in Greece. During this day, 220 school children were invited to practice a wide variety of Paralympic sports and other adapted physical activities, in sessions lead by former or active Paralympic athletes. The focal point of this project is to change the attitudes of youth towards persons with a disability and provide a

tool for elementary school teachers. Belgium, Czech Republic, Germany, Greece, Latvia and Sweden are in the planning stages of implementing a series of five PSDs in their countries (IPC News, 2005).

Conclusion

Power. Speed. Grace.
Innovative. Creative. Competitive.
Cool. Beautiful. Winner.
(Joukowsky, 2002)

In the past few years, significant progress has been made in changing the labels of persons with disabilities, with sport being a motivating educator in this process. Sport and competition for athletes with a disability has been recognized at the highest level of sport and government, and the quantity and quality of mainstream media coverage is slowly increasing. Participation in all levels of competitions opportunities are on the rise, and our next generation is appreciating athletes for who they are for their achievements, not for their disability.

Because of a cooperative agreement between IPC and the IOC, as of the 2010 Olympic and Paralympic Games, although the Games will continue to be held concurrently, all aspects of both Games will be combined. This includes full integration of the local organizing committees, sponsorship, advertising rights and media coverage. This should significantly increase the acceptance and public awareness of sports for Paralympic athletes with disabilities, as they will in many ways essentially become equal partners with their Olympic counterparts.

These advances, however, do not deny the fact that much effort must still be made to continue to raise awareness for disability sport, for athletes with a disability and for changing perceptions about a person with a disability and their place in our society. However, the tools provided through sport can be a powerful motivator and vehicle to continue to work towards creating equal access and full participation in society, in a cooperative, empowering, inspiring manner.

Author's Note

In closing, I would like to relay a personal story that really brought home to me how our next generation may come to view people with disabilities. During the summer of 2004, as team manager for the U.S. Equestrian Team that would compete at the Athens Paralympic Games, I made weekly trips to our team's training facility where team members were in pre-Games training. For one of these trips I brought along my son, Thomas, who had recently turned 5 years old. Thomas spent the day hanging out with Keith, a 21-year-old member of our team, who uses a wheelchair and was born with spastic diplegic cerebral palsy. Keith was working on his musical freestyle ride, choreographed to the theme music of the NBA, and Keith and my son spent several hours playing the music and working out the rhythms and matching them to the elements of the ride. In addition to being an accomplished equestrian, Keith played on his local quad rugby team, and used his rugby chair for his fitness workouts. Thomas was allowed a ride in the chair, and Keith and my son played a game of "demolition derby".

Several months later, Thomas was given a school assignment that asked who he wanted to be like when he grew up. Without hesitation, he immediately answered Keith. When I asked him why, he said, "Because he is so cool." My son did not see Keith's disability, or if he did, he placed no stigma or negative value with it. What he saw was a gregarious, outspoken athlete, who loved the same music that he did, and who also happened to have a really neat set of wheels. A year and a half later, my son still asks me to get him a wheelchair "just like Keith's".

END NOTES

[1]The term "handicapped" originates from an Old English bartering game, where the loser was left with his "hand in his cap" and was thought to be at a disadvantage. It is also said that it referred to the poor person with a disability in London, begging with his "cap in hand". Either explanation provides the stereotypical perception that people with disabilities are pitiful, needy people (Snow, 2005).

[2]Throughout this document, you will note that when referring to a person with a disability, or their disability, it is done so in "People First Language." "People First Language" was developed by Kathie Snow, mother of a child who was diagnosed with cerebral palsy at a young age. People First Language puts the person before the disability, and identifies the person as having a disability, not being labeled with it as who they are. For example, a child *has* autism, not he *is* autistic. A person *has* a physical disability, not *is* a quadriplegic. See www.disabilityisnatural.com, for a more complete explanation of People First Language.

[3]Special Olympics is an international nonprofit organization that is dedicated to providing sports training and competition to individuals with intellectual disabilities. Although it is recognized by the International Olympic Committee, it does not share venues or competition organization with the Olympic Games, as the Paralympic Games do, and it serves all levels of athletes. Its primary goal is to provide physical fitness, promote self-confidence and a positive self-image through participation in sports (Special Olympics, 2005). Although an important contributor to improving the lives of those with intellectual disability, it is not the focus of this paper.

[4]In fact, people with disabilities are considered to make up the largest minority group in the world, with numbers estimated to be over 600 million people living with a disability (Hums, 2003). It is the only minority group that any person can enter at birth, or at anytime during their lifetime through an illness or injury.

[5]Quad rugby, originally called Murderball, is a combination of basketball, football, hockey and demolition derby. It is played with four players on each team, each strapped into a wheelchair specially designed for the sport. In order to qualify to play, a person must have a disability that affects all four limbs (quadriplegia). The game was developed in Canada in the 1970's, soon came to the U.S. and immediately become popular. It was officially introduced to the Paralympic Games program in 2000 and today is played in 22 countries. It is considered to be the world's fastest growing wheelchair sport (Berg, 2005).

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A Literary Analysis of the Treatment of African Americans Characters and Slavery by James Fenimore Cooper and Washington Irving

By: Christine Stetler

James Fennimore Cooper and Washington Irving are considered the creators of American genre in literature. " The Legend of Sleepy Hollow" by Irving, infused with American themes, is engrained into American culture. Using American history in writings, such as *The Spy*, to show that American culture was not inferior to European culture, Cooper proved American literature valuable. Just as most authors do, Cooper and Irving reflect the culture of the times in which they lived. Incorporating the societal views of nineteenth century America, and, more specifically New York, Cooper's novels *The Spy* and *Satanstoe* and Washington Irving's short story "The Legend of Sleepy Hollow" reflect the prominent attitudes toward African Americans and slavery. The authors present a disparaging view of African Americans and slaves in each of their works. An ambiguous treatment of the African American characters in *The Spy* and "The Legend of Sleepy Hollow" mimics the New York attitude that slavery was silently accepted. Both Cooper and Irving defend slavery though Cooper's defense is explicit and unmistakable in his novels, and in contrast, Irving's more implicit defense is in purposefully omitting any mention of "slavery" or "slave" in "The Legend of Sleepy Hollow". By portraying celebration, mainly the Pinkster holiday in *Satanstoe,* the authors provided yet another insight into the northern perspective on slave society.

As African Americans and slaves were viewed disparagingly in 1800's New York society, James Fennimore Cooper reflects this attitude in *Satanstoe* and *The Spy.* Very early in *Satanstoe* Cooper gives the reader an indication of the status of African Americans and slaves. One of the characters is explaining his nickname; Cooper writes, "Corny diminutive by which I was known to all the whites of my acquaintance" (12). Cooper's suggestion that African Americans were not permitted a familiarity with all whites establishes the view that whites are superior. In opposition, familiarity with African Americans and slaves by the whites was considered appropriate. Illustrating this, Cooper uses the term "uncle" for an African American who is not even acquainted with the character Corny (63). In an interview George Stevens, professor of history at Dutchess Community College, states that "negative views" of slaves and

African Americans were a necessary "part of New York social fabric" due to the fact that the society was "racially biased" (Personal View). An even more disparaging term "nigger" is used by another character, Jason, when referring to an African American he has never met (cooper 63). Cooper relates a horrible custom of the time illustrating that slaves were seen as less that human and no more than material possessions. His character Corny, with a nostalgic tone, tells the reader that, "When a child of the family reached the age of six, or eight, a young slave of the same age and sex, was given to him or her" (70). This nostalgic tone implied that the gift of a person is a cherished local custom. There could not be a more disparaging view than that of a person being "property." Harriet Jacobs, a slave herself, in "Incidents in the Life of a Slave Girl," tells the story of her grandmother trying to save "for a fund to buy her children" but unfortunately for her grandmother, "according to Southern laws, a slave *being* property, can *hold* no property" (1759-60). Cooper's treatment of the slave Jaap in *Satanstoe* is dehumanizing. Cooper says Jaap, "shook himself like a dog" and the "Indian…took no more notice of….Jaap than if the latter had been a dog or any other intellectual animal" (322). Alexis de Tocqueville, a Frenchmen who came to America to observe a democracy in 1831, recorded his observations on slavery and its dehumanizing effects. He writes, "We scarcely acknowledge the common features of mankind in this child of debasement whom slavery has brought amongst us" (415). The very Constitution of the United States views a slave as an incomplete person. In Article I, section 2 it states that the representatives will be chosen for the House of Representatives by the "respective numbers…determined by adding to the whole Number of free persons, including those bound to service…excluding Indians…three fifths of all other persons" (Article I, section 2). Viewing African Americans and slaves as less than human, allowed whites to degrade them.

"This Mari was a…black-eyed hussy…who was often kept in order by her…young mistress with a great deal of difficulty" Cooper writes of a slave girl in *Satanstoe* (71). Cooper does not provide the reader with any legitimate evidence that this girl has earned the title of "hussy." In fact the character describing her has just met Mari. This clearly illustrates that all whites felt justified in demeaning slaves and Cooper does not view this as wrong. Even in creating the slaves' dialect Cooper strips them of their dignity. Mari from *Satanstoe*, comes to her mistress to tell her of an exhibit of a lion. Deliberately making Mari's dialect inarticulate Cooper writes, "What you t'ink…Could you ever s'pose sich a ting…Dese here werry niggers have sent all 'e way to deir own country, and have a lion cotched…" (71). Using "slave"

language again Cooper promotes the demeaning attitude. The slave Caesar in *The Spy* is portrayed in the same manner when he says, "I neber t'ink Johnny Birch hab such a big eye!" (133). In this treatment Cooper also perpetuates the stereotype of African Americans and slaves as "stupid."

Cooper intimates that the African American characters are unintelligent in *Satanstoe* and *The Spy* and the slaves were not capable of intelligent thought. Alexis de Tocqueville, in *Democarcy in America*, speaks to the American perception of slave intelligence writing, "his understanding is weak, his tastes low…" indicating that Cooper was reflecting a societal viewpoint. In *The Spy,* Cooper often portrays Caesar, a slave, as stupid. Cooper tells the reader that when Caesar looked at the Bible the "characters were absolutely strangers" (126). Slaves were not legally allowed to read. Frederick Douglass points this out in "Narrative of the Life of Frederick Douglass, an American Slave Written by Himself." Douglass writes about his mistress teaching him to read, he states, "Mr. Auld… at once forbade Mrs. Auld to instruct me further, telling her…that is unlawful…" (2054). Yet even though slaves were illiterate by force, Cooper the impelled to point out Caesar's illiteracy. This implies that Cooper is an intentional advocate of the stereotype of African American stupidity. Using a subtler tone, Cooper writes, "Tell me at once, Mari, what is it you have seen or heard, and leave off with these silly exclamations" for the young mistress' reproach to Mari in *Santanstoe* (71). This suggests that Mari is foolish. Through inappropriate laughter the same effect is accomplished when Cooper, again in *Santanstoe*, uses Jaap to degrade African American intelligence.

Cooper writes about Jaap's reaction to seeing a canoe. He states, "He laughed in fits, rolled over the rocks…laughed again and finally shouted…we were all accustomed to these displays of negro sensibility…" (322). Jaap's reaction to a fight with a Native American also reveals Cooper's attitude when he writes, "He broke out into one uncontrollable fits of laughter, that are so common to his race" (337). Thus, Cooper is implying that all slaves or African Americans are nonsensical. This stereotype that Cooper reflects continued on into the twentieth century as evidenced in *Poughkeepsie: Half Way Up the Hudson.* The authors tell about the "The Jolly Eight" (1), a 1910 "social group of entrepreneurs" of African Americans that included business men from different areas of business. (Ghee, Spence 68).It is reasonable to assume that this was a serous club similar to the networking associations of today. Assuming this illustrates that the

"silly" image of African Americans was so ingrained eventually the African Americans themselves accepted it.

Cooper makes African Americans unintelligent for their belief in spirits and provides another derogatory view of slavery and African Americans. In *Santanstoe* Cooper states that Jaap "was afraid of 'spooks' but he did not fear man" (315). The character Caesar is endowed with the dame quality in *The Spy*. After believing he has seen a ghost Cooper portrays Caesar with teeth "chattering with fright" (133). Due to the fact that the upper-class white characters do not share these beliefs, Cooper implies the belief is foolish. Using the physical features of African Americans, Cooper repeats the idea that slaves are unintelligent and foolish. In the treatment of Jaap in *Santanstoe*, once again this is seen. One of the characters explains why Jaap won the fight with the Native American, stating, "He might as well have battered the Rock of Gilbraltar ...as to attempt to break a nigger's skull..." Cooper implies here that African American's are "thickheaded" in more than the physical sense. Almost the same image is portrayed in *The Spy* when Cooper writes that Caesar, during a beating, "alighted on his head, and consequently sustained no material damage" (340). Caesar's "rolling eyes" and "chattering teeth" in reaction to fear, enhances Cooper's point that slaves behave foolishly (126, 133). Cooper does not give these traits to any other characters in the novel. Likewise in *Santanstoe*, the African Americans are portrayed with "shinning faces" and "distended eyes" (64, 71). Again, this gives the physical appearance of African Americans a silly or dimwitted quality.

Careful examination of *The Spy* and *Santanstoe* reveals a less obvious example of a disparaging view, treating African Americans and slaves as children. Ironically, Cooper's *Satanstoe* character Corny "did not quite so well like to be ranked with the children, now....fourteen" but African Americans no matter what there age were "ranked" together with children. Cooper tells the reader so when he writes, "The price of admission was a quarter of a dollar, for adult whites, children and negroes going in for half price" (30, 72). Thus, the author insinuates that African Americans held a childlike status in society. Perhaps this also translated to the intellectual equivalent of children. Kaye Seymour House echoes this conclusion in her review of Cooper's novels in *Cooper's America*. She writes, "Jaap's childlikeness is of a piece with the novel" (78). House is writing about Jaap's "absence of self control" which makes him like a child (78). Cooper does portray Jaap complaining like a child about his "Indian" prisoner when he writes, "Muss was *my* prisoner, and what good he do me, if he let go widout

punishment. I wish you tell Masser Corny *dat*...Hwne he flog me, who ebber here me grumble?" (345). In a dialogue in *The Spy* between the characters Sarah Wharton and Caesar, Cooper again touches on this notion. Caesar is rightfully offended by the word "nigger" being used and when he asserts himself, he is spoken to by Sarah in a patronizing way. Cooper writes, " 'Hush Caesar-hush-never mind it now,' said Sarah Wharton soothingly, impatient to hear further" (37). This is the way the parent would talk to a child, but conversely it is Caesar who is far older than Sarah Wharton.

Like Cooper, Washington Irving also portrays African Americans and slaves disparagingly in "The Legend of Sleepy Hollow." Irving, though, uses more temperate methods. He also agrees with the stereotype of the diminished intelligence of African Americans and slaves as indicated by Irving's portrayal of the circumstances that arise in the short story. The character Ichabod Crane receives an invitation which is delivered by an African American. Irving writes about the messenger, "He came clattering up to the school door with an invitation to Ichabod...and having delivered his message with that air of importance and effort at fine language which a Negroe is apt to display on petty embassies...he dashed..." (34). Choosing phrases such as "clattering up" , "air of importance" and "effort at fine language," Irving layers his writing with a subtle debasement of African Americans. In doing so, Irving reveals that he, himself, does not hold African Americans in high regard. The same use of uncomplimentary phrases is seen again in Irving's description of the African American musician. The musician is described as "an old gray-headed Negroe" whose instrument was "as old and battered as himself" (44). Even the musician's playing is infused with a belittling description. "He scraped on two or three strings, accompanying every movement of the bow with a motion of the head; bowing almost to the ground..." (45). With the playing detailed in this way, Irving does not impart a sense of skilled musicianship to the reader. On the contrary, the reader is left with the feeling that the music is barely adequate. The irony of this lies in the fact that in the same passage the reader is told that the musician is playing at the party of Van Tassle, a wealthy land owner. It is a party if the season, everyone from around has been invited (42-44). Thus it seems unlikely that a barely adequate musician would be chosen for such a party. Furthermore, the reader is informed that the musician "had been the itinerant orchestra of the neighborhood for more than half a century" (44). It seems unlikely that an unskilled "negro" would be asked over and over to play for the upper-class.

Just as Cooper used the physical features of African Americans for a negative portrayal, so too, does Irving. With almost the same words Irving describes a group of African Americans looking in at the Van Tassle party. He writes,

> ...All the Negroes, who, having gathered, of all ages and sizes, from the farm and neighborhood, stood forming a pyramid of shining black faces at every door and window, gazing with delight at the scene, rolling their white eyeballs and showing grinning rows of ivory from ear to ear (45).

Illustrating, as Cooper does, that African Americans "look" foolish, Irving is implying they are. The stereotype of dimwitted, foolish slaves, is confirmed by Frederick Douglass who writes in "Narrative of the Life of Frederick Douglass, an American Slave, Written by Himself" that he tricked young boys into teaching him to write by telling them he "could write as well..." and challenging them to write better than he did (2059). The boys disbelieved Douglass could write because he was a slave and they probably assumed he was less intelligent than they, therefore, they unwittingly helped him learn to write (2059). Irving seems to be operating under the same assumption; African Americans of the nineteenth century were less intelligent than Caucasians.

A contributing factor to Irving's disparaging view of slaves may have come from his European travels. Edward WagenKnecht informs in *Washington Irving: Moderation Displayed,* that Irving periodically stayed in England on business and was familiar with Napoleon (11). WagenKnecht also makes reference to Waterloo (11). In fact, Irving mentions that the character Brom Bones is as "dexterous on horseback as a Tartar" and likens him to a "Don Cossack" (26-7). Tartars were a conquering hoard in Russia (Riasanovsky and Steinberg 63). If the reader assumes that Irving is familiar with the Napoleon and Russia, then it is reasonable to assume that Irving knew of the Russian serf system. The serf system was comparable to the Dutch patroon system (Williams-Myers, 17). As in America, so too, in Russia serfs, who were the equivalent of slaves, were viewed negatively. Speaking to this issue in an interview, William Benedetto, professor of Russian History at Dutchess Community College, states that serfs were viewed as "illiterate and superstitious" (Personal Interview). He further explained that serfs could be "disposed of at the whim of noblemen" (Personal Interview). Perhaps the shared international disparaging view of slavery influenced Washington Irving's narrative.

The authors do not hesitate to belittle African Americans but do hesitate to call attention to the fact that slavery was a large part of New York society. Cooper and Irving treat the identity

of the African Americans ambiguously. George Steven relates that "Slavery was most prominent in New York. New York was the largest slave holding state north of Virginia and the last northern state to abolish slavery" (Personal Interview). Herein lies the desire for New Yorkers to evade the subject of slavery; New York was surrounded by northern states where African Americans were free. Thus, Cooper and Irving balk at being too direct about slavery. Cooper uses the word "slavery" sparingly in relation to his character Caesar in *The Spy* and Irving leaves the African American characters in "The Legend of Sleepy Hollow" devoid of any identity or connection to the other characters. It must be noted that Cooper in *Satanstoe* feels it is safer to be direct about slavery because the book is set before the American Revolutionary War. *The Spy* on the other hand, is set directly in the middle of the Revolutionary War and must be handled more cautiously (Cooper 9-10). The character Caesar in *The Spy* makes his first appearance on page twelve as "An aged black." However, the reader is not informed of his status. Further into the novel on page twenty-six the reader is told that Caesar has been wiht the family since childhood and "reared from infancy in the house of his master" Cooper still does not use the word slave. Further explanation as to the origin of Caesar's name is given when Cooper writes, "As if in mockery of his degraded state, [he] had been complimented by the name of Caesar..." (20). Here Cooper mentions the "degraded state" but fails to write the "state" is slavery. At this point in the novel Caesar's real status is still ambiguous. Is Caesar a free man who has no other place to go, does his loyalty tie him to this family or is he legally bound? The reader is left with these questions at this place in the novel. Trying to impart to the reader that it may be loyalty that keeps Caesar joined to the family, Cooper offers, "The old family servant who, born and reared in the dwelling of his master, identified himself with the welfare of those whom it was his lot to serve.." (41).The reader can still interpret that Caesar was not a slave. However, with the further reading of the passage Cooper gives the reader an idea that Caesar may be a slave. Cooper considers Caesar to be lucky to be a slave since the African Americans who are free "roam through the country unfettered by principles, and uninfluenced by attachments" (41). Cooper goes on to write, "It is one of the curses of slavery, that its victims become incompetent to the attributes of a freeman" (41). Flirting with the issue, Cooper still does not give the label of slave directly to Caesar. Donald Ringe in *James Fennimore Cooper* sates that Cooper "presents a convincing picture of the moral confusion that results from a disrupted society" (30). Cooper himself seems to have absorbed some more confusion in regards to slavery. Labeling Caesar as a

slave is done quite cleverly by cooper. It is left to a minor character Colonel Singleton who, in regards to Caesar, finally says, " What more can you obtain from this slave?" (306). Letting Singleton label Caesar, Cooper keeps the uncomfortable word "slave" out of his main characters mouths.

In " The Legend of Sleepy Hollow" the African American characters have no identification. Irving leaves it to the reader to ascertain their identity. Again, the reader has to question if these characters are free persons, bound by economics to the Van Tassle farm or chained to it by slavery. The identity of the messenger who has come to Ichabod Crane is unclear, Irving writes, "The appearance of a Negroe, in tow-cloth jacket and trousers, a round-crowned fragment of a hat...mounted on the back of a ragged, wild, half broken colt" (34). Irving fails to say if this is a servant of Van Tassles or a hired messenger. The Van Tassle's party is described and of the on lookers Irving tells the reader they were, " Negroes...of all ages and sizes from the farm and neighborhood" he goes on to say they were looking through "every door and window" (45). This suggests that there were a large number of African Americans but Irving fails to give a clear identification of who they were. The reader can assume that they could be slaves who were separated due to the fact that they were not serving any function at the party. Assuming this would not be unreasonable considering that Irving's "The Legend of Sleepy Hollow" was " on both sides of the Atlantic, in 1819-20" and considering that New York did not "abolish slavery until 1827," meaning the system was in place during Irving's writing (WagenKnecht, 11, Stevens, Personal Interview).

Both Cooper and Irving defend slavery, although in different ways. The institution of slavery in New York is compared to its Southern counterpart in *Satanstoe* and Cooper attempts to make New York's system seem more compassionate. In *The Spy,* Cooper offers a direct defense by shifting blame to the British for the system. Cooper's *Satanstoe* is set during the French and Indian War, after the British had taken over New York. This makes Cooper's desire to soften New York's slavery system ironic because it is under the British rule that legislative acts were passed to prevent slave escape and promote and atmosphere of fear. A.J Williams-Meyers in *Long Hammering: Essays on the Forging of an African American Presence in the Hudson River Valley to the Early Twentieth Century,* states,

> To prevent slaves from escaping to Canada, especially those slaves in the Hudson River Valley, on 4 August 1705 the colonial legislature passed 'An Act to prevent

> the running away of Negro slaves out of the City and County of Albany to the French at Canada'...As the French and Indian War got under way in the colony an amended version of the 1705 act was passed on 14 May 1755'...These legislative acts and many others which came to comprise New York's slave codes were enacted not only to maintain social and economic stability within the colony but also to 'make them stand in fear' (45).

With this information in mind it becomes harder to accept Cooper's description of the New York system of slavery. He describes,

> New York never had slaves on the system of the southern planters or in gangs... to labor in the fields under overseers...who lived apart in cabins...our system of slavery was strictly domestic...the negro almost invariably living under the same roof with the master...if his habitation was detached...it was still near at at hand, leaving both races as part of a common family (69).

Cooper tries to turn the system of slavery into a system of family ties. He does this again in *Santanstoe,* explaining the relationship of the slave given to young child. He writes, "The two were considered to be, within the limits of their respective pursuits and positions, as those of man and wife" (70). To make slavery seem beneficial or at least congenial, Cooper simplifies the Dutch connection to slavery explaining "Among the Dutch, in particular, the treatment of the Negro was the kindest character, a trusty field slave often having quite as much say on...the crops, as the man who owned...the land" (69-70). Cooper's portrayal of the Dutch must be scrutinized. A.J Williams-Meyers in *Long Hammering* establishes that the Dutch due to the need for free labor force, brought slavery into New York (18). Using people as a free labor force does not imply that the Dutch would be overly concerned with the slaves' welfare. Refuting his stance on Dutch "kindness," Cooper's own character Guert, a Dutchman in *Santanstoe* states that, "A little hiding does a nigger good, sometimes" (345). Cooper's need to see slavery from a kinder perspective may also come form his position as a "landed gentleman" who owned a farm in 1818 and perhaps slaves (Ringe 11, 17). If slaves were truly seen as part of the family then Cooper contradicts himself in *The Spy*. Caesar is disguising himself as his young master Captain Wharton in order to save the Captain's life. As the two men exchanged clothes Wharton is "unable...to repress a few signs of loathing" (Cooper 333). The reader can make two assumptions about this passage. The first interpretation is that an ungrateful Wharton does not

like the dirty clothes of Caesar; the second, that Wharton is disgusted by the thought of being considered a slave. Assuming either scenario makes a reader reassess Cooper's claim that slaves were part of the "family." Cooper shifts tactics in *The Spy* putting the blame for America's slavery on Britain. Cooper accomplishes this through the argumentative dialogue of the characters Dr. Stigreaves and Colonel Wellmere. When Wellmere suggests that the American revolutionaries are hypocritical for wanting freedom while having slaves, Dr. Stigreaves, Cooper writes, "I cannot accept Britain. It was her children, her ships, and her laws, that first introduced the practice into these states" (169). However, as noted above it was the Dutch. Therefore, Cooper's attempt to pass the blame is not accurate.

Irving implicitly defends slavery by omitting its incorporation into "The Legend of Sleepy Hollow." Through his refusal to acknowledge the whole institution of slavery but creating characters that resemble slaves, Irving defends slavery by default. It is not possible that Irving eas not knowledgeable about the institution of slavery. Born in 1783 and then getting deeply involved with New York politics in the early 1800's, Irving would have surely known the social and political systems in play (WagenKnecht 3, 10 Meyers et al. 12). Even with this knowledge Irving still does give his African American characters any identity. This is evidence in the previously mentioned messenger and Van Tassle party on lookers (34, 45). In *Cooper 's America* by Kay Seymour House she writes, "An amused and indulgent tone in writing about the Dutch had already been established in American literature by Washington Irving" (94). The "indulgent tone" of Irving applies to the Dutch use of slaves. If Dutch established slavery, as written about by A.J Williams-Meyers in *Long Hammering,* for economic purposes them Irving's deliberate lack of the word "slave" or "slavery" is defensive (17). In "The Legend of

Sleepy Hollow" Irving details the are that is Sleepy Hollow. He writes, "It is in such little retired Dutch valleys, found here and there …that population, manners, and customs remain fixed" (6). Irving's phrase "customs remain fixed" obligates him to incorporate the "custom" of slavery. It is also contradictory that Irving creates the Van Tassel farm without labeling the African American characters of the farm "slaves". Irving's description of Van Tassel's farm as a "stonghold…situated on the banks of the Hudson" with a "vast barn…bursting with treasures of the farm…" and the Van Tassel farmhouse as a "mansion", the reader can assume that Van Tassel was a Dutch Patroon (19). In *Long Hammering* , A.J. Williams-Meyers tell the reader that

"The Dutch developers of the New Netherlands" had a "grandiose plan" to establish a series of fiefdoms, referred to as patroonships" (17). These "fiefdoms" would be worked by African American slaves A.J. Williams-Meyers states, "Slaves were involved in the production of almost every item used or consumed on the farm: from... simple items...to more elaborate ones such as barns and Dutch cellars...(24-5). Thus, Irving's "Negroes...of all ages and sizes from the farm" should have most certainly been slaves (45). Henry David Thoreau makes the point that avoiding the slavery issue in the north was status quo. In "Slavery in Massachusetts" Thoreau expects to speak to the "citizens of Concord...on the subject of slavery in Massachusetts", but Thoreau is "surprised and disappointed to find that what had called my townsmen together was the destiny of Nebraska, and not Massachusetts" (1983). Though Thoreau addresses this crowd in 1854, it is important to realize the attitude is the same as earlier in the decade and seems prevalent in the north. If Irving was not directly participating in the institution of slavery he may have felt untouched by it. This may have been the point of view of many northerners. Challenging this view later in 1854, Ralph Waldo Emerson in "Last of the Anti-Slavery Lectures" writes,

> Gentlemen I have lived all my life without suffering any known inconvenience from American Slavery. I never saw it...never heard the whip, and never felt the check on my free speech and action until four years ago, when Mr. Webster...brought the Fugitive Slave law on this country (1208).

The Fugitive Slave law required run away slaves to be returned to their masters and limited free African American rights (Brands et al. 392). Thus, Emerson makes the point that a northerner did not have to be directly connected to slavery in order to be responsible for its evils. Irving, in his exclusion of slaves, shirks his responsibility.

Just a Irving defends slavery in relation to the Dutch by omission, he also omits and thereby fails to validate the African American contribution to the American Revolutionary War. In "The Legend of Sleepy Hollow" Irving relates the history of the "neighborhood". He links the area of the revolution thusly; "The British and American lines had run near it during the war; it had, therefore been the scene of marauding, and infested with refugees, cowboys, and all kinds of border chivalry" (46). Here Irving uses the term "cowboys" which refers to "English guerilla group" (Williams-Meyers 104). Referencing the war again, Irving discusses the superstitions that surround Sleepy Hollow such as the "mourning cries and wailings heard and seen about the great tree where the unfortunate Major Andre was taken" (48-9). Major Andre was Benedict Arnold's

"coconspirator" in Arnold's plot (Williams-Meyers 105). It is noteworthy that it was an African American soldier "James Peterson, of Courtland in Westchester" that shot at and forced Andre to change the direction of his escape and head into American hands when the plot was discovered (Williams-Meyers 105). Irving avoids any details of Andre's plight. The reader can assume that Irving was writing for an American and British audience and that the matter was well known. However, it might also be assumed that an association with the African American troops was not considered appropriate in nineteenth century New York society and Irving belonging to that society.

Through the use of celebration, Cooper and Irving depict, in an unflattering manner, a separated African American/slave society beholden to their white "superiors". Cooper , in *Satanstoe,* gives a vivid description of the holiday "Pinkster" which may be the Pentecostal holiday that was celebrated by the Dutch or may have African religious roots (Williams-Meyers 87-8). Cooper, through the character Corny, tells the reader that Pinkster was "the great Saturnalia of the New York blacks" a "festival" that lasted for three days and it "wore the aspect of good humor" (61, 65). This suggests that Pinkster, and what it encompassed, was welcomed by all black and white. Contrasting this, Cooper writes the "good humor…was good humor in its broadest and coarsest forms" (65). Cooper's prejudices seep through into his writing. Corny's description of young officers "laughing and diverting with the gotesque blacks" shows this prejudice (79). Stating, "A;; of the servants, seven in number, would be permitted to enjoy the holiday", Cooper impresses upon the reader that it was a benevolent gesture to let the "servants" go to Pinkster. Deconstructing the statement, the reader can make the assumption that the servants were dependent upon that permission. Frederick Douglass in his narrative refutes the idea of the "benevolent master" giving his slaves a day of "freedom". He writes,

> The holidays were part and parcel of the gross fraud … of slavery. They Professedly a custom established by the benevolence of the slaveholders… They do not give the slaves this time because they would not like to have their work during the continuance, but because they know it would be unsafe to deprive them of it (2073).

Douglass is suggesting that if there was not some kind of release thater would eventually be rebellion. Incorporating passages about the inconveniences that accompany the servants' time off Cooper seems to support Douglass. Cooper writes of Corny's aunt's "dinner";"My aunt was

descending in …dinner dress for that no lady ever neglects even though she dines on cold dumplings" (81). The character Herman Mourdaunt knows that the aunt will have to take care of the domestic chores herself as he is "Aware of the state of the family, and of all families during Pinkster" (81). These passages taken togerher makes the reader assume that Pinkster is tolerated for the time being, but would not be welcomed to last much longer. Assuming this, can the aspect of benevolence be applied in whole to slave holidays? Kay Seymour House in *Cooper's America* states that "Cooper's awareness of Pinkster's value is revealed in his comment on the denial of such festivals by the people of New England's" (78). But Cooper's "awareness" has to be questioned as to whether it is the value of un-rebellious slaves or the value of the custom that Cooper is aware. Seymour house also writes, "Only in New York on Pinkster day had the Negro an identity not derived from the fact of his slavery; this is the statement of cooper's novels" (81). This is false. If by Cooper's own writing, a "servant" had to have permission to attend Pinkster then the slave was certainly reminded of his or her station. That station was beholden to the "masters".

Irving, too, portrays a "second class" society. In "The Legend of Sleepy Hallow" Irving details the Van Tassle's harvest party as, lauding the "ample charms a genuine Dutch tea table in the sumptuous time of autumn" (42). Looking in on the party the "Negroes…gathered from the farm and neighborhood" (45). Ironically, it is probably these African Americans who planted and brought the harvest (Williams Meyers 24-5). Yet these people are not permitted to be part of the party. Irving leaves them "forming a pyramid of shining black faces at every door and window" (45). In *The Knickerbocker Tradition* James F. Richardson states, "The Native Americans least able to resist immigrant economic penetration or achieve cooperation were the blacks" (45). Although Richardson is writing about the problems of working class African Americans in 1850's New York, the case can be made that ostracizing African Americans was already a part of Cooper's and Irving's New York society. (44-5).

The struggle of African Americans and slaves is treated with more sympathy in the late twentieth and late twenty-first centuries and much has been done to overcome the stereotypes that have been prevalent in earlier periods such as the nineteenth century. Reflective of the values and prejudices of that time, was the literature. James Fennimore cooper's and Washington Irving's writings are not exceptions. Their contributions on the whole are essential for the broke down barriers for nineteenth century authors and procured a place for American literature in the

literary world. Still, both incorporated becoming images of their fellow Americans into their writings. Cooper and Irving passively support slavery, the first through a diminished view of the harshness of slavery, and the later through intended silence. Neither author give credit to the important functions of African Americans performed in shaping New York's history. Both do show a separated society through celebrations. Through Cooper's and Irving's treatment of their characters a reader gains a glimpse of these author's views toward African Americans and slaves.

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Defining Womanhood within the Social Context

By: Roxana Bartolomé

The journey towards self-actualization constitutes an essential motion within human life. However, despite the common interpretation of the "self" as a decidedly individualized entity, it may also be claimed that individuals define themselves within the framework imposed by society at large, and are thus fatefully bound to the fluctuations of the social climate of their time. Under such restrictions, human individuality relies heavily on social factors and accordingly, an individual's *modus operandi* is closely inscribed within the boundaries of the contemporary social paradigm.

Arguably, such social interplay has taken its greatest toll on women, having shackled them to an entire slew of gender-based constraints. In response, feminist writers throughout history have sought to raise awareness against both the obvious and the inconspicuous trappings of the presiding social dynamics. However, although most feminists concur in their disdain for society's imposition of gender expectations, their particular argument varies depending on the contemporaneous social scene. Thus, understandably, feminist ideology has undergone many transformations throughout the course of history.

Today it is becoming increasingly evident that feminist ideology requires refashioning in order to render it more pertinent to the modern social context. Undoubtedly, a thorough analysis of the trajectory of women's role in society constitutes an important prerequisite to the development of a contemporary feminist manifesto. Feminist writers, such as Virginia Woolf (1882-1941), have left behind powerful testimonies delineating the nature of their cause and providing keen insight to the subjugation of women of the past.

Virginia Woolf explores the historical persistence of women's unfavorable condition in her 1929 novel entitled *A Room of One's Own,* in which William Shakespeare's fictitious sister struggles with the implications of the social constraints imposed upon her. Judith Shakespeare, although a figment of Virginia Woolf's imagination, powerfully embodies the plight of brilliant women who find themselves bound to the conditions of their gender. In illustrating the prodigious Judith who inevitably grows despondent in pursuit of an outlet for her poetic virtuosity, Woolf states that a woman "born with the gift of poetry in the sixteenth century was

an unhappy woman, a woman at strife with herself" (808). Due to ascribed gender roles, a woman with artistic aspirations born into the Elizabethan tradition would be condemned to abandon her heart's desires with the sight of fulfilling her societal duties as a woman. According to an online publication by Heather Thomas, Elizabethan women were "confined to the domestic sphere" in part due to "the lack of effective birth control that made it impractical and virtually impossible for married women to work full time outside the home." Thus, as Woolf implies through the story of Judith Shakespeare who becomes impregnated and ultimately commits suicide, an Elizabethan woman of artistic capabilities was bound to become a tragic hero in her own right- doomed to her desolate fate by her own genius, or rather, the repression thereof.

However, perhaps the most haunting truth resides not so much in the stark reality of womanhood in the sixteenth century as communicated through Judith Shakespeare's story, but in the idea that such a woman's plight transcends the Elizabethan era. Woolf asserts that "even in the nineteenth century a woman was not encouraged to be an artist. On the contrary, she was snubbed, slapped, lectured and exhorted. Her mind must have been strained and her vitality lowered by the need of opposing this" (774). It is disheartening to consider that perhaps Judith Shakespeare represents not only a realistic rendition of a woman "at strife against her self" but also, a timeless characterization.

Although the social role of women has undergone an enormous transformation since the times of the imaginary Judith Shakespeare as well as the more recent times of Virginia Woolf, even within the modern social context, women and men continue to be regarded as radically distinct entities in defiance of feminist ideology. One immigrant mother, new to the contemporary American social scene, said that a women's role in America "seems to be too narrowly defined by commercial images and the celebrity lifestyle worshipped by the American society" (Chrusciel). This veneration of images promoted by the mass media, ties women emotionally to the very definition of womanhood from which they had previously fought to disassociate themselves. In *Female Chauvinist Pigs*, a 2005 *New York Times* best seller, author Ariel Levy offers a provocative perspective concerning this phenomenon. Levy accuses the women of today not only for voluntarily submitting themselves to stereotypical gender allocations, but more shamefully, for themselves being active participants in the exploitation of women's image. Through her thorough analysis of women in the mainstream culture, Levy brings to the forefront the problem with today's interpretation of "empowered women," citing

women who make sex objects out of themselves by brandishing Playboy bunny paraphernalia, posing for *Girls Gone Wild*, undergoing breast-enhancement surgery or endorsing other such activities. Levy alludes to Harriet Beecher Stowe's *Uncle Tom's Cabin* (1852), claiming that Uncle Tom, the servile protagonist, demonstrates the mechanisms behind the voluntary subjugation of the oppressed members of society. She declares that Uncle Tom's character has gained a symbolic dimension within the modern social context, characterizing as "an Uncle Tom [any] person who deliberately upholds the stereotypes assigned to his or her marginalized group in the interest of getting ahead with the dominant group" (105). It is often by the means of such self-deceptive posture that women seek liberation from the vices of the connotation of their sex, however in truth, they may be engendering just the opposite effect.

In a counter-movement, some women opt to strip themselves altogether of that which may be characterized as essentially feminine. Levy warns that this stance, at the opposite extreme of embracing femininity, may be equally detrimental to the cause. She asserts: "As long as womanhood is thought of as something to escape from, something less than manhood, [women] will be thought of less, too" (112). It is thus incontrovertible that the women of today, straddled between contradicting perspectives, find themselves at a difficult crossroads. Helmut Newton, a controversial German photographer, explored this idea throughout his artistic career. His diptych entitled *They Are Coming* (1981), juxtaposes the exploitation of femininity with the usurpation of typically masculine roles by women, providing a particularly powerful example of the contradictions borne by modern feminist ideals. Art critic Reinhold MiBelbeck describes this controversial aspect of Newton's work:

> It betrays a deep sense for the signs of the time. His linkage of offensive self-portrayal and voluntary subjugation with a preference for tall, large-boned, and self-assured women strikes a nerve of the dilemma in which women and the women's movement are still mired- to have their share of participation in society and still not want to relinquish the traditional identity of a woman, or to experience the fact that the process of redefinition is difficult and painful. Masculine women … is [Newton's] response to the not yet found identity of the new role. (470)

Although initially Newton's work drew the rage of the feminist movement, many of feminism's newest voices seem to be hinting at the same dilemma with regard to the problem of redefining women's role. In fact, as *They Are Coming* suggests through its implication of conformity in

fashion, the identity of the modern woman seems to be more closely defined by the mainstream, rather than by the personal decision of whether to embrace or forsake femininity.

Along this strain of thought, Phyllis Chesler, author of *The Death of Feminism* (2005) considers whether feminism, by fault of being a mass movement, undermines its own cause. According to Chesler, women constantly "juggle the need to speak their own 'voice'... against their overwhelming desire for interpersonal stability... [and thus] the price for remaining connected seems to preclude perpetual self-monitoring" (40). In order to combat against this harmful dynamic, Chesler calls for the manifestation of a new feminist movement, persuading women to act upon their own individual convictions instead of conforming to group thought. This new brand of feminism would encourage
women to embrace their individuality instead of voluntarily binding themselves to fit the "ideal" woman's shoes as propagandized by today's commercial culture.

However, because of the indisputable prominence of mass communication in today's society, women face a steep hill to climb in order to disengage the active diffusion of stereotypes defining womanhood. Perhaps the first step towards achieving this end should be through an active effort to disqualify the notion of the imaginary archetypal woman that so prominently serves as a template for contemporary femininity. The women of today should consider identifying their gender as a broad spectrum of female individuals in order to gain the true freedom of defining themselves according to their own personal terms. Only thus would the concept of liberation finally be synonymous with the reality of personal freedom.

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The Rise and Fall of a Dynasty: A Cautionary Tale

By: Timothy Kirkland

Egyptian History has been a rich, varied and often tumultuous one. Historians have spent hundreds of years unearthing the treasures and artifacts from a culture that has fascinated generations. From ancient history to Biblical times and beyond, the African continent and Egypt in particular has produced multiple interests and a never ending field of study, both in archeological and historical terms.

From the hazy confusion that was the Egyptian religious structure to the dynasties spanning thousands of years, there is a wealth of topics that grasp the imagination and haunt men's dreams. One of the most fascinating was the Eighteenth Dynasty of Egypt, a period of time that saw the unparalleled expansion of Egyptian borders, a time of vast riches that gave rise to one of the most polarizing figures in world history. Akhenaten, at once considered a heretic and a visionary for his climactic switch to monotheism late in the Eighteenth Dynasty, is the topic of much debate. His devotion to his god infuriated contemporaries, fascinates historians and brought his proud, sovereign nation to the brink of collapse. His story is the most profound of his era, and his legacy encapsulates such philosophical topics as the nature of religion, human nature and the effect of religious belief on the social and political structures of a nation.

To fully appreciate the scope of the event in question, one must delve into the foggy and abstract world of Egyptian deities. This terribly complex and in some cases disorganized structure is a confusing one, a tree from which many roots and branches extend in what seems to be an infinite number of directions. For sake of focus and time, household deities and minor gods will be ignored, for indeed there are hundreds if not thousands, and of those they oft times morph into one another, change names and duties, and sometimes disappear all together.

The origins of the religious structure in Egypt, of course, begin with the Sun, the original deity, if for no other reason than the unavoidability of detection as it crossed the sky each day. According to James Breasted, a noted Egyptian historian, from the Sun was spawned:

> four children, Shu and Tefnut, Keb and Nut. All of these, with their father, lay upon the ocean of chaos, when Shu and Tefnut, who represent the atmosphere, thrust themselves between Keb and Nut…so that Keb became the earth and Nut

> the heavens. Keb and Nut were the father and mother of four divinities, Osiris and Isis, Set[h] and Nephthys; Together they formed with their primeval father the sun-god, a circle of nine deities, the 'ennead' of which each temple later possessed a local form (56).

From these beginnings, multiple gods materialized, allowing for the heavily polytheistic religion of the country. Of these, the cults of Osiris and Amon are of the most importance, least wise in the frame of reference leading up to Akhenaten.

The Osiris cult, whose origins date back to early Egyptian times, as illustrated above, rapidly gained widespread appeal throughout the populace. According to Janice Yellin, Egyptian mythology tells of Osiris ruling over Egypt for a time, then being cruelly murdered by his envious and wrathful brother Seth. Finally, Osiris finds himself resurrected by his loving wife Isis and Anubis, another Egyptian god, allowing for his eventual ascent to the position of lord of the underworld (para. 6). Sovereignty of the underworld made him an important aspect of the culture of the land.

There are other equally important aspects to the cult. For instance, the son of Isis and Osiris, Horus, avenged his father's death by vanquishing Seth and assuming the rule of the land which had been taken from his father (McGill, para. 21). This victory over evil allowed the populace to view Osiris as a victimized hero, avenged by his son and able to stand in the afterlife vindicated and at peace. This notion gripped the people, popularizing the god across the nation.

The extensive appeal of this god is captured in the words of Adolf Erman:

> A similar fate was to be desired for each mortal man; those who were left behind hoped that, like Osiris, the deceased would rise to new life; and that in a son, who took care of his tomb and honored his memory, as worthy a successor would arise as Horus had been to Osiris.

Furthermore:

> These conceptions were so widespread that they finally reacted on the god himself, and raised him to an importance which he scarcely possessed originally. Before all other gods Osiris became the god of the dead…Osiris was the king of the realm of the blessed (308).

From humble beginnings, the cult of Osiris began to take an important role in the everyday lives of Egyptians. His popularity is not difficult to fathom, as he is a resurrected hero,

husband to a loving wife, progenitor of a worthy son and god of the afterlife which the masses aspire to join. This was the original frontrunner in the complex polytheistic religions of Egypt. It was the first to gain the faith of the masses, because according to history, Osiris was important not only in the funeral rites of the Pharaohs, but through association and emulation, to the populace as well (Shaw 39).

Despite the popularity of the Osiris cult, it was by no means the central religion of the people throughout much of Egyptian history. The polytheism of the land allowed for the worship of numerous gods, and no clear leader among the deities arises until the Eighteenth Dynasty, one of the most prolific and engaging successions of kings in all of history.

The changes to the nation, religiously and as an empire, that were needed to facilitate the arrival of a strong central deity would be the result of the bloodstained hands of fierce conquerors. According to Thomas Hoving, "Egypt had reached the zenith of its power and glory under the first kings of the Eighteenth Dynasty, kings who were particularly successful in military affairs" (216), thus setting the stage for a powerful god to stand among the pantheon as the most high.

This was achieved in a simple, logical manner. According to Davies and Freidman:

> If a town produced a line of pharaohs, the prominence of the local god rose…so it was in Thebes: beginning with the New Kingdom, the local god Am[o]n united with the sun god Ra to reign as the king of the gods, just as the princes of Thebes now reigned as kings of Egypt (159).

With the rise of the warrior kings of Egypt, so rose the authority of the god to whom the success of these campaigns was owed. With Thebes as the reigning capitol of the land, worship of the sun god became widespread and common. Nevertheless, this widespread worship allowed for the recognition of other gods. For example Osiris still remained a popular deity, his worship uninterrupted by the ascension of Amon-Ra.

This process began due to the exploits of Tuthmosis III, one of the great warriors of his age. As wily in the quasi-political-religious climate of the day as he was to be a fierce on the battlefield, Tuthmosis III had sealed his kingship, according to historical texts, by assuming the support of the priests of Amon based in Thebes, who gave to him the approval of the gods. His kingship, due to marital matters and questionable rights to the throne, was one that without the

support of the priests could have been called into question and ended before it began (Breasted 267).

Fortunately for both the priests and the country of Egypt, his kingship was allowed to continue. The effects of the reign of Tuthmosis III would reverberate in celebration for years to come. His achievements are described in the words of Leonard Cottrell:

> Tuthmosis III, the greatest of the warrior Pharaohs, has led his armies as far as the Euphrates in the northeast, and has subdued the Nubians in the South…Nor have these contacts been achieved entirely by conquest. The Pharaoh has diplomatic and commercial relations with other powers: with the Hittite Empire, with the Kings of Babylon, and the rulers of …Crete (35).

The empire, under Tuthmosis, was a yawning expanse of territory never before held by the Egyptians. His conquests and expansion of relations, achieved with his aforementioned able political maneuvering, spread the influence of Egypt farther than ever before. This widespread Egyptian domination grew hand in hand with the central power of the nation and with that the influence of the priests of Amon-Ra.

Amon-Ra was, according to Rosalie David, a god forged by combining two deities. Amon was at first a god of the air, but as time progressed, he became increasingly associated with war and fertility. His union with Ra, the sun god, while they still remained separate entities, allowed for a concept of absolute divinity between the two (35). With a centralized location of both political power and religious clarity, Thebes stood as the capitol of a vast and expansive empire. But, as in all things involving a close link between church and state, the fabric of the union would begin to unravel in a short period of time.

The monetary situation in the new empire was one of bountiful plenty. According to Leonard Cottrell, "Rich tribute flowed into the city, enabling her monarchs to build those gigantic temples and monuments", monuments that attested to the power of a nation on the ascent, and temples that housed brewing troubles (107). In the words of E.C. Krupp, the "rulers built temples they called 'Mansions of Millions of Years'…dedicated to Am[o]n, who by then headed the cavalcade of Egyptian gods" (para. 6). The influx of riches, at the time intoxicating and allowing for an exciting era of expansion and passionate, ornate building projects, would result in a shift in the balance of the power structure in the Egyptian political arena.

Historians assert that it became common practice for the pharaohs to pay tribute to the priestly classes from the spoils of conquest, both as a way of thanks for the success of the venture and as a means to secure the continued favor of the gods for future conquests. Furthermore, the pharaohs would give to the priest's immense estates from their own holdings, presumably to further encourage the gods to look upon them favorably (Brier, Hobbs 40). While in theory this practice would ensure the continued growth and safety of the country, the wealth accumulated by the religious order began to corrupt the emissaries of the gods.

The temples began, according to Reeves, to control "vast agricultural estates, administered by an immense bureaucracy and controlling numberless serfs and slaves" and from there "grew in influence to take in shipping, manufacturing, mining and other worldly concerns." This was a growing problem that began to adversely affect the sovereignty of the king so much so that "The Egyptian king's constant battle was to hold the influence of Am[o]n's troublesome priests-now controlling a virtual state within a state-firmly in check" (45). Like storm clouds in the distance, ominous rumblings of a bitter power struggle hung in the air as Amon tightened his grip on the land.

Considering the importance placed upon the god's and their favor during the course of a victorious conflict, and the priest's station as arbiter of the prayers and tidings between god and man, there is little doubt that the priests would begin to see themselves as more than humble servants. Furthermore, according to Monet, there was a vast community enclosed in the temples that relied on the religious order for their livelihood (278), therefore amplifying the prestige of the temples from merely a spiritual organization to one of unequivocal temporal value as well. The day to day lives of many of Egypt's workers depended solely on the temples and priests.

Bolstered by a nearly monopolistic social, economic and spiritual authority in day to day affairs, the priest's image of themselves as mere go-betweens for god and man would deteriorate further still in the face of rapidly accumulating riches and the corrupting power that accompanies such fiscal success. Indeed, with their influence in virtually every aspect of Egyptian life, there is little question that the priests had surpassed the status of mere spiritual servitude. Moreover, with the unwavering confidence that the premier god of the land held them in high regard, it would not be difficult to facilitate an unwavering confidence in the righteousness of their every action. The struggle between King and religious order would be a costly one.

Time passed in this fashion, static in many respects, passing a number of kings who, in the scope of this study arelargely inconsequential. The study regains focus during the reign of Amenhotep III, who according to Sara Ann McGill came to the throne after Tuthmosis IV, and hallmarked his rule with peace and diplomacy (para. 27-8). Despite the relative calm of his rule, however, there were underlying problems that would lay the groundwork that was to ensnare the nation.

The economic conditions in Egypt on the whole were more than ample. The words of Christine El Mahdy serve to further emphasize that very fact: "The young Amenhotep III…was richer than any other king before him, and in any other kingdom of his time. He ruled over a vast empire bequeathed him by his ancestors, and these conquered peoples remained loyal and peaceful, certainly in the earlier part of his reign" (279). Her words also foreshadow a coming end to the peace, a fact that came to prominence shortly.

In this period of calm and wealth, the king began, like the priests of Amon, to regard himself highly. According to Murray, the king, who in truth had little else to do, spent great amounts of money on those things that pleased and exalted him. The temple of Luxor, one of the most opulent ever constructed, was erected to honor his own birth, and there are more statues of Amenhotep than any other king before him (53). This air of self-importance and arrogance cannot be overstated. With his kingdom rivaling in size and prestige any other in the history of the world at the time, was swept up in the idea of his own supremacy, as though his inherited nation had been crafted by his own hands. This egomania, out of control so as it was, was not limited strictly to the physical realm but began to spill into the hallowed territory of the spirit world as well.

While not straying far from the dogma of the day, Amenhotep III, according to history, "publicly announced his solar allegiance, proudly and repeatedly confirming that he was the sun god's chosen one," and in time a "favorite appellation of the king was 'Aten-Tjehen', which literally means 'the dazzling sun disk'" (Fletcher 61). It is noticeable that while closely related to the preeminent worship of the time, there is no reference to Amon, and instead the name Aten is used instantly creating a competition between the two.

This certainly would have been a point of contention between the priests and the king, for his title recognized a completely different deity than was accepted by the populace. Still more insulting to the religious elite would have been the close proximity to their god, Amon-Ra, also

the supposed sun god. Egypt had, over the years developed a hierarchy of divinity, with Amon-Ra standing unchallenged atop the masses. While the polytheistic nature of Egypt remained in tact, those that represented the hierarchy that had evolved in Thebes were neither interested in nor tolerant of challengers.

Despite this fact, the supercilious king continued to flaunt his newfound deity. According to Cyril Aldred, the god became increasingly common, even "...being attached to the name of the King's barge, to that of his palace, and to those of some of the royal family...", and more important than even the increasing prevalence of the new god is the fact that "Conditions were therefore favorable for his son to imbibe the new teaching and he proved to be an apt pupil" (213). The prominence of this deity in the royal court was a source of fascination for the King's son, and this fascination would prove costly.

The son watched, according to Gore, as his father dealt with increasing political discord between the royal court and the priesthood of Amon. Some of this was due no doubt to the construction of inflammatory statues bearing the likeness of the king, in view of the temples, that were to "gleam into people's eyes like the rising Aten" (para. 18). The collisions between Amenhotep III and the priests were not to end there, however. Increasingly, the king became infatuated with the new god, of which he thought himself a chosen vessel. This infatuation soon led to outright defiance, and according to Frederick Golden, the King's son, born Amenhotep IV, saw his father deliver an outright challenge to the authority of Amon and his priests by announcing Aten as the new chief deity of Egypt, and himself as the earthly manifestation of this new supreme god (para. 3).

This was no doubt a troubling turn of events for the priesthood of Amon. Their god had ruled the land successfully for generations and in so doing had made the empire, the king and the priests wealthy. The power struggle was in full swing. The king, rich beyond comprehension, smitten with his own image and achievements and seeking more overt ways to laud his name found the perfect avenue to do just that. By instating a new god, even more powerful than Amon, he had elevated his level of prestige to unprecedented levels. His narcissism and challenges to the priesthood, however, would have deep reverberations past his rule and would have a profound effect on the reign of his son.

The petty squabbles and the religious confrontations were about to come to a head. Indeed, according to Aldred the new king, Amenhotep IV ascended to the throne amidst a time

of crisis not only in religious circles, but in the state of affairs in the kingdom as a whole. Allies of Egypt were confronted with conflict from Syria, and nomadic tribes were raising havoc in Palestine. This would have been a time for a strong pharaoh, one that would resemble the great warriors such as Tuthmosis III, a king whose might and political savvy would have been useful in a time of distress. It was not to be for Egypt, however, as the young king, like his father before him had embraced the idea of Aten with passionate infatuation (65). He was destined to be far more zealous than his father ever would have been, and this fervor would be his undoing.

The problem, in fact was equal parts political and religious, forming a poisonous concoction that would pollute the once mighty dynasty. Part of the appeal of Aten worship, according to Reeves, was that it "re-established kingly authority…But where Amen[hotep] III had been patient in his ambitions and content to follow the wise counsel of others, Amen[hotep] IV was a young man in a hurry-impulsive, emotional and overly confident in his ability" (91). The continued focus on the strengthening of kingly authority was necessitated by the political clout of the priests of Amon, as was stated earlier.

The brash young king began to elevate the Aten and himself in the process, in much the same fashion as his father. His kingdom, according to Raymaekers, was still wealthy from taxes collected from its territories, troubles in these territories not withstanding. Like his father he used the wealth of his kingdom to begin construction of large temple. This was in close proximity to the temples of Amon, and despite the obvious challenge to the status quo, was meant to hail the new deity Aten (para. 6). As the task of elevating the new god became more and more of an obsession for the king, subtle yet important changes began to take place.

One of these changes was seemingly minute in its detail yet immense in the scale of its meaning. In the words of Gore, the "enigmatic young man would change his name to Akhenaten, 'he who is effective for Aten'", and with this slight change he would erase any doubt of his allegiances (para. 3). The change was profound due to the removal of the name Amen, the first portion of his given name which had meant "Am[o]n is content", and the insertion of Aten into his new name, bespeaking his passionate obsession (Spence para. 2).

This zeal is evidenced by writings from his own hand, a prayer to his god:

> Thou dost appear beautiful
> On the horizon of heaven
> Oh, living Aten…

Thou sole God

There is no other like thee…

There is no other that knows thee

Save thy son, Akhenaten (Raymaekers, para. 1).

The king, in his soulful narrative to his god gives rise to an important and shattering concept. His reference to the 'sole god' is a revolutionary thought in Egyptian dogma. Surely there was not simply one god, but many, perhaps with a hierarchy and a supreme ruler, but a pantheon nonetheless. This was a radical and inflammatory statement. With his declaration, he now took his father's vision to unprecedented heights. Now Aten was not only the ruling god of Egypt, but the only god, a fact that would turn the country inside out.

According to historians, the priests of Amon, rich and powerful due to the prevalence of their god, would stand to lose a great deal by the dissolving of their religion and god (Erman 261). Indeed, James Breasted asserts that the priests suffered a great deal as a consequence of this action:

> [Amon's] vast fortune, embracing towns…and extensive lands in Egypt, had evidently been confiscated and evidently diverted to At[e]n. There could not but be, and as the result shows, there was during all of [Akhen]atens's reign a powerful priestly party which openly or secretly did all in its power to undermine him (391).

This would have meant chaos in the towns and social centers that had developed as a result of the longstanding reign of Amon as the premier god of the land. The great bureaucracy of the religious order would have been in upheaval. In the words of John Ray:

> If Akhenaten's opposition to conventional religion led to the closing of temples, as seems certain in the case of Am[o]n…the disruption of the local community would follow. This inevitably had a domino effect on the national economy, since this depended heavily on the redistribution of local resources. The fact that Akhenaten diverted wealth from traditional temples to the cult of his own god would not have compensated for this; on the contrary, it would have exacerbated things (65).

Furthermore, it has also been stated that Akhenaten dismissed the priests entirely, a calculated shift designed to remove the political threat they posed to him (Eighteenth Dynasty of

Egypt, para.29). The religious and political state of affairs was quite heated early in Akhenaten's reign. So bitter was the conflict, according to historians, that the king removed himself from Thebes completely and began to persecute the cults centered there (Aldred 235).

This was necessitated by the fiery opposition to his new religion and also because of his ever-increasing enthusiasm for his god. So much was his devotion to the new god that "Akhenaten decided that the worship of Aten required a location uncontaminated by the cults of traditional gods and to this end chose a site in Middle Egypt for a new capitol city which he called Akhetaten, 'Horizon of Aten'" (Spence, para. 11).

This affectionate and brash move would also prove costly to king. While his Capital city allowed for a pure form of worship for the new religion, it also served to isolate the king from his country. It was a country rapidly coming apart at the seams. Hostilities were beginning to tear at the borders of the kingdom, as evidenced by letters from rulers in occupied lands, such as this one from the Egyptian ruler of Jerusalem:

> The king's whole land, which has begun hostilities with me, will be lost. Behold the territory of Shiri [Seir] as far as Ginti-Kirmil [Carmel]-its princes are wholly lost and hostility prevails against me...as long as ships were upon the sea, the strong arm of the king occupied Naharin and Kash, but now the Khabiri are occupying the king's cities. There remains not one prince to my lord, the king, every one is ruined...let the king take care of his land...and let him send troops...For if no troops come this year the whole territory of my lord the king will perish (qtd in Breasted 387).

This is an impassioned plea, one containing a tone of exacerbated desperation, and it implies a lack of concern for the territories of the kingdom on behalf of Akhenaten.

This is further evidenced by another letter bearing news of the fall of the city of Simyra: "Grievous it is to say...behold what has befallen the city of Simyra-a station of my lord, a fortress...ah, the cries of the place". Further evidence of the lack of concern shown by the king about these foreign affairs comes in the letter directly following the preceding, in which the agonized pleas for help are unmistakable:

> the land is the king's land; and since we have thus and you have not moved the city of Simyra has been lost. There is no money to buy horses, all is finished, we

have been spoiled...give me thirty companies of horse with chariots, men, men...there is none of this for me (qtd in Cottrell 202).

There is contained in each letter a tone of accusation, and between the lines of each a plea for help from different corners of the kingdom. Akhenaten was losing large parts of the kingdom his ancestors had bequeathed him, and was apparently unfazed. In unison with the territories falling into disarray, the inner workings of the country were also becoming disconnected. Brier asserts that "while Akhenaten was lost in his own world in [Akhetaten], the great bureaucracy of Egypt had deteriorated. Taxes were still collected, but inscriptions suggest that corruption was rampant throughout the system" (102).

Isolated in his city, he seemed more content to continue the persecution of other cults and continue worshiping his one true god than to stabilize the affairs of a kingdom on the brink of collapse. Mertz reports that soon after the establishment of his city, the isolated and overzealous King sent workers across the land, armed with chisel and hammer to invade the temples of Amon and the tombs of the deceased with simple but blasphemous orders. Erase anything remotely connected with the god of old. Even Akhenaten's father's burial chamber was not spared from attack, as his name bore the offensive name of Amon (258).

Tombs and temples, once the holiest of places, found themselves desecrated with primitive tools, erasing the legacy of a cavalcade of gods that spanned thousands of years. By not sparing even his father from such a fate, Akhenaten served notice to all that his intension to institute monotheism was no simple and passing whim. But this fervor would prove costly for the kingdom.

The time period of Akhenaten's rule was one of mass confusion and mistrust among the subjects of the kingdom. According to Shaw, it "was believed that neglect of the gods, or blasphemy against them could lead to punishment", and with the crews of workmen traveling the lands ravaging the temples, what other explanation could there be for the falling territories (17)? There were other problems as well. According to Aldred, the state of affairs for Egyptians themselves, notwithstanding the corruption of the tax structure, was far from bright. Plagues swept the land, evidence of pestilence being found in the Near East, the mainland and in other territories as well (283). Surely, those still faithful to Amon in secret believed that the gods had stirred this wave of disease as retribution for their desecrated temples.

It would not be hard for the populace to adopt this opinion, especially after "three of the king's six daughters, the two youngest...and the second eldest...died suddenly" (Gabolde, para. 9). Their deaths, presumably the result of the rampaging plagues, must have indeed been seen as the divine hand of retribution, a severe penalty for the unparalleled disrespect that had been their fate to accept under the reign of Akhenaten. This misfortune, terrible in its own right, must have also cast a long shadow of doubt upon the new supreme god, Aten, for what kind of god would allow such calamity to befall his son?

The loss of territory also caused a rift amongst the populace, according to Doherty, because the lack of decisive military action to repel the attackers on the part of Akhenaten painted a picture of a weak and ineffectual monarch more concerned with high matters of the spirit than with the affairs of his subjects (65). An overall climate of discord embraced the land, making the memory of a not so distant past when Amon ruled the land and Thebes was in its glory one of sweet nostalgia. This sentiment is captured beautifully in the words of a once prestigious priest of the old court:

> Praise to Am[o]n! my wish is to see you O Lord, to look at you, so my heart may rejoice. O Am[o]n, protector of the poor! It is good to speak your name! It tastes like life, like bread to a child, like cool food in hot weather. You are like the taste of favor for the king...Come back to us, Lord of continuity (Fletcher 331).

The switch from the pantheon to monotheism also had other detrimental effects in the minds of the populace. Despite being "vigorously promoted by the king", asserts Rosalie David, Aten worship "could not offer any moral philosophy or popular mythology to attract ordinary people, and it could not replace the comforting prospect of the afterlife, which Osiris promised, with any valid alternative" (125).

The end of the reign of Akhenaten gave rise to a chorus of simultaneous sighs of relief throughout the land. According to Carter, he died "mysteriously" in his "17th renal year" and his son, "Tutankhamun...succeeded to the throne" (120). The new king had inherited a land in chaos. History shows that he was little more than a boy when he came to the throne, and because of this El Mahdy suggests that the country was run behind the scenes by Horemheb, a military leader who would later seize control of the throne (293). Whoever actually held the strings that moved the small boy's hand, their intention was clear.

According to Joyce Tyldesly, after ruling from Akhetaten for a short period, Tutankaten, as he was originally named, returned to the city of Thebes, signifying the return to the old ways by altering his name to Tutankhamen, a change that laid to rest the Akhenaten experiment (176-77). The boy king had surveyed the wreckage of his father's legacy and deemed it wise, no doubt with the help of trusted advisors, to pay homage once again to Amon, as his name suggests. Speaking of the state of affairs, Tutankhamen said:

> This land was overridden with ills. The shrine of the Gods ran to destruction. The Gods neglected the land. I appealed to the Gods and Goddesses for assistance, but they shunned me. To win them back I labored mightily…I reconstructed their sanctuaries, I re-endowed the temples and made them gifts of precious things (qtd in Hoving 18).

The kingdom throughout much of the Eighteenth Dynasty was a flourishing empire, rich with taxes and expansive from various conquests. As described by Tutankhamen, it would seem that Akhenaten, his god and his insistence on monotheism had nearly destroyed it all.

The commotion caused by this break from tradition splinters far past the spirit world. The economy of an empire was affected, as major industrial players in the fields of agriculture, mining, shipping and other facets of production were suddenly deemed unnecessary and their funding diverted elsewhere. The god Amon was more than a figurehead in the religious structure; he was the god of a powerful priesthood that, even without the economic production that grew out of their temples was wealthy and influential.

The very fact that it became necessary for Amenhotep III and Akhenaten to battle to raise the prominence of the kingship attests to the sweeping power of the religious elite. It seems then, that the devotion to Aten originally stemmed not for want of a new deity but from a desire for political clout. At its height, Aten worship was less the political stabilizer it had been intended to be and more a divisive, destructive force that threatened to unravel hundreds of years of steadfast progress.

Even ignoring the political catastrophe that was the monotheism experiment, the populace suffered immensely because of it as well. The temples of Amon, once alive with the hum of production and the work of a small society, in one sweeping move were cast aside. The distress of those that found themselves without work alone must have been widespread, and in

some cases crippling to whole communities, to say nothing of an entire society upended and confused in terms of religious belief.

Overnight, the gods of old were tossed away, leaving only one obscure, unfamiliar god upon whom to rely. Akhenaten's monotheism had disregarded Amon-Ra, the god who had given so much to the country as a whole. Because of the king, no longer would Osiris guarantee an anticipated afterlife. Add to this the horror that must have gripped the people as marauders attacked the temples and tombs of the gods and ancestors, ensuring that divine retribution would come from the angry gods of old. And come it did, with territories falling into enemy hands as an apathetic king watched from an isolated capital. Plagues tore through the land, a sure sign that the divinities of the not forgotten past were exacting their vengeance.

In the face of such malady, Akhenaten watched with impotent half-interest, caring only for the worship of his god. His policies and religion had drawn dark days upon his kingdom, his subjects and, as some in his country would no doubt have argued, his own daughters. It can easily be asserted, then, that Tutankhamen's restoration of the old ways would be a welcome return to normalcy.

The legacy of the Eighteenth Dynasty is one that should be carefully considered, as it is a study of so many aspects of culture that have relevance in current days. It is a warning against too close a relationship between church and state. It is a cautionary tale of the damage that so often stems from clashing religious ideologies. Lastly it is an admonition against religious intolerance and fanaticism of any kind.

The intolerance and zealousness of Akhenaten's rule nearly collapsed an empire in only seventeen years. It is that very kind of self-righteous, torch carrying radicalism that in recent times has caused so much suffering. Akhenaten's experiment failed, in part because it conflicted too heavily with the politics and economy of the day, but also because he allowed himself to be consumed to the point that only his religion was of any importance.

The deterioration of his country was of no concern. The plight of his people was ignored. His territories and the pleading letters of the oppressed in them were disregarded. Akhenaten's is a story that reveals the dark side of religious ardor. It is one that should be looked upon carefully in the present day, a time that has given rise to such evils as the jihad and the American war on 'terrorism'. Now more than ever, the nature of religion, Christian or Moslem, and the power it

has to wreck havoc on a country should be appreciated and taken into account. Akhenaten did not, and his country suffered for it.

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Characterization of Erythromycin-Resistance Mutants in Deinococcus Radiodurans

By: Jennifer C. Whipple

Abstract

Genetic mutations in domain V of the 23S ribosomal RNA in the 50S subunit have been shown in previous studies to confer resistance to the macrolide antibiotic erythromycin in the bacterium *Deinococcus radiodurans*, due to alteration of the erythromycin binding site in the polypeptide exit tunnel. This study has confirmed the presence and locations of suspected genetic mutations in six specific erythromycin-resistant mutants of *Deinococcus radiodurans* previously isolated by Dr. Janice Zengel of the University of Maryland, Baltimore County. Also confirmed was the occurrence of gene conversion between the two 23S rRNA operons downstream of the mutations of interest in those mutants that exhibited high-level resistance to the antibiotic. However, contrary to prevailing thought, it was discovered that erythromycin bound to the binding site in the polypeptide exit tunnel in the ribosomes of the resistant mutants, but did not inhibit the exit of the nascent polypeptide chain. This discovery raises new and provocative questions about the mechanism of erythromycin binding in bacteria.

Introduction

Ribosomes, the organelles within living cells responsible for protein synthesis, are composed of single-stranded ribosomal RNA, as well as various proteins, and are divided into two asymmetrical subunits. In bacteria and other prokaryotes, the larger subunit is called the 50S, and the smaller one the 30S. The polypeptide exit tunnel, a narrow channel that allows the nascent protein to exit the ribosome after synthesis, is located within the 50S subunit. Genetic mutations in domain V of the 23S ribosomal RNA in the 50S subunit have been shown in previous studies to confer resistance to the macrolide antibiotic erythromycin in the bacterium *Deinococcus radiodurans*, due to alteration of the erythromycin binding site in the polypeptide exit tunnel (Figure 1).

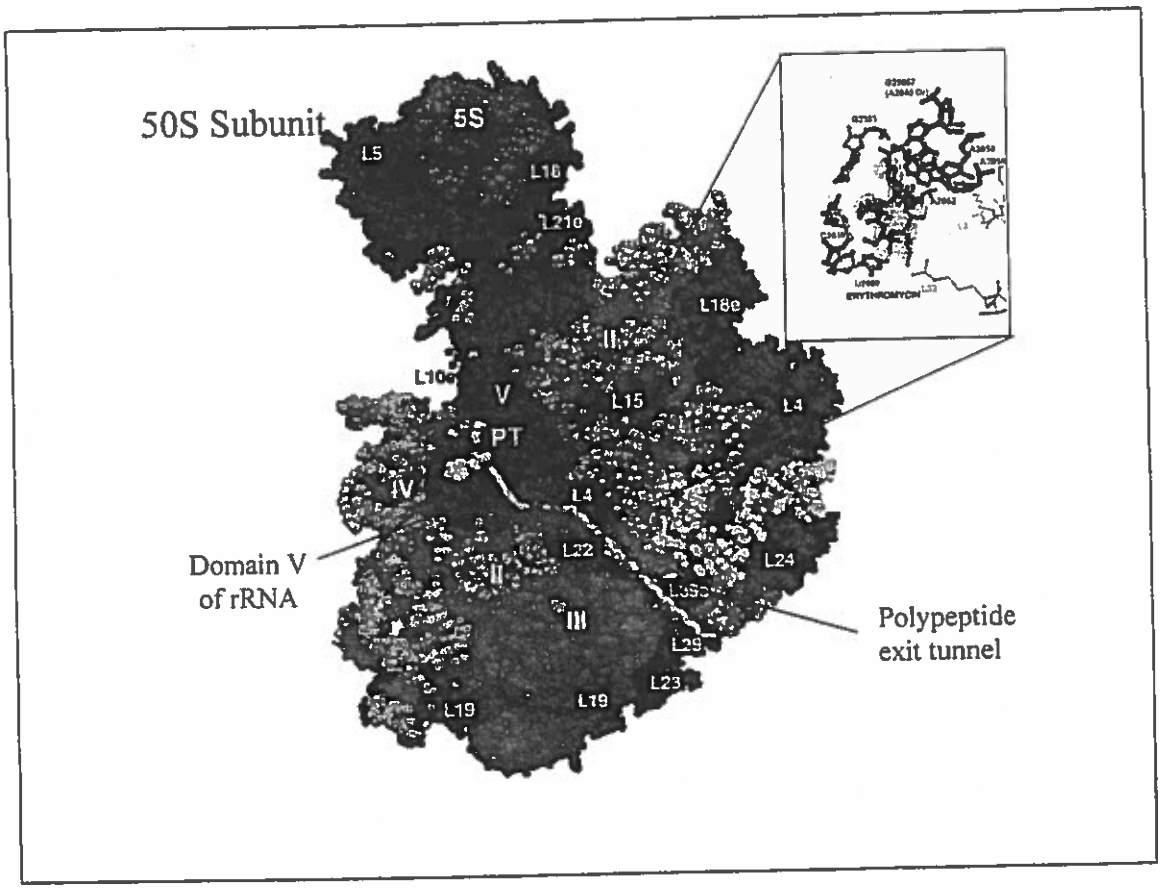

Figure 1: 50S Subunit

This bacterium, which grows in red or pink colonies (Figure 2) and owes its name, which literally means "strong berry that withstands radiation," to its ability to withstand high levels of radiation, has two copies of the 23S ribosomal RNA gene, making it a relatively simple process to isolate and characterize genetic mutants. Another reason that this particular bacterium was used in this study is that the crystal structure of the wild type 50S ribosomal subunit was determined using crystallography by Dr. Ada Yonath of Israel. Dr. Yonath has agreed to use the same method to determine the structure of the mutant ribosomes that were used in this study.

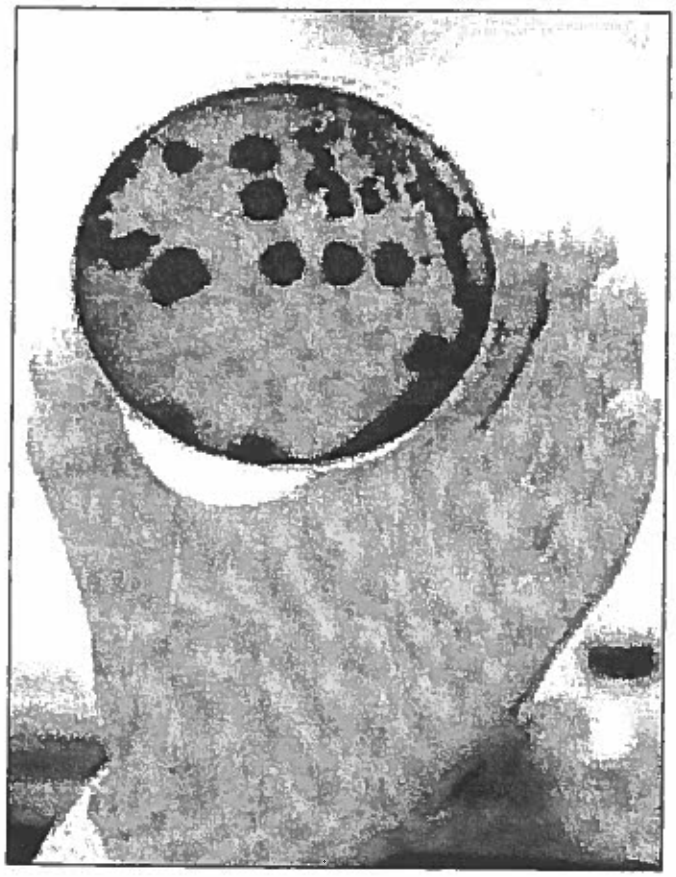

Figure 2: *Deinococcus radiodurans*

Using colony PCR and sequencing, this study has confirmed the presence and locations of suspected genetic mutations in six specific erythromycin-resistant mutants of *Deinococcus radiodurans* previously isolated by Dr. Janice Zengel: strains 3-3, 3-3H1, 13-2, 13-2H2, 32-2, 32-2H1. Three mutations were confirmed by direct observation, and three by inference. Also confirmed was the occurrence of gene conversion between the two 23S rRNA operons downstream of the mutations of interest in those mutants that exhibited high-level resistance to the antibiotic. After confirming the mutations, alumina grinding was used to extract ribosomes from grown cultures in order to perform erythromycin binding assays. Radioactive Carbon-14 was used to tag erythromycin, which was then added to the purified ribosomes. A scintillation counter was then used to determine the percentage of the tagged erythromycin that bound to the ribosomes.

Materials and Methods

The two main phases of this investigation involved first confirming the locations of the genetic mutations in the DNA sequences, which occur at the same point in the ribosomal RNA (rRNA) sequences due to transcription, and then determining the rate of erythromycin binding in purified ribosomes. The six bacterial mutations were isolated by Dr. Janice Zengel prior to the beginning of this study.

As the initial step in the first phase of this investigation, colony PCR (polymerase chain reaction) was used to replicate the DNA of the mutant bacteria. Small colonies of bacteria were removed from agar plate cultures of all six mutants, and their DNA was amplified using standard PCR techniques. Several different oligonucleotides were used to replicate each mutant to ensure that the sections of the DNA sequences containing the mutations of interest were amplified for analysis. Gel electrophoresis was then used to confirm the presence of amplified DNA. Following gel electrophoresis, ethanol precipitation was used to purify and cleanse the DNA. A second run of gel electrophoresis was then used to confirm that the ethanol precipitation had been properly performed. Samples of the DNA of each mutant were sent to an outside laboratory to be sequenced. The printouts of the DNA sequences were then analyzed by hand and compared to the chromatographs of the nitrogenous bases to confirm the accuracy of the machine sequencing and computer software programs were used to correct the sequences when the machine sequences were found to be in error compared to the chromatographs. Additionally, each mutant's DNA sequence was compared with the known wild type sequence both to check the accuracy of the machine sequencing and to confirm the presence of the suspected mutations of interest. Figure 3 shows an example of a mutant DNA sequence being compared with the known wild type sequence. The wild type sequence is highlighted in blue.

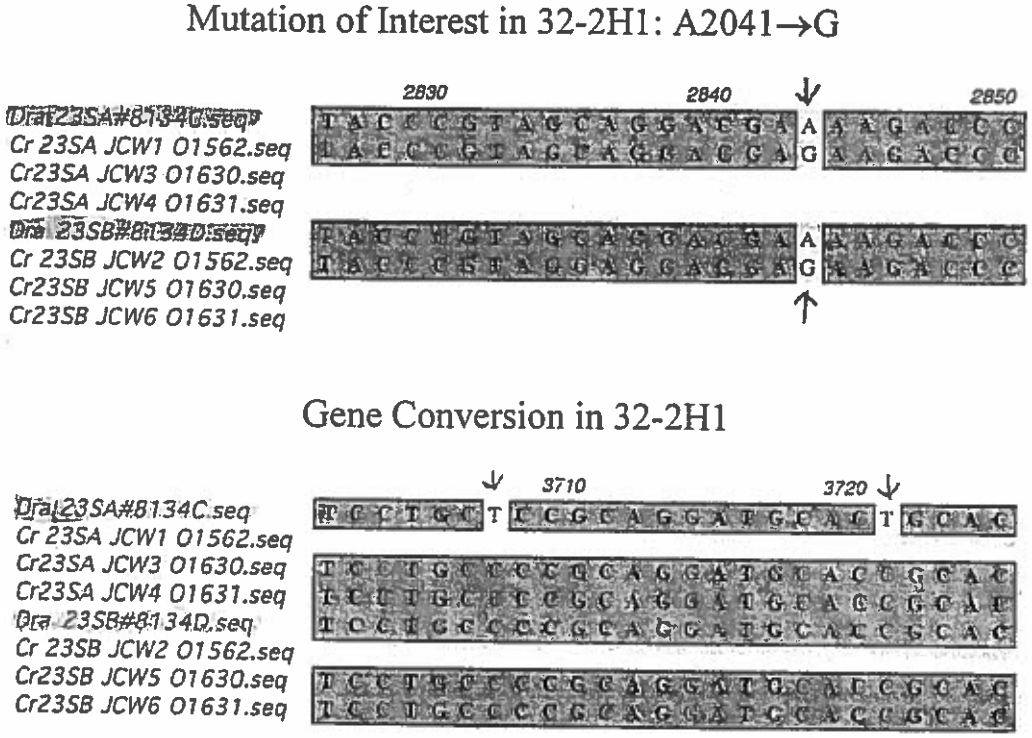

Figure 3: Sequencing and Gene Conversion

Once the mutations of interest were confirmed, each mutant strain was grown in a liquid TGY (tryptone-glucose-yeast extract) medium. After the liquid cultures were grown to the desired density, the bacteria were harvested using centrifuges and the ribosomes were extracted using alumina grinding. The extracted ribosomes were purified twice using an ultracentrifuge. The first round of purification yielded crude ribosomes, and the second, which employed a saline solution, yielded salt-washed ribosomes. Binding assays were then conducted on both kinds of purified ribosomes in the 3-3, 3-3H1, 13-2, and 13-2H2 strains to determine rate of erythromycin binding. These assays were not conducted on strains 32-2 and 32-2H1 because not enough ribosomes were extracted from the grown cultures to allow the assays to be performed. Radioactive Carbon-14 was used to tag erythromycin, which was then added to the purified ribosomes. The ribosomes were then filtered to remove the unbound erythromycin and a scintillation counter was used to determine the percentage of the tagged erythromycin that bound to the ribosomes.

Results

In the DNA sequences of the three mutants that exhibited low-level resistance, specifically, the 3-3, 13-2, and 32-2, the mutations of interest which confer erythromycin resistance were confirmed in their expected locations. In the remaining three mutants, which exhibited high-level resistance, namely 3-3H1, 13-2H2, and 32-2H1, gene conversion was observed downstream of the locations of the mutations of interest. The results of the erythromycin binding assays were graphed to allow comparison with the wild type. The graph in Figure 4 shows the rates of erythromycin binding in all six mutants compared to the rates of binding in the wild type.

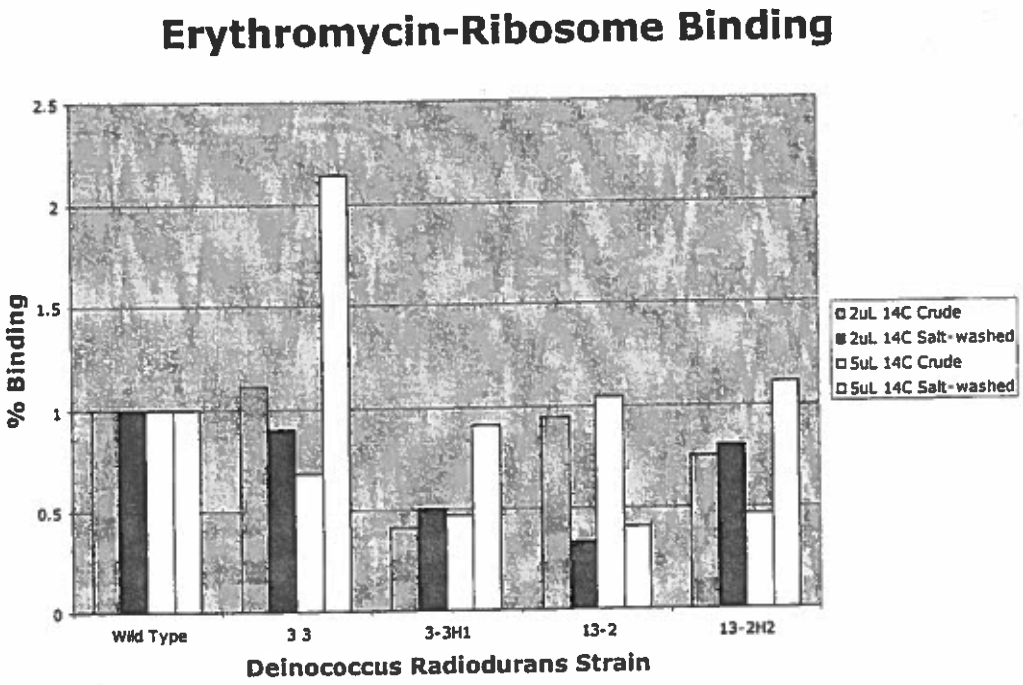

Figure 4: Rates of Erythromycin-Ribosome Binding

Discussion and Conclusions

Since the DNA sequences of these mutants had been previously determined by Dr. Janice Zengel, the main purpose of sequencing in this study was to confirm her observations. In the low-level mutants 3-3, 13-2, and 32-2, the following mutations were observed in the DNA sequences: in 3-3, the A (adenine) at base 2041 in the wild type was mutated to C (cytosine); in 13-2, the A at 2042 was mutated to G (guanine); and in 32-2, the A at 2041 was mutated to G. Figure 5 shows where these mutations occur in the secondary structures of their rRNA sequences as they appear in the 50S ribosomal subunit, compared to the secondary structure of the wild type sequence. These mutations occurred at the point in the rRNA structure that forms the erythromycin binding site in the polypeptide exit tunnel. This confirmed the original observations made by Dr. Zengel.

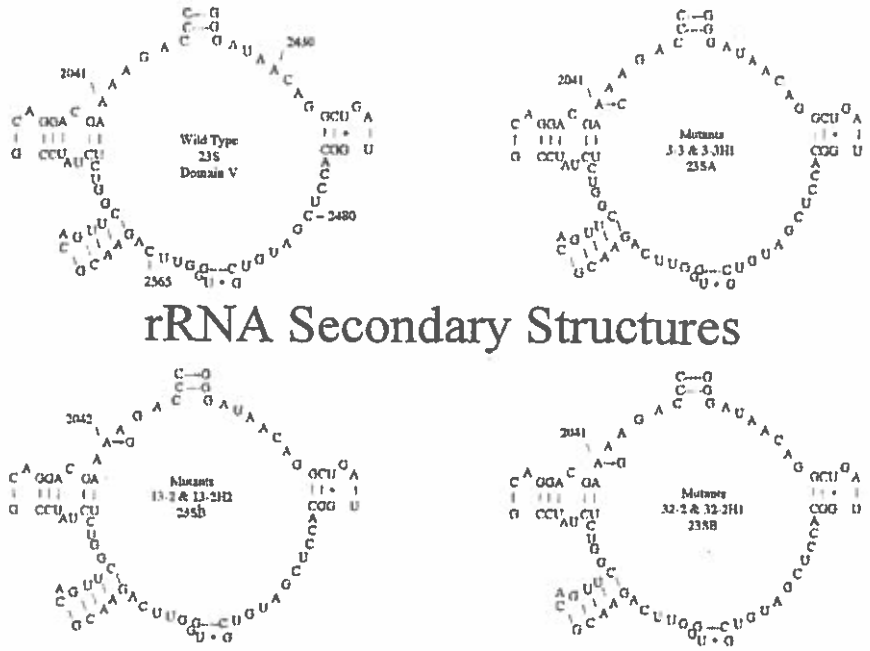

Figure 5: Mutations in rRNA Secondary Structures

Because the oligonucleotides used to amplify the DNA of the high-level mutants during PCR were downstream of the mutations of interest, the mutations of interest were not directly observed in these mutants. However, the presence of gene conversion, also previously observed by Dr. Zengel, indicated that the mutations did occur at the same points as in the low-level mutants. Dr. Zengel observed that the same mutations occurred in 3-3 and 3-3H1, in 13-2 and

13-2H2, and in 32-2 and 32-2H1. Additionally, she observed that gene conversion occurred only in the high-level mutants. When an organism has two or more copies of a specific operon, in this case the 23S rRNA gene, gene conversion can occur. Gene conversion is defined as the transfer of a gene from one copy of an operon to another copy of the same operon during replication. Figure 6 illustrates gene conversion.

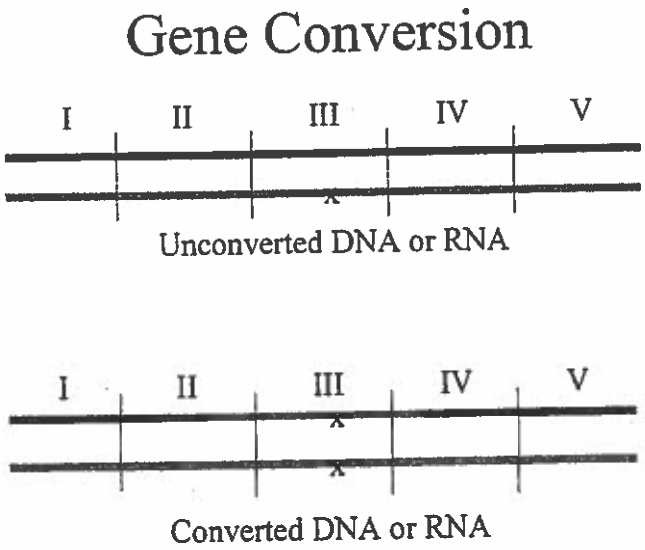

Figure 6: Gene Conversion

In the figure, the two copies of the operon are indicated in red and green: copy one is red, and copy two is green. Note that in the unconverted sequence (top sequence) the gene indicated by the "X" occurs only in copy two of the operon. However, after gene conversion occurs, gene "X" occurs in both copies of the operon (bottom sequence) because a portion of copy two of the operon has jumped to copy one during replication of the sequence. Note that in gene conversion only a portion of one copy of the operon is transferred to the other copy and that the converted copy retains its original sequence downstream of the area of conversion. Figure 3 also shows an example of gene conversion in mutant strain 32-2H1. The thymine (T) in copy one of the wild type has been converted to cytosine (C) in the mutant strain, which corresponds to copy two of the operon. Similar instances of gene conversion were observed in the other high-level mutants,

as well. When the high-level mutant sequences were analyzed downstream of their areas of conversion, the sequences matched the wild type, indicating that what was being observed was true gene conversion and not merely errors in replication.

While the sequencing phase of this study confirmed Dr. Zengel's previous research, the second phase, which investigated the rates of erythromycin binding, brought to light some surprising data. Prior to this study, it was believed that erythromycin killed bacteria by binding inside the polypeptide exit tunnel of the ribosome and physically blocking the exit of the nascent polypeptide chain, thus prohibiting the bacteria from producing essential proteins. Based on this belief, it was hypothesized that the observed mutations in *Deinococcus radiodurans* conferred resistance to erythromycin by altering the erythromycin binding site in the polypeptide exit tunnel in such a way that erythromycin would no longer bind to the ribosome. However, the graph in Figure 4 clearly reveals the startling truth, showing that erythromycin bound readily to most of the mutants. The rates of erythromycin binding varied from mutant to mutant, and even varied depending upon whether it was the salt-washed or crude ribosomes being analyzed and the amount of ribosomes used, but even the mutant ribosomes that showed the lowest rate of binding, the salt-washed ribosomes of strain 13-2, still bound at approximately 30-40% of the rate of binding in the wild type, far more than was anticipated. In fact, erythromycin bound to most of the mutant strains at rates that were comparable to the rates found in the wild type, with some even binding at greater rates than in the wild type. Furthermore, it is apparent from the data that erythromycin, and not the amount of ribosomes, is the limiting agent, as erythromycin will bind until it runs out of ribosomes to bind to.

Future Recommendations

Based on the above data, Dr. Zengel is proposing a new theory of erythromycin binding in bacterial ribosomes. She is now speculating that the traditional view of binding, which assumes that erythromycin physically blocks the polypeptide exit tunnel, is wrong, and that erythromycin blocks the tunnel by causing a reaction in the ribosome that causes the tunnel to swell shut. This new theory would explain why erythromycin binds in the mutant bacteria but does not block the tunnel. Since the binding site is altered, the reaction does not occur and the tunnel does not swell shut, even though the erythromycin still binds in the tunnel. Future research, then, should focus on how erythromycin resistance is achieved without a significant

decrease in erythromycin binding. Once the mechanism of erythromycin binding and the effects of genetic mutations are better understood, new and better antibiotics can be developed that will not only be effective in combating bacteria despite any resistant mutations, but also have the potential to save lives. Research in this area is ongoing.

Acknowledgements

This paper was adapted from the scientific poster by Jennifer C. Whipple and Janice M. Zengel which bears the same title and was presented at the Annual Undergraduate Research Fest at the University of Maryland, Baltimore County on August 12, 2005.

This research was conducted in the laboratory and under the direct guidance of Dr. Janice M. Zengel during the summer of 2005 as part of the Experiences in Molecular Biology Academic Research Careers (EMBARC) Program at the University of Maryland, Baltimore County, and represents only a small portion of Dr. Zengel's work. She and her staff are currently preparing a scientific paper which will include the research outlined in this study.

This investigation was supported, in part, by UMBC and the National Science Foundation's Research Experiences for Undergraduates (REU) Sites Program Award DBI-0453294 and by Grant MCB-0349443 from the National Science Foundation, and would not have been possible without the additional help and guidance of Dr. Lasse Lindahl, Mrs. Susan Fretz, and Mr. Gilbert Jose, as well as the support of the entire summer 2005 staff of the Lindahl/Zengel Lab at UMBC.

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Figure 1: 50S Subunit

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Figure 2: *Deinococcus radiodurans*

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Figure 3: Sequencing and Gene Conversion

Whipple, Jennifer C. (2005, August).

Figure 4: Rates of Erythromycin-Ribosome Binding

Whipple, Jennifer C. (2005, August).

Figure 5: Mutations in rRNA Secondary Structures

Whipple, Jennifer C. (2005, August).

Figure 6: Gene Conversion

Whipple, Jennifer C. (2005, August).

Altruism and Egoism: Sticking Your Neck Out in Casablanca

By: Alexander S. Radus

Were the elements of one of philosophy's most fundamental questions (myself or others?) to take the form of film, it is easy to imagine the ingredients converging as *Casablanca.* Though the extremes of altruism and egoism are personified in the film, by Victor Laszlo and Major Strasser respectively, it is in between these two philosophies that most life takes place, and by the struggle between them that decisions are made; and it is in deference to this ongoing exchange that the film centers its story around its most dynamic character, Rick Blaine. When we first meet Blaine he is an unabashed egoist, who aside from matters of immediate personal concern repeatedly rejects any invitation to offer a larger moral opinion. It is only by circumstance that Blaine becomes the crux of an ethical dilemma, and we are offered a peek behind the curtain to see that his self-interested persona may not be all that it appears. Strong arguments can be made that Blaine is truly an altruist, but another interpretation can equally claim him an egoist. As I present both arguments, I will examine how the city of Casablanca and the "letters of transit" represent philosophical theories and tools, and so shape the story. I will define altruism and egoism, and also analyze the actions and motivations of key characters in an attempt to explain the complexities of Blaine's dialectical combination of these two theories.

Altruism, in its purest form, is an extreme concept. It refutes the claim of psychological egoism, which says that all humans act in their own self interest, by saying it is not only possible for humans to act unselfishly, but that they ought to as well. Here ought is an important word because it denotes a normative statement, a statement that goes beyond merely *describing* a situation, and places a value judgment upon it. What makes altruism so extreme is that what it considers right or good is an action that is taken solely for the benefit of another person, never oneself. Critics of altruism inevitably point out that a truly altruistic person will experience a never-ending series of exploitations, and most likely suffer from a very low quality of life. It is for this reason that strict altruism is not taken very seriously by the philosophical community. Peter Singer has offered a more moderate model of altruism, at times referred to as Golden Rule altruism, which states that when the needs of everyone are met, everyone benefits. It is between these two theories of altruism that we can begin to examine Blaine's actions as altruistic.

Initially Blaine is presented as curt, swaggering and sarcastic; a master of his own domain. His egoism as finally secured when he says, "I stick my neck out for no one," a mantra he repeats throughout the film. But as his character develops we begin to see his egoism as either a veneer masking his true altruistic self, or a recent development. First comes to light his history of fighting for the oppressed people of Europe under Nazi occupation. This may be best explained as rational ethical egoism, a concept which states that what is best for someone in the long run may not be an egoistic, but an altruistic gesture. It is possible that Blaine could have done well by cooperating with the Nazis, as indeed many people did, but if he saw it as only a temporary advantage he may have chosen opposing the Nazis as a better long-term solution.

This may sound like egoism, but actually falls under the concept of altruism. Blaine's aim was not to fight for a world where everything was good only for him, but risked his safety and security for a world which was good for the masses. In considering the consequences for others, he transcended the limitations of egoism.

When confronted by Louie about his past actions, Blaine brushes them off and takes no credit for his sacrifices. He even goes so far as to say he did it for the money, which Louie cleverly counters, pointing out that the other side would have paid him much more handsomely. Instead of solidifying the egoistic persona he tries to create, his ruse backfires, and by not accepting accolades for his heroism, he only appears to us more the altruist.

His denial of this character assessment is further belied by his treatment of the young Romanian couple. Rick has nothing to gain by giving away thousands of dollars to ensure their escape, and especially, their marital fidelity. The young wife does not appeal to him for monetary help, but merely presents her situation to him. He is not prompted to intervene and make an ethical decision, and yet he does. What causes him to act are his feelings on the situation, what philosopher David Hume would call "fellow-feeling." Hume believed human nature was intrinsically altruistic, and that an egoist was merely lacking a natural ability as a deaf person would lack the ability to hear. The fellow-feeling, Hume explains, is a natural condition humans are born with, which includes a feeling of compassion towards other human beings. He goes on to say that there is no objective right or wrong, but that right or wrong are determined by an individual's feelings about a given situation. The woman's situation prompted Rick to feel bad, which by Hume's description, meant it was morally evil. It would then naturally follow that Rick, as an altruist, would do what he could to make the situation morally good.

At this point it is important to digress briefly from Blaine's actions and motives and look at some of the other aspects of *Casablanca's* philosophical landscape. One is the city itself. Casablanca is a city deeply affected by the war raging in Europe and North Africa. In addition to its usual citizens, it is home to thousands of refugees from across the war-stricken countries, all with hopes of escaping to the United States by way of Lisbon. This desperation causes a breakdown in the norms and institutions of Casablanca's society. The city is now rife with criminals, swindlers, pickpockets and murderers. In addition, Casablanca's law enforcement, especially Louie, is abusing the chaos for personal gain. Although structures of civilization do remain, Casablanca exemplifies a version of what philosopher Thomas Hobbes would call "the state of nature," or the state of mankind without the rules and norms of society.

Hobbes argues that humans develop society as a way of making pacts for peace, a mutual assurance of non-aggression. Without society, he says, each man would act according to his own advantage, with no thought of its effects on others. In his book Leviathan, Hobbes writes, "during the time men live without a common Power to keep them all in awe, they are in that condition which is called Warre...of every man against every man" (Hobbes 194) Although this is not directly true of Casablanca in that there is some central form of power and, presumably, repercussions for criminal activities, the desperation of Casablanca's citizens does drive them to be in a constant struggle for their own needs at the expense of others. Since their desperation means that they will, as the opportunity arises, commit an immoral act for their benefit, it coincides with Hobbes' assertion that "Warre" does not have to be a constant state, but merely the threat of it.

To elucidate his point, Hobbes draws an analogy to the weather saying, "For as the nature of Foule weather, lyeth not in a showre or two of rain; but in an inclination thereto of many dayes together; So the nature of War, consisteth not in actuall fighting; but in the known disposition thereto, during all the time there is no assurance to the contrary" (Leviathan). His comparison solidly exemplifies his assessment; it may not always be raining, but we know without a doubt that eventually it will, and that when it does we will need to take shelter. So it is in Casablanca, that the constant threat of exploitation keeps its citizens focused entirely on selfish gains.

Hobbes' "state of nature" is also known as the Hobbsian Jungle, and it is into this milieu that Blaine's character is painted. This backdrop serves not only to juxtapose the altruistic gestures he does make, but also to draw attention to his standing within this deteriorating society.

He is a business leader with close ties to the local government, or at least law enforcement. He presumably is in a position to act as he pleases and to wield his power for his own benefit. Another element of *Casablanca's* story provides Blaine with a further great power, and his use of it is an important clue to his true ethical leanings.

For this we turn to Glaucon, who serves as one of the antagonists of Plato's Republic, questioning Socrates on a variety of philosophical issues. In their discussion on justice, Glaucon puts forward the idea that psychological egoism is good, making a normative claim, and therefore entering the realm of ethical egoism, a concept which states that not only do people act solely for their benefit, but that they ought to do this as well. He goes so far as to say that if they don't act in their own interest, they are fools. Glaucon puts forward the story of the Ring of Gyges, in which a man finds a ring that turns him invisible, and according to Glaucon, as he should, uses it to his advantage, becoming a king. Socrates replied to this that injustice cannot lead to happiness, because injustice involves an imbalance of personal attributes, and to Socrates, happiness relies on a strict balance of reason, willpower and desire. In his trilogy, The Lord of the Rings, J.R.R. Tolkien married these two ideas, inventing a ring that would grant power to those who wielded it, but as Socrates predicted, seduce and corrupt those who used it.

The story of *Casablanca* pivots upon Blaine's ethical decision at the film's climax, and the ethical decision he must make revolves around *Casablanca's* version of the ring of power: the letters of transit. Upon their arrival in the film we learn that the letters of transit already have blood upon them, and it is not long before the thief and murderer, Ugarte, is captured and killed. He seems to be *Casablanca's* Gollum, Tolkien's pitiable creature who falls under the spell of the ring of power, and is slowly corrupted and eventually destroyed by it. By circumstance the letters fall into Blaine's hands and the responsibility for the power belongs to him. It is with this understanding of Blaine's situation that we may fully analyze his actions at the movie's end.

For his decision to send Ilsa and Laszlo off together, Blaine would no doubt become Glaucon's fool, and suffer the harsh criticisms of Ayn Rand as well. A reading of her work will reveal an almost visceral distaste for altruism. In her book, The Virtue of Selfishness, she concludes that an altruist will suffer from one or all of four consequences. She says that the ethics of altruism will lead someone to dislike themselves, since their ethical philosophy values anything done in self-interest as immoral. Secondly she claims that altruism can lead to a lack of respect for others, as an altruist will inevitably falter under the weight of the world's needs. Next

she expresses concern that an altruist, so focused on the problems of others, will be overcome by the cruelty of fate and exhibit a "nightmare view of existence" (Rand 196). Finally she says that an altruist may actually become indifferent to ethics, as the main focus of his principles offers very little guidance for realistic, every day circumstances.

Rand would surely conclude that Blaine, by the end of the movie, is in great danger of facing these outcomes. Not only does he not use the letters for his own personal gain, i.e. selling them, but actually uses them in a way which pains him. He is not merely sacrificing an abstract potential, money, power, etc., but actually giving away something he possesses and cares deeply for: Ilsa's love. Rand would not be able to judge him yet though. The analogy she puts forth in The Ethics of Emergencies regarding the husband, who fails to save his wife from drowning out of fear, is only, in her estimation, morally guilty, when he spends the rest of his life in misery because of it. Immediately after sending Ilsa off, Blaine is not visibly pained, and the audience is not afforded a look into his future to judge his struggle. Were he not pained, however, Rand would merely conclude that he did not actually value Ilsa, because as she says, we determine what we value by examining what we work to achieve, and once achieved, maintain. To Rand, this would mean Blaine did not truly love Ilsa, or love her anymore, as any action to part with her could not be made out of love. Love, by Rand's definition, is a mechanism for making oneself happy through another. It is therefore impossible that a selfless act could be made out of love.

It is possible to concede that Blaine did not truly love Ilsa, but in doing so we must also concede that it is possible that Laszlo was a Nazi operative and that Strasser was a humanitarian. But to be able to analyze the story at all we must avoid the argument that "nothing is as it seems," and trust that the decisions of the writers are facts on which we may base our observations. It would be impossible for Rand, by her argument, to conclude whether Blaine is guilty of a moral offense because his suffering is not shown. But in taking the authors at their word that each character is openly represented, we can draw the conclusion for ourselves that Blaine would suffer, and in doing so be guilty of Rand's ethical breach.

Ilsa, on the other hand, would be clearly guilty in Rand's eyes. We see her emotion on the tarmac, and yet out of duty, not love, she leaves with Laszlo. In that she forsakes her desires for her duty, both Glaucon and Rand would consider her a fool, and doubly so for making the decision twice, at least in as much that her decision not to decide the second time is actually a

choice.

And so, by virtue of the fact that proponents of egoism would condemn their actions, we can infer that both Blaine and Ilsa are acting altruistically. That Blaine acts in this manner even in possession of the letters of transit shows that he has overcome the power and temptation of Glaucon's ring, and within Hobbes' jungle, this act stands out as nothing short of remarkable. So remarkable in fact that it has a profound effect on Louie, who appears to forsake his egoism, by first risking his job and safety to cover Blaine's murder of Strasser, and by then embarking with Blaine on a life of freedom-fighting, committing his 10,000 franc debt to Blaine to finance their escape. In the end Socrates would presumably grant to Blaine the title of a happy man, for without Socrates' balance, Blaine would not have had the reason sufficient to make such a decision.

But can we truly say that just by the condemnation of Glaucon and Rand Blaine is acting altruistically? Or is there another, egoistic explanation for his actions? Perhaps there truly is no veneer throughout the movie. Maybe he is not acting the egoist, but is one. It is no secret that people change over time, and it could very well be that while Blaine was once an altruist, something happened to change him, jade him into forsaking altruism for a more protected life of self-service. The instrument of his evolution, or perhaps devolution, is Ilsa, the love who left him for apparently egoistic reasons. Realizing the vulnerability of altruism, and potentially falling into Rand's fourth consequence of altruism, a kind of amoral stupor, he boards the train, leaving Paris and his ethics behind.

So if not for altruism how can we explain his gesture to the Romanian couple? After Blaine rigs the craps game, Louie, not for the first time, accuses Blaine of being a "rank sentimentalist," to which Blaine replies, "Put it down as a gesture to love." So is a sentimentalist to be construed as an altruist?

If an immensely wealthy man is walking down a street full of beggars, ignoring the lot, only to stop and fill the pockets of a young girl who reminds him of his beloved niece, we can certainly call him a sentimentalist. But can we call him an altruist? No. Were he so inclined he could ease the suffering of the entire street without feeling a pinch himself. That he chose only one girl was because she was able to give something back to him, the ability to indulge in, and pay homage to, a fond memory. Because there has been an intended reciprocal exchange, we cannot call him an altruist. Accordingly we cannot afford Blaine the same title. If he were truly

acting out of Hume's fellow-feeling, he would be inclined to help everyone in need. The Romanian woman's story elicits a reaction from him, but it certainly does not surprise him. He's been privy to Louie's egoistic actions before and hasn't done anything to help. We can only assume that the recent appearance of Ilsa has occasioned these sentimental feelings in him. He is receiving an indulgent emotional gratification from helping the couple, not to mention helping a strikingly beautiful young woman he may see as physically reminiscent of Ilsa. Within this reciprocal exchange, Blaine loses any claim to altruism.

Now we move on to his decision at the end of the movie, seemingly his most altruistic. But it is important not to forget that Blaine was presented with this same decision earlier in the movie and turned Laszlo's request down flat. He wouldn't even accept Laszlo's money for the letters of transit. The only more egoistic stance than selling the letters for an immense profit is not selling them out of a sense of righteous revenge, which is exactly what Blaine does. It is only when Blaine learns of Ilsa's love for him, and that he has something to further gain from the situation, that he is given pause for thought. However tempted he may be by Ilsa's desire for him, he still sends her off with Laszlo, but not without some very telling parting words: "If that plane leaves the ground and you're not with him you'll regret it, maybe not today, maybe not tomorrow, but soon, and for the rest of your life." In his concern for Ilsa's happiness he shows his concern for his own as well. He understands that a relationship with someone who is not happy will make him unhappy as well, and in doing so, is looking out not only for her, but for himself.

But any argument of Blaine's egoism must end here, for what is being described is rational ethical egoism, which as stated above, is actually a form of altruism. Because Blaine is taking Ilsa's feelings into account, his actions cannot be labeled as egoism. A further argument for Blaine's altruism is tied in with one of the main logical criticisms of egoism, a concept which is known as the fallacy of the suppressed correlative. Egoism tells us that all acts are selfish, and encourages us not to divide actions between selfish and unselfish, but only between more selfish and less selfish. Thus the concept of selfish has no opposite, or correlative, which according to Rosenstand, creates problems because, "If all acts are selfish, selfish has no correlative, and the statement 'All acts are selfish' has no meaning" (Rosenstand 172). She goes on to point out that our language already has a word for "less selfish," unselfish.

Blaine, wielding the tremendous ring-like power of the letters of transit, has many options. He can leave with Ilsa, send Laszlo off on his own, have Laszlo arrested and keep Ilsa, sell them,

or even leave by himself. Each option either condemns Laszlo or Ilsa, assuming his fear of a concentration camp for Ilsa is more than a ruse. The option he chooses is the only one that provides safety for both Ilsa and Laszlo. This option, however, leaves him in danger, not to mention loses him the woman he loves. And so even if we argue that each of his actions is made selfishly, it is apparent that he has used his mighty power to make life easier on others and more difficult on himself. If we can't regard this as an unselfish action, we can certainly conclude that it is the least selfish option he is presented, which according to the fallacy of the suppressed correlative, means that he is acting unselfishly, or rather, altruistically.

Yet although we can prove altruism to be his motivating philosophy for his final decision, it does not provide the best answer for his actions throughout the entire story. What we see is a shift from altruism to egoism and back again. Two pieces of evidence exist to show Blaine's adoption of egoism is no fake. The first is a merely symbolic choice made by the movie's writers to signify his transformation. When in Paris Blaine went by his full, literally kingly first name, Richard. When we meet him in Casablanca he is Rick. This difference would seem minute if not for his reclamation of the name Richard by the end of the movie, when he has, presumably, returned to the role of an altruist. Secondly, and perhaps more convincingly, is Blaine's final decision at the movie's climax. What proves his transformation is that he is twice given the opportunity to make this decision and leans first towards egoism, and then altruism, when in fact he stands to lose more the second time around, not less. So what changes?

At this point we finally learn the true motivations behind Ilsa's abandonment of Blaine in Paris. That she chose her duty over her desire is evident in her emotion. To leave with Rick would have been an egoistic decision, and Ilsa's altruism dictated that concern for her ailing husband, and his important work, should override her desires. That she left Rick abruptly and without explanation, we learn, was out of concern for his safety, sacrificing her reputation for his sake. When Blaine learns the true ethics behind her actions, it becomes obvious that his abandonment of altruism occurred under false assumptions, and at the end of the film he reclaims his original ethical leanings, for to do anything else would be unreasonable.

Reading between the lines in Blaine's final, famous speech, we can infer some recognition of this. He tells Ilsa, "We'll always have Paris. We didn't have it - we lost it until you came to Casablanca. We got it back last night." Whether intended by the writers or not, it appears Blaine is not only speaking of their love, but his true ethical nature as well.

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Matthew's World: A Cognitive Perspective on Autism in Our Family

By: Evette Olszyk

Introduction

Iris Crabtree was 46-years-old when she got pregnant with her fifth child. This was a planned pregnancy. Ms. Crabtree was not worried that she was in middle adulthood. Although she was already a mother of four young adult daughters, she always desired to know what it was like to have a son. She was not worried about her social clock as much as she was concerned giving birth to a healthy child. Her doctors felt she was in good health to carry on with this pregnancy. Ms. Crabtree went to all of her prenatal appointments, and had an amniocentesis done fourteen weeks into her fetal period.

Through the amniocentesis, her doctor was able to determine the fetus was developing normally. Ms. Crabtree was comforted to hear that her baby was doing well and that this pregnancy was going accordingly. She also found out that she was having a son. She was so excited and overjoyed to know her dream of having a son was going to come true. Ms. Crabtree talked about what she envisioned would be the difference of raising a son vs. a daughter. She said, "I wanted to buy boy clothes, baseball hats, to watch him grow up and play sports and do all the things boys do" (I. Crabtree, Personal Communication, November 6, 2005). She was delighted and waited with open arms for her son to be born. She wanted to teach him everything she knew about life, just as she did with her daughters. The one thing she was not expecting was to find out her son was going to teach her about life, life as he knows it. Welcome to Matthew's World: Autism in Our Family.

Description and Types of Autism

Autism is an abnormality of the brain that affects a person's sense of reasoning, social skills and verbal communication (T. Mammera, Personal Communication, November 18, 2005). There are different types of autism. There is a severe form, which is called Autistic Disorder and a mild form which would be classified as Asperger syndrome. Each person diagnosed with autism or a spectrum of this disorder is evaluated to determine the severity of his or her disability. Pervasive Developmental Disorder-Not Otherwise Specified (PDD_NOS), Asperger Syndrome, and Rett's disorder are identified as Autism Spectrum Disorders (ASD). At the age

of three Matthew was diagnosed with PDD_NOS. This diagnosis meant that Matthew did not meet all the criteria for Autistic disorder or for Asperger syndrome.

Diagnosing Matthew with PDD_NOS

According to Margaret Strock from the National Institute of Mental Health, there are two stages needed to diagnose a child with ASD (Strock, 2004). The first step is done at a child's yearly well visit. Usually a pediatrician conducts a developmental screening test. One of the key factors for this screening is the parent's ability to communicate to the doctor their own concerns and what they have noticed to be different in their child's behavior.

The second step would be to have a child evaluated by a psychologist, a neurologist, a psychiatrist, a speech therapist or a behavioral specialist. These specialists are also known as a multidisciplinary team (Strock, 2004). These highly qualified professionals are extremely important to the parent because they can explain the child's disability and what can be offered to help with the child's needs.

In Matthew's case, he was three-years-old when the pediatrician asked Matthew's mother if Matthew was speaking more fluently. Ms. Crabtree told the doctor that he could only say "mama" and "dada". She also mentioned Matthew flapped his hands by the side of his head and sometimes when the motion was very rapid, he got a glazed look in his eyes. Also, he had an abnormal look to his facial features. The doctor was concerned and told her she needed to have him evaluated by a group of multidisciplinary specialists. Matthew's father made all of the arrangements to have him evaluated through their school district. The pre-school teacher, behavioral specialist, and speech therapist were present for his evaluation. They observed him flapping his hands when he became excited, noticed he did not speak, and that he used no eye contact. After the evaluation, they recommended that he be seen by a psychiatrist and psychologist for additional diagnosis. After seeing the Psychiatrist and Psychologist, he was diagnosed with PDD_NOS, which is a severe and pervasive impairment in specified behaviors (Strock, 2004).

Early Intervention

After Matthew's diagnosis, an early intervention program was created to target his needs. He began to receive speech and occupational therapy through Barrett Elementary School. The occupational therapy consisted of obstacle courses to target his motor skills. According to psychologist Jean Piaget, the sensorimotor stage of cognitive development starts from birth to

two-years-old. It is during this time that a child's senses and motor skills are beginning to develop (Huffman, 2004). Matthew's motor skills did not start developing until he was three-years-old.

Piaget's second stage of cognitive development is known as the preoperational stage. Children from the ages of two to seven have considerable amount of vocabulary and can think symbolically. In Matthew's case he was non-verbal. Ms. Crabtree reported:

> My granddaughter has just turned two, and she is able to put words together and make somewhat of a sentence. She speaks clearly and she is able to use her body language to compensate for words she is unable to say. At that age, Matthew was unable to express himself verbally or physically. He did not even understand the concept of pointing to what he wanted. He would have tantrums and bang his head on the floor.

At three-and-a-half-years-old, Matthew was assigned a TSS (Therapeutic Staff Support) worker, Tom Mammera, who worked for New Hope. Mr. Mammera's said his role in Matthew's early intervention was to target his verbal communication and behavioral issues (T. Mammera, Personal Communication, November 18, 2005). Mr. Mammera would meet with Matthew twice a week at Ms. Crabtree's home; where she had a specific room set up for Matthew's sessions with his TSS worker.

Mr. Mammera helped Matthew with his verbal and behavioral issues by laminating pictures of objects and then introducing the picture and objects together (T. Mammera, Personal Communication, November 18, 2005). This process helped to build up Matthew's sensory motor skills, his vocabulary, and speech communication. Autistic children learn by repetition and adhering to the same routine everyday. Any disturbance in Matthew's routine would trigger him to be physically abusive to himself. This behavior consisted of him biting himself, banging his head against the floor, kicking and even throwing objects.

Mr. Mammera had to also teach Ms. Crabtree how to continue to implement the specified treatment plan in a repetitive, routine and structured manner. This process is known as "transfer of skills." This helped Ms. Crabtree to learn about her son's disability and to be able to interact with her son on a daily basis.

Autism Regimen for Kindergarten and 1st grade

Matthew was in an Autistic support group for kindergarten and first grade. The teacher, speech therapist and occupational therapist kept a strict routine everyday. Each task was done at

the same time everyday. This helped the speech therapist and occupational therapist keep track of Matthew's progress in school.

At home the behavioral specialist and TSS worker would target his verbal communication and his behavior. They would then report his progress to the psychologist. The psychologist would then indicate if any changes needed to be made to the program to improve his behavioral issues and verbal communication.

Autism Regimen for 2nd grade

In 2nd grade, the same structure was kept, except that Matthew was only in Autistic support for half a day. The other half of the day, he was in regular classes. Matthew showed such a significant amount of improvement with his speech, comprehension, and behavior that his teacher, the TSS worker, the behavior specialist, and the speech therapist all recommended at the IEP (Individualized Education Program) meeting that Matthew be mainstreamed to a normal school setting fulltime. During the IEP conference, Ms. Crabtree agreed to put Matthew in third grade the following year with no autistic support other than a teacher assistant.

Autism Regimen for 3rd grade

Matthew is now eleven-years-old and in third grade. He no longer has Autism support in class. However, there is a teacher assistant in the class who helps him with his class work. Matthew is able to read, write and do math at a third grade level. Unfortunately, the fast pace of being in third grade and the lack of support by the teacher has caused Matthew to regress. After reading some of the daily progress sheets that are sent to Ms. Crabtree on a daily basis, it is clear that Matthew's teacher is either not willing to take the time that is needed to help Matthew succeed, or she has little experience working with autistic children that are in the process of being mainstreamed. Ms. Crabtree has requested a meeting and is going to request that Matthew be placed back into the Autistic support group. Matthew has complained to his teacher that he is frustrated. His academic performance and behavior changes are reflecting the struggles and irritation he encompasses on a daily basis.

Unfortunately, these are the problems Matthew has been challenged with so far this school year. Matthew does understand that his needs are not being met and that his teacher is picking on him because of his mannerisms. He expresses this by having tantrums and saying, "I hate school, I don't want to go to school, and I am frustrated." Matthew's verbal communication can not get any clearer than this. In my opinion, his teacher should have already contacted a

specialist at the school to observe Matthew to verify if the mainstream program he is in is doing him any justice.

My Theory on Preoperational and Concrete Operational Development

Matthew's tantrums and the flapping of his hands could be signs of him being in the preoperational stage of cognitive development (2-7 years-old). He has also been plucking his eyelashes, which is a possible indicator of trichotillomania. He demonstrates egocentric behavior by entering his own world of tantrums, self-inflicting injuries, such as biting himself, smacking his face or talking about himself to himself. Matthew also thinks in an animistic way. He believes in the Tooth Fairy and Santa Claus. However, I believe that Matthew also shows that he is in the concrete operational stage of cognitive development. According to Piaget, this stage affects the ages of 7 to 11-years-old. Matthew is ten years old. Because Matthew is able to do third grade school work, I believe this demonstrates his ability to think concrete. He is able to do math, such as fractions. When asked to shade in ¼ of a pie, he is able to do so.

On February 8, 2006 I spoke to Dr. Bernard Rimland, founder of the Autism Research Institute in San Diego, CA and a father of an autistic child. I asked him in his opinion if a child with mild Autism would be able to do a conservation task and if he knew of any conservation tasks that have been done on children with disabilities. Dr. Rimland said, "I am not aware of any conservation tasks done on children with Autism, however, depending on the child there is a possibility that a high functioning autistic child may be able to do it."

To prove if my hypothesis was true I did a conservation test on Matthew and a child who is not autistic. To ensure the conservation task was done properly, and to minimize any experimenter bias, I did not attend the demonstration. Marina Smith, Behavioral Specialist Consultant, M.A. asked scripted questions of Matthew. I went over the script with Marina before the conservation task was done so she knew what needed to be said and done. Matthew identified that there was equal amount of fluid in the beakers that were used. Marina then poured the fluid into another beaker that was of different height and width. Matthew observed her doing this and then she asked Matthew which beaker had more fluid. The script indicated that the question should read: "Do these beakers contain the same amount of fluid?" Matthew's reply was that the thin, tall beaker had more fluid. I feel because the question was asked incorrectly, this possibly hindered Matthews's ability to answer the question properly. Although

my theory was not proven to be true, I enjoyed the valuable lessons learned about how to do a conservation task.

Conclusion

Autism is a very complicated disability to understand, because everyone with this disability is different. It does not matter if the person is severely or mildly autistic, the bottom line is that there is no understanding as to who, what, when, where or why this happens. Every year technology continues to improve and so do the early intervention methods. Programs are put in place to help each individual person with this disability reach their full potential. Part of the program is using consistency and structure in every day life. When this part of the program is interrupted an autistic child can go backwards and revert back to old behavior patterns.

In Matthew's case, he is reverting back to old behavior patterns such as hitting and biting himself. The structure that Matthew is accustomed to is highly structured and very consistent. Unfortunately, with Matthew attending normal classes without autistic support, his structure and routine had been interrupted, making this year a very difficult and stressful experience for him.

The school is well aware of the routine that is needed for autistic children. It is in my opinion, if a school offers a program that will mainstream a child like Matthew, it is their responsibility to make sure all their teachers have the formal training necessary to continue the progress that has already been implemented for an autistic child. It is imperative for the success of an autistic child to be in the care of professional teachers that know and understand autism. Teachers need to be willing to take the time and help autistic children that are no longer part of an autistic support group, not inadvertently hinder their progress. It has taken a lot of energy, mental and emotional determination, love and respect not only from Ms. Crabtree but from Matthew to get as far as he has gotten in his academic performance and every day living. It is discouraging to Matthew, his mother, and all the specialists who have worked so hard to get him where he is today to have him go backwards and back into autistic support classes. When Matthew was diagnosed with PDD_NOS, Ms. Crabtree never thought her son would every talk, read or write. Matthew's progress has improved tremendously so, that he no longer meets the criteria of PDD_NOS. Matthew has been now diagnosed with Asperger syndrome, the mildest form of Autism.

Ms. Crabtree is extremely proud of her son and the accomplishments he has made through the years. She sees her son as a gift that has brought new meaning to her life. She is

very happy to live in Matthew's world. As for me, I am honored to have Matthew as my brother and to have the opportunity to learn more a about autism through the research I have done in writing this paper.

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The Moral Consequences of Great Wealth: The Rich Boy and "The Diamond as Big as the Ritz"

By: Tamar Nebel

Socrates writes, "Many are ruined by admirers whose heads are turned by the sight of a pretty face; many are led by their strength to attempt tasks too heavy for them, and meet serious evils; many by their wealth are corrupted, and fall victims to conspiracies; many through glory and political power have suffered great evils" (In Soccio 93). From these assertions one may conclude that wealth, according to Socrates, has a corruptive power which puts values and morals under siege. Like Socrates, F. Scott Fitzgerald (1896-1940) holds similar sentiments about the corruptive nature of wealth, and his seemingly endless fascination with the topic is clearly seen in its presence as a recurring theme in many of his works. Do Fitzgerald and Socrates imply that in a world where everything is said to be possible one inevitably has to choose between goodness and wealth? Do they imply that one's integrity and mores will probably suffer from that very wealth?

From one of Fitzgerald's most famous quotation about the very rich being "different from you and me" (RB in Bruccoli 318), one can conclude that Fitzgerald's answer for the questions presented above is positive: One does have to make a choice and wealth has its own cost. It molds one's personality, supplies one's money and at the same time leaves one in a state of emotional bankruptcy, all of which make one different and, as in some of Fitzgerald's short stories, morally corrupted. According to English Professor Linda C. Pelzer of Wellesley College, the personal and moral consequences of great wealth become one of Fitzgerald's typical themes (29). The aim, therefore, of this piece is to analyze the theme of "the corruptive power and moral consequences of great wealth" in F. Scott Fitzgerald's short story "The Diamond as Big as the Ritz" (1922), and the novelette The Rich Boy (1926).

According to author Jonas Spatz, "Fitzgerald's interest in Hollywood and the myth of success found its earliest expression in "The Diamond as Big as the Ritz" (In de Koster 54). Success and wealth, once believed to be results of a doctrine of hard work, appear in the short story "The Diamond as Big as the Ritz" as the seeds of moral degradation, greed and corruption. Attending St. Midas' school, "the most expensive and the most exclusive boy's preparatory

school in the world" where "the fathers of all the boys were money –kings" ("DBR" in Bruccoli 183), John T. Unger, the protagonist of the story, enters the world of the rich. In his second year, John is invited by one of his classmates, Percy Washington, to spend the summer in his home. Knowing that Percy has money is enough for John to accept the invitation. On their way to the house, Percy tells John that his father, Braddock Washington, is "by far the richest man in the world" ("DBR" in Bruccoli 184), and that he "has a diamond bigger than the Ritz-Carlton Hotel" ("DBR" in Bruccoli 185). Through the character of Braddok Washington, who "maintains his empire through slavery and violence" (Spatz in de Koster 54), one can see the corruptive power and moral consequences of wealth.

The Washingtons' estate, from its inception to its very end, is built upon selfishness, exploitation, hostility, murder and slavery at the hands of both the Washingtons who discover the mountain of diamond on which the estate is built, and the Washingtons that currently own it (Spatz in de Koster 54). And as the Washingtons' appetite for money continues to increase, their moral integrity steadily decreases. The mountain of diamond was found by the present Washington's father, Fitz Norman Washington, who right from the very beginning deceived the black man that went with him to the west by telling him that what he discovered is actually a rhinestone mine. This lie, however, is the first link in a chain of immoral actions that the Washingtons commit in order to maintain their wealth. Fitz Norman Washington knows that if his secret is revealed the government might confiscate his discovery, so he concludes that he must market the mountain secretly by the use of slaves ("DBR" in Bruccoli). Fitzgerald writes, "He sent South for his younger brother and put him in charge of his colored following - darkies who had never realized that slavery was abolished," and just to clear any doubt, ". . . he read them a proclamation that he had composed, which announced that General Forrest had reorganized the shattered Southern armies and defeated the North in one pitched battle" ("DBR" in Bruccoli 193). As Professor John Kuehl of NYU suggests, the exploitation and encaging of people do not end with racism against the black, but integrates different nationalities (48). In his wish to remodel the estate, Braddock ". . . kidnapped a landscape gardener, an architect, a designer of state setting, and a French decadent poet left over from the last century" ("DBR" in Bruccoli 203). Braddock controls people like a puppeteer controls his marionettes, and just as the puppeteer decides when the show begins and when it ends, Braddock decides who is captured, when they are captured, and ultimately, when they will die.

Cold hearted, abusive and obsessive to his wealth, Braddock does not hesitate to manipulate people and take their lives to keep his luxuries. He manipulates the government by exposing their compasses to ". . . the strongest magnetic field ever artificially created" ("DBR" in Bruccoli 187) so that his territory can not be found, as he fears that the only thing that can threaten him is airplanes. In addition, Percy tells John that, just for safe measure, his father and him have arranged ". . . half a dozen anti- aircraft guns," and that they nonchalantly caused ". . . a few deaths and a great many prisoners" ("DBR" in Bruccoli 188). Braddock does not realize the cruelty of his actions because he, as Machiavelli, believes that the end justifies the means. He even tells one of his prisoners, "Cruelty doesn't exist where self-preservation is involved" ("DBR" in Bruccoli 200). Braddock is corrupted by his wealth and will do anything to protect it.

According to Spatz, the climax of Braddock's moral degradation is his attempt to bribe God (In de Koster 54). Realizing that his secret is going to be revealed, Braddock tries to offer God the greatest diamond in return for causing the heavens to open ". . . swallowing these men and their airplanes - and then close again" ("DBR" in Bruccoli 212). Is it possible that Braddock thinks he has more than God Himself? Does he think that he is as powerful or even more powerful than God just because of his wealth? The answer to that can be found by Kuehl who writes ". . . the madman expresses condescension and pride rather than supplication, for his attitude is 'antithetical to prayer' (50). Spatz, who also attempts to find the motives to Washington's bribe, writes that it is ". . . logical extension of the Gospel of Wealth" (In de Koster 54). Braddock obviously fails in his attempt and God's refusal manifests in the instant darkness of the sky, leaving Braddock to die in the fire of his estate (Kuehl 50).

Still, the corruptive power and moral consequences of great wealth can also be seen in the novelette The Rich Boy. What is it that determines ones personality? As Freud suggests, the experiences of early childhood are of tremendous importance in molding one's later personality. Accordingly, it is logical to assume that a person who is born to a wealthy family experiences different things growing up than one who is born into a family which lacks material fortune, and as a result, will develop a significantly different perspective on life. The story of The Rich Boy is that of a boy named Anson Hunter, who, as the title suggests, is raised in a rich household and suffers the negative effects of wealth on his personality later in his life. As Pelzer writes, "His [Anson's] money has made him hard and cynical; it has instilled in him a sense of superiority and selfishness. It is, in other words, the source of the emptiness and loneliness that are the

consequences of such qualities. 'The Rich Boy' is, then, a cautionary tale of the corruptive power of great wealth" (27).

From the very beginning of the novelette, when introducing the character of Anson Hunter, Fitzgerald expresses his thoughts about the negative effect of wealth on the rich. He writes:

> Let me tell you about the very rich. They are different from you and me. They possess and enjoy early, and it does something to them, makes them hard where we are soft, and cynical where we are trustful, in a way that, unless you are born rich, it is very difficult to understand. They think, deep in their hearts, that they are better than we are . . . Even when they enter deep into our world or sink below us, they still think that they are better than we are. (RB in Bruccoli 318)

Anson represents the archetype of these rich people that Fitzgerald writes about. Growing up in a wealthy household convinces young Anson of his superiority from a very young age. Since he was a little boy, his friends' parents were ". . . excited when their own children were asked to the Hunters' house." Anson himself ". . . realized the half-grudging American deference that was paid to him in Connecticut village" (RB in Bruccoli 319). Anson Hunter never doubts his privileges, nor does he ever let them slip away from him. Even throughout his adult life, and, as all rich people do, he believes that what he possesses and enjoys early is his birth right (Wolfe in Votteler 86).

All of the characteristics mentioned above manifest themselves in Anson's inability to develop mature and committed relationships, and also in his mistreatment of women who are devoted to him. According to a literary critic Peter Wolfe, "Hunter's life is a calculated smash and-grab raid on the hearts of others" (In Votteler 87). His inability to view himself as less than the main focus makes him unable to view others as independent centers of significance (Wolfe in Votteler 86). Therefore, when coming to the point where Paula, his companion, wants to take their relationship to the next level, he finds himself in state of confusion. Anson never learned to share, but was always given things; he never showed complete devotion, but was always loved; he never committed to one, but always took things for granted. He takes Paula for granted and eventually breaks her heart (RB in Bruccoli 327). So self confident is he, that he refuses to

commit to her by telling himself, ". . . let it wait - she is mine" (RB in Bruccoli 327). Anson is wrong for treating Paula as just another one of his golden possessions that, as he assumes, naturally belongs to him, and she ends up marrying another man. His conduct with Paula, Wolfe writes, ". . . reflects both the impudence and the arrogance of power" (In Votteler 87).

Anson's moral degradation is a direct outcome of his wealth and social status and goes far beyond simply his misconduct with women. As Wolfe writes, "Middle-class virtue of moral consistency doesn't apply to him" (In Votteler 87). As a result, he fails to see the severity of his excessive drinking and does not find it necessary to apologize when he embarrasses people by ". . . his habit of getting drunk whenever and however he liked" (RB in Bruccoli 329). On the same note, he does not see how going to teach in Episcopal Sunday school when ". . . a cold shower and a quick change into a cutaway coat were all that separated him from the wild night before" (RB in Bruccoli 328), is morally wrong. Anson is rich, superior and privileged, and therefore, no matter what he does, he is still better then everyone else and obviously does not need to apologize for his actions.

Another one of his careless behaviors is getting between his uncle's wife and her lover. Anson's sense of superiority and his concern for his own name and pride bring him to coerce his aunt Edna to break off her affair. Anson, however, is the last one who should be giving a discourse on morality and human conduct, especially after he just ended his relationship with Dolly who ". . . meant nothing to him" (RB in Bruccoli 332). Hunter, as Wolfe writes, ". . . lives at a great moral distance from himself" (In Votteler 87). Anson's selfish and self righteous act hurts not only himself, but also his aunt and her lover. He hurts himself by no longer getting invited to his uncle's house. He destroys his aunt's life by leaving her with a broken heart. And he destroys her lover's life because he kills himself as a result of the whole situation which Anson creates (Wolfe in Votteler 88). All the while, Anson, who cannot bring himself to think that the latter is an outcome of his actions, ". . . never blamed himself for his part in this affair. . ." (RB in Bruccoli 340).

Eventually, after years within which "the rich boy"refuses to grow, commit and develop either emotionally and spiritually, he is still just that: a boy who thinks that his wealth makes him the center of the universe. Moreover, when Anson, who is approaching the age of thirty, is informed that Paula died in childbirth, he still cannot show deep emotions and concern for her. In

other words, "Grief and sympathy seem unable to penetrate the shell of his self-absorption" (Pelzer 28), even as an adult.

The same money which Anson thinks gives him superiority, in reality, captures him in a vulgar carnival of self-admiration, self-absorption and distraction of himself as well as others. Thus, Anson may never be able to show love for another person but himself, for he swallows his emotions as he swallows his drink, ". . . whenever and however he liked" (RB in Bruccoli 329). As Pelzer writes, "What he [Anson] wants from life is nothing more than to attract and to be loved. . . " (28). Anson vulgarly nourishes himself by women who "spend their brightest, freshest, rarest hours to nurse and protect that superiority he cherished in his heart" (RB in Bruccoli 349).

As the wind that captures the tree on a cold autumn night is powerful enough to leave it naked from its colorful leaves and flowers, so too is great wealth, to humans, powerful enough to destroy their values and leave them morally naked. Through the character of Washington Braddock in Fitzgerald's short story, "The Diamond as Big as the Ritz," and the character of Anson Hunter in Fitzgerald's novelette, The Rich Boy, one can see a mirror reflection of those people who Socrates writes "by their wealth are corrupted and fall to conspiracies," and "through glory. . . have suffered great evils." It is only logical to conclude, therefore, that one of the main themes in Fitzgerald's "The Diamond as Big as the Ritz" and The Rich Boy is "the corruptive power and moral consequences of great wealth."

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A Child's Worth

By: Kirsten Porter

"What the hell's the matter with you? When are you going to stop acting like a child?"
"I am a child."
"Grow up." (Spielberg)

This dialogue between parent and child reflects the common expectation for a child to prematurely assume the role of an adult. Why would an educated society sacrifice the well-being of its children for a new breed of self-reliant, low-maintenance adult-children? Author of The Hurried Child: Growing Up Too Fast Too Soon, child psychologist David Elkind believes that society, media, and most troubling, parents are delivering the message "grow up" to young children. Children learn to push themselves harder to get the perfect grade and please their parents. They must fill adult shoes in order to get basic needs met and often take care of themselves and others. Children are learning to bury their sense of child-identity to cope with abuse and neglect. When children are pressured to excel in academics and athletics, given grown-up responsibilities, or subjected to abuse and neglect, they must mature before they are ready. Society increasingly confronts children with unfair expectations, inappropriate responsibilities, and abusive situations that force young people to prematurely develop the intellectual, physical, and emotional capabilities needed to meet the demands of an adult world.

When children live with the pressure to win, succeed, and seek perfection to please their parents, the loss of childhood to such crippling stress is inevitable. "The child is really the receptacle of his or her parents' need to escape stress by bolstering their self-esteem with a precocious son or daughter" (Elkind, 1988/2001, p. 32). Parents seem to have good intentions when they try to give their kids the upper edge by filling their schedules with academic and after-school activities, but their reasoning and expectations are the very pressures that hinder their child's natural development. The most common "pushing" is from the parent looking for the key to her own self-worth. This parent transfers her own needs onto her child. The son or daughter becomes the second chance to succeed at a goal or achieve the dream the parent never accomplished in her own childhood. Children are masters at sensing what their parents need and

want and in their vulnerability and desire to "make mom happy" or "please dad" will rise to the challenge, no matter how difficult. The cost of pleasing a pushy parent is too high; the child learns to repress her own needs and focus on her parents' expectations.

Many children will also be confronted with stressful expectations in school. Stress can start in the formative years when, too often, a child's evaluation of readiness for starting school is poor; however, eager parents push the child to perform at a level they are incapable of mastering. Even nursery schools and daycare centers have started to become more academic, urging kids to master numbers, letters, colors, and shapes at too young of an age. So much for letting children be children. The effect of pushing academics proves only to be counterproductive as children will not understand or appreciate the value of education and turn away from any future opportunities for enrichment. Schools are beginning to recognize the call for a more "balanced" curriculum that embraces both the academic and emotional needs of the child (Judd, 2000).

Even our children's street games and play have been set to higher standards as they are replaced by leagues and organized teams and activities. Parents control these organized sports insisting on intense, competitive, and supervised play. There is no time for spontaneous, imaginative play. Today's over-scheduled child gets little if any breaks from the rigors of the day. Children suffocated by the structure in their lives, give up childhood dreams to accept the future their parents have envisioned for them.

Society's view of children needs to be reevaluated. Too many adults see a child as a miniature adult or "adult-child" (Postmon, 1982, p. 62) expected to resemble an adult's intellectual, emotional, and physical capabilities. If this is the accepted notion, it is not surprising that childhood is disappearing. Children urged to thrive in an adult world will relinquish childhood to meet such high expectations. These are unrealistic expectations when adults refuse to accept the limits of a child's natural capabilities and are overly concerned with their children's ability to keep up with the neighbor's kid (Connor, 2006). Children are not unformed adults, but children, with worth and budding individuality that can be nurtured only by giving play and discovery and childhood back to the child. Every child is deserving of a childhood, yet society fails to let "youth grow up at their own pace" (Bullock, 2005, p. 4). Though academic and athletic pressures and emotional stress often inadvertently hinder a child's development,

assigning adult responsibilities to a child is a more visibly direct threat to the preservation of childhood.

Giving children adult responsibilities can be catastrophic to their natural development. Beginning in 1802, child labor exemplifies the extreme of children overwhelmed by tasks they are unequipped to handle. Children were used as an inexpensive source of labor, working excessive hours for scant compensation. Reforms were made to protect children from the injustices of child labor, but the adult-child continues to exist. Adult-children receive a responsibility overload. This overload is common in single-parent homes where the eldest child is treated more as a partner or friend than a child in need of an adult's care and attention. "The temptation to pile heavy domestic burdens on the child is strong for parents under stress. Helping parents is one thing; taking over their jobs and responsibilities is quite a different matter" (Elkind,
1988/2001, p. 41). Stressed parents unintentionally stress children. Many children learn to "fend for themselves" and make difficult decisions without the input of a more experienced adult. Giving a child age-appropriate choices such as asking a five-year-old, "What would you like to wear to school today?" helps foster healthy independence and gives value to a young person's opinions. However, asking a young child, "Do you want to live with mommy or daddy?" is extremely stressful and detrimental to a young child who lacks the emotional maturity to understand such a loaded question.

It is very distressing to a child when she is thrust into the world of adult worries

> and frustrations as if she were an adult confidant. Consulting a child for advice on a marital conflict or vying for a child's support and reassurance is overwhelming to a young person who possesses neither the experience nor the maturity required to handle such serious issues. A child enmeshed in the care-taking of another is set up for failure. One child caught up in this role-reversal was "being expected to always think of her mother first and herself second and taught that she would only be loved according to how well she could take care of another person (Neff, 1993, p, 36). Adults using children to fulfill their own needs are making a disastrous choice. Children cannot be expected to offer adult support and exhibit adult strength. On the contrary, children need support and strength from an adult. An adult-child hinges her self-worth on her parent's happiness. She must offer sympathy and aid to a parent, drawing from her own limited

knowledge and experience. Adapting to the needs of a parent, adult-children stifle their own needs and wants and learn to carry themselves as adults.

Maintaining one's childhood while shouldering adult responsibilities is extremely difficult, but there is no child who can successfully keep her childhood intact when she is the victim of abuse or neglect. On average, child abuse is reported every ten seconds according to Network for Good's 2006 statistics. This abuse includes physical, sexual, and emotional abuse and the negligent deprivation of a child's basic needs. Children depend on adults for their needs to be met and they invest great trust and faith in the adults in their lives. It is this huge amount of devotion coming from a child that makes abusive situations so much more devastating to the child. Abuse and neglect leave no room for childhood.

Developmental psychologist Jean Piaget's fifty years of research on the child mind helps clarify how children process information. Piaget's research proves the child mind is not a miniature replica of the adult mind (Myers, 2004). The child's mind builds conceptual understanding from what she has learned from her experiences in the world and lacks an adult's objectivity. If a child's world is darkened by abuse and neglect, she will prematurely emerge from childhood with the conviction that the world outside of her is equally untrustworthy and dark. Only a dramatic change in the abusive or negligent situation, (such as removing a child from an abusive home to a more loving and suitable environment) will enable a child to accommodate her schema of an unsafe world to a more optimistic perception.

The number one reason for beating a child is to stop thumb-sucking and bed-wetting (Ito, 1995). An adult sends a very powerful message when he beats a child, because he is angry at the child for exhibiting "childish behavior." The child feels bad and embarrassed and understands the desires of her parent are more important than her own needs. Many parents greatly burden their children with their own needs. When a parent struggles with problems like drug and alcohol addiction, homelessness, unemployment, or poor childcare knowledge, she overwhelms the child by subjecting her to difficulties and abusive situations that would be horrendously stressful to adults, much less their children. Abused and neglected children suffer greatly with feelings of helplessness, distrust, and humiliation. They feel like failures and struggle with shame and guilt. Often withdrawn, alone, and frightened, traumatized children have been forced to take on adult

roles and often carry out adult responsibilities. Normal development is disrupted as children learn to think like adults, meet impossible expectations, and cope with the trauma of abuse.

Neglected children are often expected to care for other siblings and themselves. Author-lecturer John Bradshaw writes "The major source of human misery is the neglected, wounded child within each of us" (cited in Myers, 2004, p. 117). A five-year-old cooking dinner or a seven-year-old babysitting a younger sibling all day are illustrations of the adult burdens endured by neglected children. Care-taking is a common characteristic of abused and neglected children who live in homes with confused roles. Children feel protective and loyal to their family units and responsible for keeping their families together – even when they live in harmful environments. Abused and neglected children usually take responsibility of their parents' actions, taking any blame and making excuses for the short-comings of their parents. "I should be doing more to help dad … Then he wouldn't be so mad and hurt me" (Ito, 1995, p. 36). This quote from an abused child exhibits the common tendency for an abuse victim to protectively defend the abuser and believe she deserves the mistreatment. Placing blame on themselves, these children live with guilt and enmeshment, believing their silence, defenses, and adult responsibilities will hold their family together. The child mind interprets her abuse and neglect as the logical consequence for her inadequacies.

Children cannot be children when they are pushed to succeed in academics and athletics to gain the approval of their parents, given adult responsibilities that exceed their levels of maturity, or forced to endure the pain of an abusive or negligent relationship. Society has continually given young people expectations, situations, and responsibilities that do not coincide with an individual child's limitations and level of readiness. When society pushes, expects too much, or allows the abuse of children to exist, the ideals of childhood begin to disappear. Children are not adults and will fail at adult roles. Failure is devastating to children who exert so much effort to live up to high expectations set by adults. "Hurrying" children into adulthood before they are ready "is a rejection of the children as they see themselves, of what they are capable of coping with and doing" (Elkind, 1988/2001, p. 189). Children growing up too soon are at greater risk for serious difficulties. They are more susceptible to debilitating obstacles including depression, substance abuse, low self-esteem, and teenage pregnancy. It is hard enough for a child to surmount the common adversities faced in childhood and adolescence such

as conflicts in friendships, bullying, and dating without adding the stress of trying to think and behave with the mindset of an adult.

A mother watches her child play nearby, her three-year-old body racing across the summer lawn with other small children. The mother sighs wistfully, questioning where time has gone. Wasn't her child an infant only yesterday, depending solely on her mother to thrive and grow? Was it not the other day her daughter let go of her mother's hands for the first time to take a few wobbly, independent steps across the kitchen tile? Children grow up so fast. All the more reason adults should savor childhood and encourage children to be children. Children need fair expectations, age-appropriate responsibilities, and safe environments to embrace their natural development. When society realizes the importance of protecting and nurturing its precious children, childhood will take priority as adults learn to honor a child's worth.

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"Hurried Children" Survey

I conducted an informal survey to gain insight on how others view the pushing of children to grow up too soon. The survey was given to forty participants, both male and female, with an approximate split of twenty adolescents (fourteen to eighteen-years-old) and twenty adults (nineteen years and older). General responses can be found below under "Results." Responses are followed by the number of those surveyed who chose that answer out of a possible 40. A statement of how the majority responded is given underneath the responses. After I tabulated the results, I paid careful attention to any additional comments written by survey participants. An overview of these written opinions can be found below under "Comments". The responses and written comments I received have greatly enhanced my understanding of how society views the problem of hurrying children and its subsequent loss of childhood.

Results

1. Do you believe American children are pushed to grow up too soon?

Response: Yes – 36

No – 4

The majority responded "yes."

2. If you answered yes, please check one of the following choices that you feel is the most contributing factor to American children growing up too soon.

a. Academic/athletic stress

b. Abuse/neglect

c. Children with adult responsibilities

Response: a. Academic/athletic stress – 4

b. Abuse/neglect – 12

c. Children with adult responsibilities – 20

d. No response – 4

The majority responded "children with adult responsibilities".

3. Who do you feel does the most "pushing" of children to grow up? (Check one.)

a. Parents

b. Teachers

c. Children

d. Television

e. Music

Response: a. Parents – 26

b. Teachers – 0

c. Children – 3

d. Television – 10

e. Music – 1

The majority responded "parents."

Comments

I was pleasantly surprised to receive so many comments from survey participants. Many of those surveyed clearly felt "hurried children" is a very complex and important issue and were eager to let me know their perceptions on the topic.

By glancing over the results, the majority did feel American children grow up too soon. The number one reason given was "children with adult responsibilities". One survey-taker observed this problem by writing, "Kids are often the ones who have the wrong kinds of responsibility such as taking care of mom, instead of taking out the trash". Another person surveyed expressed, "Parents need to allow their children time to grow and experience life's many lessons at their own rate, not force them to behave as adults, but to behave like children".

The surveys showed the belief that "abuse/neglect" was the second reason for American children growing up too soon. One survey-taker commented this factor was the "most damaging". Though I try to avoid comparing experiences as children will respond uniquely to all forms of physical and emotional stress, I believe abuse/neglect is a particularly serious stressor that almost certainly erodes the trust and innocence of childhood.

Academic and athletic stress ranked number three among the factors compelling our children to grow up too soon. One comment I received on this topic was, "Some parents can literally sabotage their child's enjoyment…by expecting them to always win. The first question when a child comes home should be, 'Did you have fun?', not 'Did you win?'" Another survey-taker wrote, "Parents love little league, so kids are pushed into organized play. Let them "play" a little more".

The majority of those surveyed cited parents as the major "pushers" of children growing up too soon. However, many people wrote comments about other possible "pushers" including suggestive music lyrics, economic stressors, provocative clothing, domestic violence, pornography, and lack of parental guidance. The surveys collectively delivered a strong message on the need for parents to give more love and support to their children and simply let their children be children.

I am very appreciative to have received so many comments. I believe by bridging research with opinion, a paper offers more validity as a factual study is connected with the human experience. It is my hope that this paper brings a greater awareness to the dangers of "hurried children" and the need for society to prioritize childhood and protect the well-being of its children.

A Tale of Many Cities: Globalization and the Transformation of Urban Geography

By: Kevin Wilkerson

Over the past few decades and especially during recent years, globalization has brought many dramatic changes across the world. It has modified the political, economical, and cultural systems of many communities across the globe. For a number of years, researchers have tried to link globalization with a number of diverse disciplines, including, medicine, popular culture, sociology, and international relations. However, one important discipline that has gotten little attention is geography.

Today, many people and institutions ignore the fact that geography and globalization are highly interconnected. Scores of people simply assume that geography is unimportant in today's society. Some individuals believe that globalization is occurring everywhere across the world, regardless of geographical factors. They simply conclude that geography has little influence over the phenomenon of globalization. On the other hand, there are actually numerous instances where globalization and geography directly influence each other. Firstly, geography determines to a high degree where globalization takes place. Certain aspects of globalization will only take place in geographically acceptable areas. For example, a multinational corporation is much more likely to build a factory or store near a city than in a sparsely populated desert or jungle. Conversely, globalization can have a gigantic impact on geography. It can dramatically change the political, cultural, economic, and population geography of an area. For instance, when globalization enters a locale populated by indigenous people, it is likely to affect the people's religion, language, and social structure, and thus change the cultural geography of the area. Clearly, though despite the fact that most people are unaware of it, there is a strong interconnection between geography and globalization.

One particular aspect within the discipline of geography that is undeniably linked with globalization is urban geography. Urban geography is simply the study of urban areas and their interactions with the world. It includes the political, economic, demographic, and cultural aspects of an urban area. Over the past twenty years, globalization has been dramatically altering the urban geographies of many cities. First of all, globalization is heightening the importance of

cities, but to varying degrees. Secondly, it is significantly accelerating the process of urbanization in many countries by introducing cities to the ever-changing global economy. Lastly and most importantly, globalization is directly and indirectly producing major demographic, spatial, and environmental changes to cities. Furthermore, this is leading to sharp geographical differences between cities in the Global North and South and their interactions with globalization.

Before examining the casual relationship between globalization and urban geography, it is important to first consider the phenomenon of globalization. Over the past few decades, the world has been hearing a lot about globalization, but many people disagree over what the word entails. One person's definition of globalization is likely to be somewhat different than another person's definition. Nevertheless, globalization in the context of geography can be defined as the increasing interdependence of the world's economic, political, and cultural systems. Essentially, globalization increases the likelihood of interactions amongst distinct and far-reaching geographical locales. In a sense, globalization helps bring people into contact with other people and ideas in distant places. Over the course of history, there have been numerous waves of globalization. Beginning in the 1500s, globalization became much stronger as European nations explored the world. As better ships were built, they developed a mercantile economy and expanded their culture across diverse indigenous peoples. Throughout the 17th, 18th, and 19th centuries, as technology improved, globalization became accelerated as cultures, governments, and economies became increasing interconnected (Rippon).

Over the past twenty years, globalization has become much more comprehensive in scope. Technology is so advanced that people can travel and information can be sent faster than ever before. In a sense, technology is shrinking the world and allowing globalization to take place much more easily. This most recent wave of globalization is drastically making the world's economic, cultural, and political systems much more interconnected and is brining about immense changes. Furthermore, the current wave of globalization is especially integrating national economies and creating a true world economy. Today, economies across the globe are often transnational; capital and labor shift across national boundaries will relative ease. According to Saskia Sassen, a noted sociologist and author of Cities in a World Economy, "The last twenty years have seen pronounced changes in the geography, composition, and institutional framework of economic globalization" (2). Additionally, technology is allowing ideas to spread

across the world. For example, people in all parts of globe can access the Internet or watch CNN. Cultural and economic globalization are both producing marked changes to cities, but economic globalization has been the real driving force behind significant changes to urban areas over the last twenty years.

First and foremost, the economic forces of globalization are increasing the importance of cities around the world. As mentioned earlier, many people believe that globalization is occurring everywhere and that geography is irrelevant, however the opposite is quite true. Globalization is definitely unequal in spatial dimensions. In other words, globalization is highly dependent upon geography. First of all, globalization, especially economic globalization is more likely to occur in urban areas than in the countryside. Undoubtedly, the economic forces of globalization, such as multinational corporations are attracted to urban centers because of their large labor forces, strong economies, and extensive infrastructures. Thus, when transnational conglomerates seek to open up factories, offices, or stores, they build them in cities. If one were to walk around just about any city, they would quickly encounter the forces of globalization. Perhaps, they would see a billboard for a foreign company or walk into an international grocery store. This does not imply that rural areas are unaffected by globalization, but rather urban areas experience the economic forces of globalization much more frequently and strongly.

Additionally, globalization is unequal amongst cities; the phenomenon produces diverse effects in different cities. Some cities are simply more affected and dependent upon globalization than other urban areas. Over the past few decades, the global economy has created truly "global cities". Sassen points this out by stating, "[Global cites are] command points in the organization of the world economy." Also, these cities are the marketplaces and major sites of production for finance and specialized firms (4). Undoubtedly, the top three "global cities" are London, New York, and Tokyo. These three urban areas are the predominant centers of economic power in today's interconnected world. They are financial powerhouses and home to numerous stock markets. According to the World Stock Exchange Fact Book, in 1997, the share of the world's total stock market value was $6.5 billion for New York, $2.3 billion for Tokyo, and $1.9 billion for London. Meanwhile, the combined value of all other cities was just $6 billion (Sassen 27). Clearly, these cities play an important part in the global economic network. They help manage the world's movement of capital and provide important services for the global economy. Other cities that also serve important international functions, but to a lesser degree include, Frankfurt,

Los Angeles, Paris, Singapore, Chicago, Brussels, Washington, and Zurich (Knox 22). In many respects, these cities do serve national and regional interests, but they are very much connected to other important urban centers across the globe.

In some parts of the world, globalization is strengthening urban primacy. Essentially, a primate city is an urban area that contains a large and disproportionate amount of a country's GDP, population, and cultural institutions. A number of primate cities are found in Latin America. For instance, Buenos Aires' population of 11 million is ten times greater than Argentina's second most populated city (Gibson 34-6). Other primate cities across the world, include, Bangkok, Manila, Karachi, Mexico City, London, and Tokyo. In many cases, globalization is strengthening urban primacy by integrating primate cities into the global economy and thus increasing economic development (Sassen 34-40). The preexisting firms and expansive economies found in primate cities encourage exporting, importing, and foreign direct investment to take place in these cities. As a result, this causes more domestic and foreign companies to conduct business and entices more people to migrate to these cities. As globalization intensifies, it is highly likely that urban primacy will continue well into the future in some nations.

In many countries in Europe and the United States, no single city is dominant. In these instances, the forces of globalization are more equally spread out across different cities (Sassen 42-4). For example, in the United States, Chicago, Los Angeles, and Washington are about equally influenced by such factors as, multinational corporations, foreign direct investment, and immigration. Sometimes, cities will specialize in different aspects of the global economy. Cities may focus on such diverse industries as insurance, finance, marketing, or information technology. Specializing can often promote balanced urban areas in nations by spreading out the forces of globalization to many different cities. Globalization visibly plays a role in the importance of cities.

Without a doubt, globalization is directly increasing urbanization across the world. Since globalization is escalating the integration of the world's economy, cities are becoming focal points in the global commercial and financial networks because of their labor forces, strong preexisting economies, and extensive infrastructures. Cities offer a great economical base that cannot be matched by rural areas. On the average, the total economic output of urban areas account for more than 50% of the GDP of a country (Hove). Thus, it seems natural that

globalization is impacting and influencing cities greatly. Every year, globalization modifies the economical systems of many cities in both the Global North and South. As Paul Knox, professor of urban studies and author of the article, "Globalization and Urban Economic Change" points out, globalization directly influences cities through imports, exports, and foreign direct investment (22). In many cases, these forces of globalization are bringing increased economic activity and subsequently causing greater urbanization to occur. Furthermore, this is generally leading to a better standard of living and a higher GDP per capita for urbanites. On the other hand, in a few cases, globalization has actually led to economic decline.

In the Global South, globalization is bringing immense economic ramifications. In many of these cities, foreign direct investment is the driving force of the urban economy. In China, for instance, a whopping $465 billion in foreign direct investment was funneled into the country between 1995 and 2004. A large majority of this investment went into building factories that produce cheap products geared towards exporting (Barboza). Economic growth rates are astounding in some cities. A clear case in point is Ho Chi Minh City in Vietnam, which had an economic growth rate of 12.2% and a 13% increase in the number of businesses in 2005 ("HCM City"). Multinational corporations are building numerous factories that offer low-wage manufacturing jobs. For instance, Panasonic has 70,000 employees and Samsung has 50,000 employees working in 23 factories in urban coastal areas in Eastern and Southern areas of China (Barboza). Often, factory hands work long hours for very little money in a dangerous environment. At a Nike factory near Shanghai, workers labor for seven days a week and twelve hours a day at only 16 cents an hour (Balko). In a few instances, multinational corporations have even utilized child labor and have implemented sweatshops.

In addition to manufacturing jobs, highly skilled jobs are also appearing in Global South cities. Corporations, from the Global North, and especially the United States are outsourcing these lucrative jobs in an attempt to save money. For example, in Bangalore, India, 250 IT engineers work for Infosys Technologies Ltd. Also, In New Delhi, 2,500 employees of Wipro Spectramind Ltd. provide tech support and process insurance claims (Engardio et. al.). Additionally, foreign direct investment contributed by Global North businesses is increasing commercial activity in some third-world nations. For example, according to Om Prakash Mathur, an Indian economics expert and author of, "Impact of Globalization on Cities and City-Related Policies in India", "Commercial and office space has been added to accommodate the branch

offices of multinational and domestic companies and financial institutions". Multinational corporations are providing great employment opportunities for third world citizens, albeit at very low wages. Clearly, the forces of globalization, including such things as, foreign direct investment, exports, and imports are bringing many important economic changes to Global South cities.

Additionally, the Global North is witnessing a huge increase in high-skilled and service-related jobs. For example, over the past five years, American law firms have increased the number of attorneys in London by 166% and have established over 100 law offices in the city (Fortado). Furthermore, the increasing interdependence of the global economy is causing manufacturing jobs to leave many Global North cities, but at the same time, producer services jobs are dramatically increasing. Producer services jobs include banking, insurance, real estate, engineering, accounting, and legal services. These services manage and finance the world's global economy. In the United States, producer services made up only 8% of the total employment in 1970, but by 1996, it jumped to over 17%. Similarly, in Japan the figure increased from 5% to 10% (Sassen 62). In response, more office buildings and high-tech industry parks are being constructed. These jobs are diversifying and strengthening the economies of urban areas in the Global North.

Besides white-collar jobs, low-paying jobs are also expanding in the Global North. The expansion of the producer services sector is creating countless blue-collar jobs. For example, in Japan, low-wage part-time jobs in cities increased from under 7% of the total employment in 1970 to over 19% in 1996. These new blue-collar jobs pay much less than manufacturing jobs 40 years ago. Many Japanese are reluctant to take these jobs, so most likely immigrants will have to fill the employment gap (Sassen 129-33). This same phenomenon is also playing out in Western Europe and North America. In most cases in both the Global North and South, globalization is bringing tremendous economic change because of the forces of foreign direct investment, imports, and exports. These changes are subsequently leading to increased economic opportunity and have generally raised the standard of living for urbanites.

In other instances, globalization has actually hurt the economies of some cities. In today's global economy, competition is fierce and cities can easily be affected by fluctuations in markets, foreign direct investment, and labor patterns. According to Alan Gilbert, a noted geographer and author of The Latin American City, during the 1980s, several Latin American cities suffered

through recessions. When Mexico City decided to remove import tariffs and custom duties, they were trying to increase competitiveness and foreign trade. However, in the process, 250,000 industrial jobs were lost and 6,000 companies went bankrupt. This subsequently decreased migration to the city and the population only grew at a rate of 1.4% during the decade (51).

Some metropolitan areas in the United States, particularly the cities in the Rustbelt, have also suffered through the negative economic implications of globalization. From 1979 to 1994, Cleveland lost 40% of its manufacturing jobs and the population of the metropolitan area decreased from 2.06 million to 1.88 million. Many companies outsourced the city's manufacturing jobs to areas with cheaper labor in the Global South. This presented new employment opportunities for countries, such as India and China, but Cleveland's economy was left to suffer. However, Cleveland has begun to diversify its economy through high-tech industries and producer services. Currently, it seems that Cleveland is adjusting to the global economy and is in the process of an economic renaissance (Warf and Holly, 211-3). Clearly, globalization is integrating the economies of cities across the globe and in the process some cities have experienced economic decline. Nevertheless, some cities are managing to find their niche in the global economy and are prospering.

The economic expansion of cities, caused by globalization, is leading to some serious demographic changes to numerous urban areas. As previously mentioned, the increasing integration of the global economy is offering many cities greater employment and business prospects. In response, many people have migrated to these cities to take advantage of the economic opportunities. Thus, in a sense, globalization is indirectly responsible for significant demographic changes to countless cities in both the Global North and South. Two important sources of migration are cross-border and rural-to-urban. Firstly, in many cities of the Global North, cross-border migration is a significant force. Many migrants have come to cities such as New York and London to work in low-wage jobs. They believe they can live a better life in a new country instead of their homeland. They help fill the employment gap in the economy. Deane Neubauer, executive director of the Globalization Research Network points this out by stating, "Migrants supply labor to the bottom tier of manual work and services to the affluent." According to a 1990 Bureau of Census report, of the over 19 million foreign-born individuals in the U.S., over 18 million of them live in cities (Laws 94). Cross-border migration has become a significant issue in the United States over the past ten years. Since the 1960s, most of America's

immigrants have come from Latin America and Asia. Some residents of urban areas are resentful of immigrants and are calling for restrictions on the number of people allowed to enter the country. Conversely, many businesses feel the immigrants are necessary because they provide the desperately needed low-wage labor force (Laws 92). Clearly, migrants from different countries are coming to cities in the Global North in search of a little wealth.

In this process, some cities are becoming more culturally diverse. For example, the Washington D.C. urban area has seen some significant demographic changes. In 1970, less than 5% of the population was foreign-born, but by 1998, the figure increased to almost 17%. Additionally, between 1990 and 1998, nearly 250,000 immigrants arrived in the area (Singer et. al.). The metropolitan area is witnessing a boom in cross-border migration because of the immense employment opportunities in the region, brought about by globalization. The global economy is increasing the producer services sector of the area and it is leading to the creation of more low-wage jobs, which immigrants seek to work in. Undoubtedly, the increased economic prosperity, influenced by globalization is bringing vast cross-border immigration to many urban areas in the Global North.

Perhaps, more importantly, cities are changing demographically because of extensive rural-to-urban migration. This is producing noteworthy ramifications for the Global South. Due to the fact that many rural dwellers in third countries live in dire poverty, they are migrating to cities where there is greater economic opportunity. For example, in 1990, 53% of Latin America's rural population was considered poor, while only 34% of those living in cities were poor (Gilbert, 42). According to John K. Akokpari, author of "Globalization and Migration in Africa", "Globalization, has rendered farming, the predominant occupation of rural dwellers, a non-competitive and a generally unattractive enterprise as imported agricultural products have become cheaper than the locally produced [goods]." Also, in some of the world's most deprived countries, villages are often rampant with disease and often lack electricity and water. Unmistakably, there is great disparity in wealth between urban and rural areas in the Global South. Thus, it is quite easy to imagine why people are compelled to leave poor villages and enter urban areas full of economic activity.

When villagers make the move from rural areas to cities, they can potentially live in better conditions and their GDP per capita can be as much as 8.5 times higher than rural residents (Bandow). Instead of farming the land, many ex-villagers become factory hands or even white-

collar workers. However, sometimes, migrants cannot find jobs and are forced to work in the informal sector (Jones, 227). This population phenomenon is becoming significant in many parts of the world. According to Deane Neubauer, author of "Mixed Blessings of Megacities", this is especially true in China where an estimated 150 million people have already migrated from villages to cities. While this is producing greater prosperity for urban areas, at the same time, many rural environs are weakening economically. In fact, author Kioe Sheng Yap of the U.N. Habitat believes that the economic disparity between urban and agricultural areas will continue to grow in the future.

As cross-border and rural-to-urban migration rates have soared, the populations of many cities have risen. Across the Earth, more people will continue to move to cities and join in the global economic system. The UN predicts that the world's urban population will climb from 2.86 billion in 2000 to 4.98 billion in 2030. Additionally, out of the 2.12 billion increase, only 28 million will come from rich nations in the Global North. Furthermore, rural areas will only increase 0.1% each year while urban areas will grow 1.8% annually (Hove). Clearly, the economic forces of globalization are creating more wealth for most cities and are subsequently causing people to migrate to these cities and increase the urban populations. As long as globalization continues to offer economical opportunities for urban areas, cities will grow larger in size and change demographically. Globalization is also aiding in the development of megacities. Megacities are defined as urban areas with over five million inhabitants. In 2000, there were 41 megacities, however by 2050, there are expected to be 59, of which 48 will be from developing countries from the Global South ("Human Population"). Globalization will encourage considerable migration to some cities and will cause a few of them to achieve megacity status.

Also, demographic changes are encouraging cultural clashes in some urban areas. Some urban residents are resentful of immigrants and their cultures. Additionally, to some degree, globalization is separating people into different classes and races in urban centers. The expansion of high-paying white-collar and low-paying jobs is creating immense economic polarization. In Global North cities, many white-collar workers are moving into neighborhoods in the suburbs. Meanwhile, the poor and immigrants are mainly taking up residence in the inner city (Bashi and Hughes 113-4). The future of economic and cultural polarization is unclear, but it will likely continue under the influence of globalization.

In addition to demographic changes, globalization is also making cities undergo some spatial changes. Once again, spatial changes differ between the Global North and South. In the Global South, globalization is helping speed up the development of squatter settlements. As stated earlier, migrants are coming to cities because globalization is providing cities with greater economic opportunities. When migrants move to the cities, they are often forced to live in slums, which have poor access to clean water and sewage treatment. In fact, in Africa only one third of urban households have access to drinkable water and in both Asia and Africa, around 38% of households are connected to a sewage system ("Costs, Benefits of Globalization"). In some cases, poor workers are forced out of the central city and into squatter settlements along the edge of urban areas. For example, people in squatter settlements comprise 67% of Calcutta's population (Corr). Additionally, in 1952, people in squatter settlements made up only 14% of Mexico City's population. Not surprisingly, over time, economic globalization and migration helped increase the figure to 60% in 1990 (Gibson 82). Clearly, many people in the Global South have come to urban areas to seek greater wealth, but it seems that they are still living in poverty in squatter settlements. However, after several years, some squatter settlements have transformed into stable neighborhoods and have begun receiving utilities and community services.

Conversely, the Global North is not seeing the rise of squatter settlements. Instead, globalization is aiding in the spread of suburban sprawl. In many cities across the Global North, the growing global economy is increasing the producer services sector and is helping to create more jobs. As a result, people have gained greater wealth and have moved to the suburbs. Additionally, globalization is also encouraging some companies to shift to the suburbs. Although suburban sprawl has been going on for years, globalization is accelerating the process. As a result, urban areas are expanding through "leap frog" settlements and are overtaking formerly rural areas (Northam 380-1). In many cases, local and regional governments have tried to stop the pace of sprawl, but they have had little success. In some Japanese cities, American big-box retailers are changing local land-use traditions. They are building stores with expansive parking lots at the edge of urban areas on previously agricultural land. In this instance, multinational corporations, one of the key factors in globalization, are directly producing spatial changes on some Japanese cities (Rypkema).

Globalization is also helping to influence suburban sprawl in many American cities. For instance, Seattle is headquarters to many global firms, including, Microsoft, Boeing, and

Starbucks. All of these companies have expanded across the world and in the process have brought more jobs to the Seattle metropolitan area. In turn, this has lead to higher housing prices and more people living in suburbs. Subsequently, traffic congestion has become a major concern and Seattle was listed as the 6th worst traffic congested city in the United States in 1998 (Short et. al.). In this case, globalization brought economic changes to Seattle, which over time, led to important spatial alterations.

In addition to people moving, some businesses are also moving from the central city to the suburbs. For example during 1974, in the metropolitan New York area, the central city accounted for 57.3% of the employment in the business services sector. However, by 1996, the figure dropped to only 36.7% (Muller 55). Similarly, in the Washington, D.C. metropolitan region between 1960 and 1990, employment in the suburbs increased 110% compared to only 15% in the central city (Haynes and Stough 84). In some cities, globalization is diminishing the importance of the central business district ("cbd") and is creating multiple poles of spatial development. This is clearly evident with "edge cities", areas that resemble a "cbd" at the outskirts of urban areas near important highway junctions. One such example is Tysons Corner, Virginia, located near Washington. The unincorporated area has over 100,000 jobs, 25 million square feet of office space, 3,400 hotel rooms, and a very expansive shopping center ("Edge City"). Clearly, Tysons Corner has become an important economic center independent of the central city. Undoubtedly, in this instance, globalization increased the job growth of the producer services sector and encouraged people to move to the suburbs. Consequently, some companies followed the people to the suburbs and established new business districts.

Globalization is also indirectly increasing the dominance of automobiles and highways in urban areas. This is particularly true in the Global South, where the consumption of vehicles in the least developed nations rose 46.7% from 1990 to 1995 (Freund and Martin). Vehicular consumption is increasing because globalization is partially causing the development of suburban sprawl and squatter settlements. Many of these suburban areas and squatter settlements lack adequate public transportation. In fact, in Bangalore, India, the lack of public transportation has prompted companies to bus their employees to work (Wells). Traffic is so bad in Mexico City that cars only go an estimated ten miles per hour during rush hour. City officials have tried to solve the congestion by banning 1/5 of all vehicles from driving each weekday (Gibson 113-

5). Many urban areas are simply building more highways, instead of investing in public transportation to accommodate the traffic woes.

Lastly, globalization is having a definite impact on the environmental quality of many cities. The economic opportunities, population booms, and land expansions all caused by globalization are negatively impacting the environments of many urban areas. One significant environmental problem associated with cities is air pollution. This type of degradation is mainly caused by automobiles and polluting industries. Across both the Global North and South, but particularly acute in some areas of the South, air pollution has been a major dilemma. For example, in 1985, Los Angeles endured 3.5 million tons of pollutants, while Mexico City was exposed to 4.4 million tons in 1989. Indeed, Mexico City is a perfect example of the interplay between globalization and air pollution in metropolitan areas. The city's bustling population explosion and soaring economic growth have given it some of the world's worst air pollution. In fact, the city's automobiles contribute a staggering 5.2 million tons of contaminants while industries produce 3.9 million tons every year (Gilbert, 119).

There is also significant air pollution associated with globalization in other parts of the world, including India. The air pollution is so bad in Calcutta that an estimated 60% of city residents have respiratory disorders (Freund and Martin). Furthermore, in many urban areas across the Indian subcontinent, lead is a significant pollutant in the air. As much as 50% of India's youth urban population has elevated blood lead levels (Wells). As mentioned earlier, globalization is causing automobile use to rise in several cities. This has subsequently leading to serious air pollution in many urban areas. Cities in the Global South seem to suffer more from air pollution because of the lack of environmental regulations and cleaner industries and vehicles.

Besides air pollution, cities are also dealing with water pollution. As mentioned earlier, some cities in the Global South lack adequate drinking water and sewage treatment. Additionally, numerous industries dump chemicals and pollutants into rivers and seas. One particular case where there is a major problem is Santiago, the capital of Chile. Every year, over 300 million cubic meters of sewage enter the city's two rivers and create unbearable odors. Additionally, typhoid has become a problem because many farmers have irrigated their crops with this unsanitary water (Gilbert, 119-20). Even cities in the Global North such as, Osaka, Japan are dealing with water pollution. During the earlier part of the 20th century, Osaka's export-driven copper refineries released selenium and arsenic into the local waters. Today, the

refineries are closed, but water pollution is still a concern (Leiva et. al.). So, even though the refineries are long gone, Japan is dealing with water pollution because of the global economy. Clearly, globalization is creating some degree of water pollution to various urban areas across the planet.

In addition to both air and water pollution, globalization is also leading to the destruction of land. In some cases, deforestation is occurring as urban areas encroach upon forests. Also, pristine farming areas are being converted to suburban areas in both the Global North and South. Additionally, along with the increased population levels, garbage is becoming a serious issue. For instance, Tokyo is plagued with 22,000 tons of trash a day (Linden). Furthermore, the destruction of wetlands, desertification, and soil pollution are other problems concerning some cities. At first, it may seem as if there is no connection between environmental changes in urban areas and globalization, but indeed there is a connection. The economic expansion of cities, brought about by globalization, sometimes brings industries that contribute pollution. Moreover, globalization also leads to population growth and pollution associated with automobiles.

After examining the various ways in which globalization is affecting urban geography, it is worthwhile to briefly stress the differences between the urban Global North and South. Overall, it seems that the Global South is more negatively impacted by globalization. Global South cities are expanding their manufacturing and service sectors and are heavily influenced by foreign direct investment. They are receiving many low-wage jobs in both sectors. Furthermore, rural-urban migration is boosting population levels and leading to the growth of megacities. Finally, the Global South is dealing with significant pollution and squatter settlements. For the Global North, globalization is mainly positive because it is bringing significant economic development in the producer service sector. However, cross-border migration, outsourcing, and suburban sprawl are leading to some problems in the North.

It seems that the Global North is getting wealthier at the expense of the Global South. Global North cities control most of the world's markets and financial institutions, and thus are receiving the majority of the world's economic resources. Meanwhile, the Global South is receiving few, if any, benefits from the current wave of globalization. Thus, by just comparing the Global North and South, it is quite easily to see that globalization and its effects are unevenly distributed across the globe. If current trends continue, the polarization between the Global North

and South will expand in the future. The Global North will possibly become much more wealthier and advanced than the Global South.

In order to combat some of the negative effects of globalization, cities need to recognize the phenomenon and take appropriate action. First of all, cities must understand the powerful economic forces of globalization. They need to gear their economics towards a world market. Secondly, municipal governments must take a more active role. They need to adequately address land-use policies, suburban sprawl, and squatter settlements. Additionally, they must consider regulating automobile use and industries in order to reduce pollution. To govern more effectively, metropolitan areas should consider the consolidation of multiple municipal governments. Furthermore, cities should consider forming stronger bonds with other cities around the world. Clearly, cities must be ready to endure further changes brought about by globalization in the upcoming years.

Unquestionably, globalization and urban geography are interconnected in many various ways. Globalization is dramatically changing the nature of the city in both the Global North and South. Most importantly, over the past twenty years, globalization has created a global economy that many cities are interdependent upon. The forces of globalization, including some factors such as, foreign direct investment, exports, and imports are significantly accelerating the process of urbanization and are producing major economic ramifications. Furthermore, economic changes are consequently bringing about demographic, spatial, and environmental changes. Clearly, all of these modifications are radically transforming cities from regional and national interests to global players in the world economy. As globalization continues to be a force in the future, perhaps cities will grow even larger and become much more important and powerful.

Clearly, there is a strong correlation between urban geography and globalization. Geography and globalization are indeed interconnected and intertwined. They directly and indirectly influence each other. The world needs to remember that globalization and urbanization are important forces in modern society. As pointed out earlier, it is quite obvious that many people have forgotten the important link between globalization and urban geography. In order to stop devastating changes from negatively impacting cities, municipal governments and citizens need to take action. If there is to be a better tomorrow, globalization must not destroy the urban systems in both the Global North and South. Undeniably, globalization is a powerful force that is sweeping across the Earth and transforming the world.

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The Consumer Revolution: The Globalization of Consumerism and its Effects on Traditional Values

By: Rebecca Reich

> "Sell them their dreams. Sell them what they longed for and hoped for and almost despaired of having. Sell them hats by splashing sunlight across them. Sell them dreams—dreams of country clubs and proms and visions of what might happen if only. After all, people don't buy things to have things. They buy things to work for them. They buy hope—hope of what your merchandise will do for them. Sell them this hope and you won't have to worry about selling them goods."
>
> —Helen Landon Cass (Twitchell 1; radio announcer speaking to a salesmen convention in Philadelphia, 1923)

"Consumerism" is a global phenomenon that characterizes people's desire to acquire luxury goods and leisure services, which are beyond their basic needs. When taken too far, it can become the attachment to materialistic values or possessions. Advertisers hold a major role in perpetuating this materialistic aspect of consumerism. As illustrated by the above quote, it does not take much effort to appeal to the inner desires of consumers. There are many instances in modern society in which social and psychological needs are sold through products and their commercials. Ads commonly suggest that a meaningful, authentic life can be bought at your local shopping mall. This is perhaps one reason why many consumers in today's world buy in excess of their basic needs, which comprise food, water, clothes, and shelter.

The globalization of ideas and resources is the force that has enabled consumerism to infiltrate various parts of the world. Globalization can be defined as the perpetuation and dissemination of ideas, cultures, technologies, products, and services globally. As a result of globalization, these things are easily attainable in many parts of the world by a larger and more diverse group of people than ever before.

Although consumerism preceded globalization, the latter has increased the extent of the former. "Full-blown consumerism, in terms of intensity, commitment to novelty, and application to numerous social groups, has only been around for 300 years" (Stearns x). In his book Consumerism in World History, Professor Peter Stearns describes consumerism as characteristic of "a society in which many people formulate their goals in life partly through acquiring goods that they clearly do not need for subsistence or for traditional display" (ix). Consumerism has engendered a shift from traditional values systems, in which the community is placed higher than the self, to a system that fosters the fulfillment of the extravagant material desires of the individual. Many have abandoned or modified the traditional spiritual values of their culture, so that they are in accordance with consumer culture. In addition, the amount of self-indulgence in the consumer way of life has reached a level that exceeds the standards of traditional societies. And although research suggests a correlation between Americans' increased consumption levels and the individual's unhappiness, it has not been proven that consumerism is the ultimate cause of this unhappiness.

The phenomenon of consumerism is not purely a characteristic of the modern world. Its origins go back before the 18th century in different countries around the world. I will provide historical accounts of what societies were like before consumerism, reasons for its emergence, as well as resistance. I will discuss the United States in order to give an example of the radical changes in the value system of a culture. However, I will also examine the current consumer tendencies and changing values of people living in other nations such as China, Japan, Australia, and Dubai.

The origins of modern consumerism predate the Industrial Revolution, and emerged in Western Europe in the late seventeenth century (Stearns 15). "It is clear that a consumer society existed by the mid-eighteenth century in Britain, France, the Low Countries [Belgium, the Netherlands, and Luxembourg] and parts of Germany and Italy (15). According to Peter Stearns, "modern consumerism" can be defined as consumer interests becoming more widely shared, beyond just the upper classes (2). Aristocracies and urban merchant elites used to be the only ones with consumer opportunities, while the masses lived in poverty. One of these major consumer opportunities was the growing sugar market. Ever since the late Middle Ages, everyone wanted sugar, which is a food

that is by no means necessary for our health or well-being. Yet, it became "the world's first mass consumer good," in the terms of one anthropologist (15). However, it was the increase of economic resources available to the masses that facilitated the rise of modern consumerism.

The key reason for the United States and Europe's becoming consumer societies more quickly than countries in Asia has to do with their greater wealth during the pre-industrial period. Professor Stearns states, "Consumerism first centered in the regions where a commercial economy was most fully developed and where access to global products was expanding most rapidly" (15). By 1850, U.S. society was "only slightly behind European consumer levels and interests" and it had generated commercial wealth through trading with products sold to Europe, and through cultural links (37). In contrast, the widespread poverty that China and Japan had dealt with over many centuries was one of the reasons consumerism was not accepted as quickly as it was in Europe or the States. The importation of Western products contributed to the poverty of Asian nations because it replaced the production of native goods by indigenous workers.

During the late 19th and early 20th centuries, China was not considered a consumerist culture in the same way as the United States and Europe. "Western-style consumerism," was characterized by "the zest for novelty and frantic acquisition" (Stearns 86). Because China had already produced well-developed goods of their own— tea, rice, cotton, silk and fur—it did not constantly acquire more and more commodities outside of its own resources (85). And the few raw materials the Chinese needed could be traded with Southeast Asia, but this hardly encouraged an interest in Western items or some new surge of consumerism. Even though China did develop a type of consumerism, which suggested interests in more luxuriant lifestyles, the fashions involved were highly traditional. They maintained customary court dress, furnishing styles and architecture, despite some innovations, such as the growing use of restaurants and changes in fashion tastes. However, as the West began to seize a number of port regions in the late 1800s, such as Hong Kong, Western influence became inevitable.

By the 1870s, some shops in big cities like Shanghai began to specialize in "Western merchandise" (Stearns 86). Hong Kong even opened Western-style department stores, under Western control and through the efforts of Chinese businessmen. These department stores offered a greater range of goods and lower prices than the more traditional shops of China.

European clothing styles were soon incorporated into Chinese fashion, and by the 1920s, Shanghai was leading the nation in fashion-setting (87). The constant change in fashion represented the same fickle consumerism found in the contemporary West. And the consumer goods produced were coupled with new, commercial leisure styles that China had previously not known.

"An explosion of consumer interest," as Peter Stearns calls it, erupted in China while it was still dominated by a communist political system (89). The nation expanded its market economy in 1978, which opened it up for "new levels of foreign commercial operation" (89). Stearns continues, "A consumer revolution had occurred, in a surprisingly short span of time. Its success showed in the blend of Chinese themes and tastes with foreign markets" (89). Because the new system caused the economy to grow, people were able to afford more elaborate housing, and also acquired tastes for new types of decoration and appliances (90). Western-style clothing continued to infiltrate, while personal appearance began to gain more importance, with the use of elaborate cosmetics and beauty salons. Because of this newfound incorporation of Western themes in Chinese culture, many natives felt a "profound ambivalence about consumerism" (88). There was even a widespread belief in Shanghai that it was becoming "unChinese," that its commercialism somehow tainted it (87).

There has been resistance in China toward consumerism since the late nineteenth century, greatly due to the prevalence of Confucian philosophy (Stearns 86). Confucianism had deeply influenced China for more than 2,000 years. This philosophy did not promote the life of material indulgence because it held that the elites were simply entitled to have more than those lower in the hierarchical system (4). Therefore, it was not appropriate for either the unfortunate or the elite to acquire more goods, or live in luxury. The goals in this philosophy were not to climb the social ladder by way of materialism, but to gain knowledge and fulfill familial and social obligations, in order to attain one's ultimate potential. In accordance with this philosophy, an emperor who reigned during the Ming Dynasty (1368-1644), which was noted for its flourishing foreign trade, "worried that greed & covetousness would lead to social decay and even the extinction of family lines" (85). The concern that materialistic values may overshadow the ancient philosophy of Confucianism emerged much earlier than China's recent "consumer revolution."

Many of the world's fundamental religious and philosophical beliefs conflict with the essence of consumerism. In fact, as author Peter Stearns notes, a Chinese Confucian legacy states: "'Wise kings and imperial rulers did not treasure rarities or value goods which were difficult to obtain.'" This urged, "that economic focus remain on items that were useful and necessary to life," because even the aristocracy was meant to reject luxury goods (85). Similarly, the world's religions direct their followers to dedicating their lives to a higher power, not to worldly goals or material things. The writers of the book Affluenza remind us that all the great religions describe purpose in life as something that cannot be known by "accumulating things, or power, or pleasure" (Graaf, Naylor, and Wann 75). Buddhism, for example, holds that a life of poverty is the ideal, while Hinduism and Christianity believe in the meaninglessness of material possessions in this life. The Bible states, "Incline my heart to your testimonies, / and not to selfish gain! /Turn my eyes from looking at worthless/ things; /and give me life in your ways" (Ps. 119.36-37). Consumerism is in direct conflict with this traditional religious attitude toward materialism. However, certain Christian groups attempt to reconcile their traditional religious beliefs with consumer interests.

As George Barna would put it, Americans today, who practice a religion, grapple with the question of whether or not "'the teachings of their faith and the desire to lead a comfortable, low-stress life are mutually compatible'" (2). George Barna is a Christian and the director of a nationwide survey on religion and religious values. He found that "even Christian churches are at odds regarding the proper mix of faith, personal effort, and lifestyle goals" (2). Barna states that "'the majority of people who say they are Christian believe that hard work, competitive workplace tactics and aggressive financial strategies are fully compatible with their Christian faith.'" A smaller percentage of self-described Christians even contend that their financial earnings are one of the aspects that facilitate the expression of "'faith-driven rather than culturally determined values and principles'" (3). In addition, some argue that consumer goods "'were part of God's gift to mankind'" (Stearns 53), or that "God's plan is for people to claim affluence in God's name and to expect it as a reward for their faith in Him" (Barna 2). These ideas greatly differ from traditional religious beliefs, and some might even call them heretical.

Consumerism, to a great extent, has taken part in the shift away from traditional spiritual and philosophical values. Even though the United States seemed to so rapidly

embrace consumerism, traditional values of frugality and non-materialism suffered due to consumerist tendencies.

The groups who came to America in the 1600s, such as the Puritans and Quakers, sought religious freedom, and escape from the materialism of the countries they fled. The Puritans "believed material instincts would replace God from people's hearts," while the Quakers thought material goods inhibited the spirit from social service (Affluenza 4). The practice of simplicity was actually the start of the American Revolution.

In the 1770s, the colonies in the "New World" began to practice frugality in order to reduce their dependence on trade with the mother country, Great Britain. It was actually patriotic at the time to both consume and waste less (Affluenza 5). In fact, Henry David Thoreau spoke out regarding his "feeling that materialism was beginning to destroy the American spirit" (5). In 1845, Thoreau's Walden appealed to Americans to continue to decrease their consumption (5). However, the development of luxury department stores and new advertising techniques in the late 19th and early 20th centuries only fueled consumerism.

In addition to being told by advertisers that they "needed" certain new products, citizens were told by government and industry leaders that, "consuming made them good Americans" (Affluenza 6). The popular saying of the 1890s, "be content with what you have," was replaced by the new American ideal to "look like a million dollars," in about 1915 (Stearns 53). Economist Simon Nelson Patten declared in 1907 that the " 'new morality does not consist in saving, but in expanding consumption'" (Affluenza 6). Although not everyone agreed with this assertion, it was true that in the beginning of the 20th century, a majority of Americans had discarded thrift and embraced consumption.

With the end of the Second World War in 1945, there was a great deal of consumer energy pent up among Americans because of the sacrifices they had to make during wartime. Because the people had to make personal sacrifices, such as using less material in their clothing, and relying on food rations, they were more than eager to embrace the new products that the advertisers had promised them would be available when peacetime came (Affluenza 7). In fact, the hyped consumer culture we see today is largely due to the optimism and economic growth that came as a result of our victory in the war (7).

About thirty years later, in 1979, Jimmy Carter, whose presidency pushed the message "'more is not necessarily better,'" expressed his belief that the country was suffering from a

moral crisis. In a televised sermon-like speech to the nation he said: "'In a nation that was proud of hard work, strong families, close-knit communities and our faith in God, too many of us now worship self-indulgence and consumption. Human identity is no longer defined by what one does, but by what one owns'" (Affluenza 9).

In modern American society, credit cards have enabled people to own more than ever before, without having to worry about actually paying for the product at the time of purchase. According the U.S. Census Bureau, the total United States credit card debt for 2002 was a staggering $764 billion, with the average household carrying about $9,000. In 1992, the average household debt was close to $3,000 (Graaf, Naylor, and Wann 20). In an interview with author and technical stock analyst Joe Dominguez: "Until 40 or 50 years ago, people knew that the money they were spending was a direct thing that they had acquired through the sweat of their brow. Then we began to separate from our money" (Affluenza 2). Dominguez goes on to say that we are much more likely now to spend money frivolously, especially with the advent of credit cards. There is a certain false mentality when using a credit card: "'it's not really my labor that I'm spending, just this plastic credit card'" (2). It is not until we really begin to value our labor and the precious time we spend perfecting it that we realize we are too often wasting our hard earned money on things that are not necessary for our well being or survival. We need to intelligently consider the best ways to spend our money, without becoming victim to this excessive consumerism, or "affluenza."

The Dubai Shopping Festival is the epitome of the consumer frenzy. It takes place in the second largest of the United Arab Emirates, Dubai, on the southern shore of the Arabian Gulf. The eleventh round of this month long festival took place from January to February of this year (Atia 1). This annual display of enormous retail offerings glorifies shopping like there is no tomorrow. "From the airport to the glitzy 'Global Village' outpost, the festival, with its elaborate marketing ploys and promotions, is weaving a shopping ethos into the fabric of the city" (Atia 1). This city has become a center of tourism and each year shoppers from around the world flock to it in order to participate in a huge shopping spree. The shopping festival conveys the message that shopping can be an awesome adventure. Its creators have dared to ask the question: "Why not celebrate shopping itself?" (1). To top it off, about $27 million in prizes are given out by the end of the festival. And the ultimate winner of the gold coin raffle is called "the luckiest person on Earth" (2).

Self-indulgence as a way of life has replaced the traditional lifestyles of the past. Consumerism puts the consumer at "the center of our moral universe...in terms of 'what's in it for me'" (Eckersley 5). The consumer has been conditioned to look at a product and assess how it will benefit his or her own needs. In addition, excessive consumers will always feel the need to buy more but will never be truly satisfied because their desires for personal fulfillment are being manipulated by the advertising industry. For example, a consumer may buy a product simply because it boasts that it will improve his or her "psychological, physical, or social well-being" (Robbins 22). Ad critic Laurie Mazur says that "'advertising encourages us to meet nonmaterial needs through material ends. It tells us to buy their product because we'll be loved, we'll be accepted. And also it tells us that we are not lovable and acceptable without buying their product'" (Graaf, Naylor, and Wann 157).

According to the National Institute of Drug Abuse, at least 10 million Americans are addicted to buying (Graaf, Naylor, and Wann 107). Author Richard Robbins states that "people are not naturally driven to accumulate wealth," but to acquire food, water, clothes, and shelter (22). In this respect, some people do not know how to responsibly deal with that wealth when it is in their hands. A department store publicist in New York City, for instance, used her employee discount to buy more than $20,000 in clothing and accessories (107). Economist Herman Daly says " 'consuming becomes pathological because its importance grows larger and larger in direct proportion to our decreasing satisfaction'" (111). It can also be an addiction because of the intense high some people, such as kleptomaniacs, get from acquiring more products.

Kleptomania, an example of pathological consumerism, is defined as "the obsessive impulse to steal regardless of economic need" (Stearns 55). A French woman reported that when entering department stores she feels a " 'genuine state of joy,' as if she were meeting a lover" (55). Another woman attested to getting a sort of sensual pleasure, or being so captivated by the idea of possessing an item that "'it had dominated her to the point of subjugating her will and her reason'" (55). This is an example of consumerist self-indulgence having reached an uncontrollable level. However, there are more common instances of how the desire to acquire consumer products has affected interpersonal and familial relationships.

A 1995 report, *Yearning for Balance*, undertaken by the Harwood Group for the Merck Family Fund consisted of the results from a national survey and focus group discussions, regarding U.S. consumption patterns and life satisfaction (Eckersley 2). The results of this study showed that if people had spent more time with their family and were more active in the community, they would be much happier. Participants were asked to rate on a 10-point scale "what would make them more satisfied with their lives" (2). "Sixty six percent rated at 8 or higher spending more time with families and friends, 56% said having less stress in their lives, and 47% said feeling they were doing more to make a difference in the community" (2). Often, the avid consumer's life consists of buying products that will make his or her life easier, commonly at the expense of spending time with family, because he or she focuses more on acquiring material possessions.

Inglehart and Baker, who conducted research for the 2000 World Values Survey found evidence that "orientations have shifted from traditional toward secular-rational values, in almost all industrial societies" (1). Traditional values are defined as those that "emphasize the importance of parent-child ties and deference to authority, along with absolute standards and traditional family values" (1). The survey found that the societies with more traditional values are also the societies that have a higher population at the poverty level. Some of these societies are: South Asia, Latin America, and Africa. In addition, these places have high levels of national pride, and a nationalistic outlook, which could contribute to a higher moral or amount of happiness felt by the native people. In contrast, the societies with secular-rational values have the opposite preferences on all of the aforementioned "traditional values," and did not show to have as high amounts of national pride. According to the survey, some of the countries that are considered more "secular" are the United States, China, and much of Europe (1). Evidently, these societies do not place as high an emphasis on traditional family values.

"There is a tension between materialism and family values," says Ted Haggard, Pastor of a church in Colorado Springs (Graaf, Naylor, and Wann 47). Dr. William Doherty, a family therapist and professor at the University of Minnesota, says that as "'market values have invaded the family,'" today's kids have become terribly overscheduled (47). These "market values" consist of competitiveness and aggressiveness, which parents hope to instill in their children by helping them build impressive résumés.

By building these résumés, parents want their children to get into the best colleges to get the best jobs to earn the most money. They are tying to prepare them for the "adult world of consumerism, workaholism, and intense competition" (61). Schools have also participated in influencing children at an early age—even in first and second grade—to want to succeed in the workforce. Nearly twenty percent of American school districts have banned recess for elementary school children, since the passage of the No Child Left Behind Act (61). One Tacoma, Washington school administrator said the purpose of this measure is to "'maximize instruction time to prepare the children to compete in the global economy'" (61). Putting any type of market value on children is a dangerous practice, especially when it jeopardizes their right to enjoy life and play outside for half an hour.

The owner of a stationary store in Japan states:

> "'Today's children are spendthrifts. They don't care if something is expensive or cheap. All that matters is whether they like it or not. If they want it, they'll buy it. Their parents will come with them and will buy anything that seems pretty, cute, or new, regardless of price. Anything that is advertised on TV is sure to sell. In their manners and the way they behave, kids today act like small grown-ups. They aren't as cute as children used to be'" (McCreery 162).

Marketing to children to become avid consumers has been the goal of many advertisers. *Electronic Mall Madness* is a game that has pushed the envelope as far as influencing children to consume. The game is designed for young pre-teen girls to use their fake plastic credit cards to withdraw and then spend as much money as they can, and get back in the parking lot first (Graaf, Naylor, and Wann 55). In 1984, kids four to twelve spent about $4 billion of their own money. For 2005, it was projected they would spend $35 billion (55). In addition, "the average [American] child gets about seventy toys per year," says author Juliet Schor in her book Born to Buy. Schor also points out, "many American kids recognize logos by the age of eighteen months and ask for brand-name products at the age of two" (55). This early exposure of children to consumerism has contributed to their self-indulgence and high monetary goals in life. In a 2005 poll, 93 percent of teenage girls cited shopping as their favorite activity, while only 5 percent said,

"helping others" (62). In 1967, two-thirds of American college students said "'developing a meaningful philosophy in life'" was "'very important,'" while fewer than one-third said the same about "'making a lot of money.'" By 1997, those figures were reversed (62).

"On average, Americans shop 6 hours a week, spend a year of their life watching television commercials, and only 40 minutes playing with their children" (Affluenza 1). With everyone's packed work schedules and indulgence of consumer interests, quality family time, as well as harmony within the family, can be jeopardized. In 1997, Dr. William Doherty, a family therapist and professor at the University of Minnesota, says, "the number of families regularly eating dinner together and taking vacations together has dropped by a third since 1970" (Graaf, Naylor, and Wann 48). Members of working couples talk with one another on average only 12 minutes a day (Affluenza 2). In addition, family counselors report that 90 percent of American divorce cases begin because of arguments about money (2). The divorce rate in the United States has in fact doubled since the 1950s, when we consumed half as much (Graaf, Naylor, and Wann 48).

Consumerism has also flourished in China over the last several decades, since it opened its doors to greater trade with the West. Its values, such as self-indulgence, have undermined China's fundamental Confucian philosophy to a great extent. Because Confucianism focuses on self-fulfillment through familial and societal obligations, it is completely different from the philosophy of consumerism, which focuses on self-fulfillment through individual actions and material possessions. Surprisingly, in some instances in Chinese society, familial obligations coincide with consumer tendencies. For example, the younger generations in China are encouraged to consume more to demonstrate their economic status to potential marriage partners (Beng-Huat 90). This is one reason why the youth in China are among the wealthiest consumers in the country. In a survey of the youth in Shanghai and Guangzhou, 25 and 20 percent, respectively, reported that they spent the most on clothing and footwear, next to food and beverages (91). In addition to indicating the significant attention given to fashion and appearance in Chinese youth, these percentages also convey a person's economic status to a potential marriage partner. But a person's economic status does not always indicate their degree of happiness.

It is hard to tell whether or not a consumer's happiness seems to increase, decrease, or remain the same as he or she acquires more goods. The World Values Survey provides useful statistics, but does not indicate if people in general have necessarily become happier, or unhappier, as a result of an increased consumption. This survey is a worldwide investigation of sociocultural and political change, which is led by the Institute for Social Research at the University of Michigan. One of the survey questions asks, "Taking all things together, would you say you are very happy, quite happy, not very happy, or not at all happy?" (Metcalfe). In the 2002 World Values Survey, only 39% of Americans said they were "very happy" (Metcalfe). Surprisingly, this amount has not increased since 1957, when the percentage reached its peak (Affluenza 3). Ever since, it has either declined or remained fairly stable, even though we consume twice as much as we did in the 1950s. Author Tori DeAngelis states: "We own twice as many cars per person, eat out twice as often, and enjoy endless other commodities that weren't around then" (1). Perhaps a reason for this relatively stagnant percentage of "very happy" Americans is that it takes more than consumer products to achieve happiness.

A longitudinal study conducted by psychologists at the University of Illinois, Michigan, and Princeton examined data sets for 12,000 people who attended elite colleges or universities. The data were collected 19 years apart—some drawn in 1976 when they were freshman, and the rest in 1995. The subjects who had initially expressed stronger financial aspirations reported lower life satisfaction two decades later (DeAngelis 3). "But as the income of the higher-aspiration participants rose, so did their reported life satisfaction, the team found" (DeAngelis 3). Although this study demonstrates a correlation between the variables of life satisfaction and monetary gain, one cannot infer causation.

The aforementioned research echoed the results of a series of studies, published by two professors of psychology—Tim Kasser and Richard Ryan—in a 1993 issue of the *Journal of Personality and Social Psychology*. They compared "individuals whose primary aspirations were financial with others who were oriented toward lives of community service and strong relationships with other people" (Graaf, Naylor, and Wann 77). Results showed that those individuals who put accumulating wealth at the forefront of their aspirations "'were associated with less self-actualization, less vitality, more depression and

more anxiety'" (77). Wilhelm Ropke, author of A Humane Economy (1971), contends: " 'Life is not worth living...if we exercise our profession only for the sake of material success and do not find in our calling an inner necessity and a meaning that transcends the mere earning of money, a meaning which gives our life dignity and strength'" (79).

The authors of the book Affluenza: An All Consuming Epidemic report that contemporary American research has indicated the rate of clinical depression is ten times what it was in 1945. Also, over any given year, "nearly half of American adults suffer from clinical depression, anxiety disorders, or other mental illnesses" (Graaf, Naylor, and Wann 77). This is a stark contrast to the Old Order Amish society that avoids most of the amenities of our society, and suffers from depression less than a fifth as often (77). In addition, writers of the television special "Affluenza," which aired in 1997 on PBS, found that 86% of Americans who voluntarily cut back their consumption reported, in 1995, that they were happier as a result (Affluenza 4).

John De Graaf, et. al, give an account of why people may seek money or products, in the effort to be happy. Dr. Michael Lerner, when working in a "stress clinic" for working families in Oakland, California, found that even middle-income people were deeply unhappy. The clinic participants said they had put all their efforts into making more money, in order to compensate for the lack of meaning in their lives. They said that their jobs allowed them little opportunity to do what they truly yearned to do: "to serve the common good and to contribute something with their talents and energies" (76). This proves that there are still people who seek happiness through contributing their efforts to the good of the community, rather than through material goods.

Richard Eckersley of the Australian National University, managed a survey in 1989 that describes how this desire to serve the community has been echoed in Australian research. Through this poll, Eckersley wanted to discover Australians' attitudes regarding change and the future. The survey included the question, "What do Australians need to do, either as individuals or as a nation, to manage change better and improve future prospects?" Forty-two percent of the respondents felt the need for people to change personal values and behavior. Some examples they gave were "the need to work harder, work together, work for the good of the country, be less greedy, less selfish, and raise moral standards" (1). Not everyone is entirely too greedy or too selfish, but it could not

hurt and could possibly improve the quality of people's lives if the excessive consumption pattern were to be cut back.

Consumerism is a global phenomenon that has spread from Europe to America, from America to China and Japan, and even to Dubai. It began to spread even before the eighteenth century, and is now doing so at an even faster rate with the advent of globalization. Globalization is the force that connects different parts of the world with each other and with various resources that may not have been attained by one country alone. The access countries have to global resources and relationships with other countries enable them to share ideas and cultures.

This sharing of ideas across borders has extreme implications for the consumer movement. The United States has adopted consumer tendencies that far surpass those of many other countries. But because it has influenced places as far apart and different as China and Dubai to adopt some form of consumerism, it is quite possible for those countries to become just as consumerist as the United States.

Traditional American society, for the most part, encouraged thrift, moderation, and hard work. These values stemmed from a number of things: religion, service to the community, availability of resources, and the desire to gain further economic independence from Europe and Great Britain. But there is evidence that this traditional value system is shifting to a more secular or rational outlook on life, which focuses on the individual's subjective well-being as a goal, and not the well being of the community in which he or she lives. This continuing shift is also true for China, and its traditional philosophical values inherent in the Confucian philosophy. That society, which had once fiercely resisted consumerism, is becoming an apostate. In general, as a result of this shift in values, spiritual values are changing, and self-indulgence is becoming a way of life for many consumers. And although there is a correlation between unhappiness in Americans and excessive consumption, consumerism cannot, at this point, be proven as the ultimate cause of this unhappiness. But I conclude that there is imminent danger in excessive consumption. Human desires for love, acceptance, and happiness can never be fulfilled through the constant acquisition of goods. Even though people around the world may continue acquiring goods throughout their lifetime, there is a limit to the happiness they will find through material pursuits.

From Muhammad to Bin Laden: A Glimpse into the Void

By: Joshua A. Zamfino

The most important thing in my life is God, and my life is the first gift that God has given me. What drives a man of God to willingly end his life for his cause? What can be so important that he is prepared to rob others of their gift? Is it senseless, or is it God's will? Life was simpler before September 11, 2001. When the Twin Towers fell, I was afraid, then I felt anger, and later I felt hate. I want nothing to do with these feelings. They disturb my relationship with God. The only remedy for fear is understanding, and that is why I question. In the evening while I was at prayer, my conscience told me that fear breeds hate, as does ignorance, and such has been the cause of war. So let us understand, for if we are to die, let us know what we are to die for.

Before my endeavor to comprehend "Islamic Jihad," I was under the impression that it was a phrase synonymous with "holy war," and most recently, as declared by "enemies of America"—an idea that could only have been embedded by the media in light of the events that instigated President Bush's "War on Terror." In this paper I will discuss exactly what jihad is, where it came from, how it's related to Islamic Jihad, and if terrorism is in any way justifiable.

Origin

In the Arabian Peninsula where farming is seldom possible, nomadic tribes of the past often fought over control of fertile land and water. This is the backdrop from which Islam first arose (Ellis, Esler 256). The term Islam is the Arabic word for "submission" (Molloy 487), and this concept—as it denotes a religion—began when an ordinary merchant from the crossroads town of Mecca was called by the angel Gabriel to proclaim surrender to one true God (Ellis, Esler 256–57). The Prophet Muhammad (b. 570 - 632 CE[1]) "devoted the rest of his life" to this command (Ellis, Esler 257) and to the expansion of Islam to those who would become Muslims 'a community or brotherhood of believers who, by their will, peacefully submit and voluntarily surrender to the will of the one and only true God, attesting Muhammad as their messenger.'[2] His vision was not immediately accepted because it intended rejection of traditional Arab gods, commanded destruction of idols and censured lending, all of which would disturb pilgrim trade and worship (Ellis, Esler 257; Molloy 435). To a great extent, what is known of Muhammad "comes from his sermons and revelations in the Muslim sacred book, the Qur'an ('recitation'),

and from the hadiths ('recollections,' 'narratives'), the remembrances of him by his early followers" (Molloy 432). Though revealed orally, in an effort to avoid corruption it became evident that the recitations of the Prophet must be written down, yet no existing document is believed to be the first. Early on, the Qur'an condemns Idolism, and avoids reifying God (Allah) by poetically adjusting the pronouns.[3]

Muhammad's vision of social justice was appealing to some. The idea of one God would encourage unity among warring tribes. His principles were especially attractive to the poor, yet for others, his message was too radical and would devastate trade in Mecca. To escape assassination, Muhammad and his followers fled to Yathrib at the request of its leaders, who were weary of the unrelenting conflict in their land. Since they had heard of his arbitration skills, he was a welcome presence. As he did in Mecca, Muhammad asked that they give up their gods, reverence of ancestors, and fixation on warfare. He offered his vision of solidarity. Muhammad made great progress in the place that would become known as Medina ("city of the prophet"; Molloy 437; Ellis, Esler 257), and "many early rules about worship and social regulation were worked out" there (Molloy 437). The first mosque was established, and a communal life of devotion began. It was not long before the Meccans came to attack, and a three-year battle commenced. Against unprecedented odds, the Muslims fought a tragic war of brother versus brother, son versus father, tribe versus tribesmen, yet the Muslims held out; as a result, many saw the hand of God in Muhammad's victories. The Prophet's "goal was always to return to Mecca, the religious center of Arabia" (Molloy 437). The Muslim forces advanced to the outskirts of Mecca, where they were met in combat. The battle lasted one month before the city fell to Muhammad. The usual practice was to sell women and children as slaves, murder and pillage, but instead of destroying the pagan people, Muhammad destroyed their gods.

Restraint and War

Mercy is commanded in the Qur'an: "[T]herefore if they withdraw from you and do not fight you and offer you peace, then Allah has not given you a way against them" (Qur'an IV:90). Following his arrival in Mecca, "Muhammad eventually overcame opposition from tribal leaders to establish the new religion" (Katel, "Background"). After Islam took root in Mecca, the Prophet went back to Medina, where *he* had revelations that alluded to a larger effort of conquest. Once "the Muslim community was secure in Medina in the later years of the Prophet's life, verse 9:29 was revealed" (Quinlan). The Qur'an asserts this alarming command:

> Fight those who do not believe in Allah, nor in the latter day, nor do they prohibit what Allah and His Apostle have prohibited, nor follow the religion of truth, out of those who have been given the Book [Bible], until they pay the tax in acknowledgment of superiority and they are in a state of subjection. (Qur'an IX:29)

This verse, without considering the historical circumstances and isolated from any limitations the Qur'an ascribes to warfare, can be viewed as authorization for a violent campaign originating from the time of Muhammad. Accordingly, war must continue until the world submits to Islam, and those who do not believe in God and the after life and who allow things that are not allowed by God, are ruled by those who do. There are terrorists who use such verses[4] of the Qur'an in a vacuum to justify malevolent bloodshed in support of their cause.

War, Peace, and Unity

The Qur'an outlines when war is acceptable. I believe the of issue of war had to be refined in great detail by the Qur'an because the utterances of the Prophet were at a point in which tribal warfare was commonplace; furthermore, passive resistance was not a practical substitute since their way of life had to ensure that the scarce resource of water, necessary to survival, would not be relinquished to hostile nomads. To a modern day Christian, the Qur'an is a very different reading of God's profound message of love as described in the New Testament. At first glance, the Qur'an seems more a statement of Allah's anger towards the disobedient. Although Islam does indicate a form of surrender, the term does not have an association with the result of force, as surrender does in English: "The words *Islam* and *Muslim* are related to several words for peace, such as the Arabic word *salam* and the Hebrew *shalom*. They suggest the inner peace that is gained by surrendering to the divine" (Molloy 437). Allah is not the name attributed to the omnipotent Islamic God. Allah simply means "God" (Molloy 439). The Qur'an professes to Muslims that the one and only true God that has been revealed to Muhammad is the same God that has been revealed to other Prophets:

> He has made plain to you of the religion what He enjoined upon Nuh [Noah] and that which We have revealed to you, and that which We enjoined upon Ibrahim [Abraham], and Musa [Moses], and Isa [Jesus], that keep to obedience and be not divided therein; hard to the unbelievers is that which you call them to; Allah chooses for Himself whom He pleases, and guides to Himself him who turns (to

Him) frequently. (Qur'an XLII:13)

In the Qur'an, Allah grants peace to those who are his believing servants, and Muslims are called to grant peace to them as well. The majority of hostility was directed against atheists, idolaters, and hypocrites.[5]

Political Islam

Not long after the death of Muhammad, Islam spread more rapidly, and the worship of many ancestral gods was broken under duress. Loyalties made retaliation inevitable. It's important to note that at this time in history, religion alone offered dominion. I believe distortions concerning the allocation of battle, to secure the empire Islam was fast becoming, were probably added to the interpretation of the Qur'an after Muhammad's death. In view of the fact that "[m]uch scholarly argument surrounds the assemblage of the text" (Ruthven 21), and given that a comprehensive manuscript of the Prophet's recitations was not complete until 24 years after he died, a tainted conception of "defending Islam" is a plausible determination. What launched as set of beliefs was now becoming a force of rule. I have deduced, that because "[s]ubmission to 'God and his Prophet' was in the first instance, submission to a victorious Bedouin army" (Ruthven 12), that such an example has become the basis for deception, of Muhammad's intention of peace and unity, and would stand to reason long after the Prophet. The fate of an Arab polytheist was conversion to Islam or death by the sword, yet such a course of action seems contradictory provided the Qur'an states that "[t]here is no compulsion in religion" (Qur'an II:256). Monotheists who conformed to the establishment of Islam were spared.

By virtue of the Prophet, it is most regrettable that "[t]hroughout history Islamic rectitude has tended to be defined in relation to practice rather than doctrine" (Ruthven 4), and beginning sometime after the message of solidarity that Muhammad prescribed, the motive for peace was set aside in the creation of a dynastic empire: "The civil wars that occurred within a generation of the Prophets death in 632, the split between Sunni and Shi'a, the collapse of the Arab empire, and the political fragmentation that occurred in its wake – all of these historical events bear witness to an unfulfilled project: the establishment of a divine government on earth" (Ruthven 12). Terrorists claim this goal today, but American dominance poses the greatest obstacle to them. They believe they are obligated to defend Islamic values from the minimizing effects of secularism that is frequently imposed in Arab lands. Although a violent defense of Islam can be interpreted as being in opposition to Qur'anic guidelines, the historic methodology in Islam does

not necessarily disagree with their conduct: "The focus for those seeking to defend Islam against what they see as the corrupting effects of modern secularism and the 'west' is *action* rather than *belief*. This agenda, however novel its methods of application (including the adoption of terrorist methods), generally accords with long-established historical patterns" (Ruthven 4).

In some ways the reach of Islam in the past is in absolute contrast to the above statement. Violence was not always needed. Islam would indeed appeal to many, and its expansion was said to be rapid because of only modest resistance by ordinary Jews and Christians who were allowed to practice in exchange for a tax. The tax was applicable on a sliding scale and did, in fact, come with some benefit.[6] Islamic influence is found in every culture today. There is a tremendous amount of progress that all of humanity reaped: "[M]any scholars have noted, much of the groundwork for the scientific and philosophical thought that would flourish in the West was laid in Muslim lands" (Ruthven 11).

The struggle of jihad

History tells us that with any religion has come persecution; furthermore, to live according to God's will is a demanding undertaking in its own right: "For the average Muslim Islam is merely a religion, a way of organizing life in accordance with God's will" ("In the name of Islam"). Muhammad's message addressed chaotic times. It did not condone support of man's selfish desires through the act of war, but advocated peace and unity under one God: "Defend yourself against your enemies, but do not attack them first; God hates the aggressor" (qtd. in Quinlan[7]); in contrast, the scripture of the Qur'an can be cited to actually promote violence, while the concept of "defense" remains: "[P]eople do not have the right to forbid people from being Muslims. Doing so is considered a form of aggression" (Quinlan). To one extreme we may suppose that preventing a Muslim student from prayer during the school day warrants violence: "[T]he Qur'an is susceptible to radically different readings" (Quinlan), and "possesses holy text that can be invoked to support either [peace or violence], depending on the circumstances" ("In the name of Islam"). Though peace, reconciliation, and mercy are explicitly deemed "better" than aggression throughout the text, on many occasions the course of resolution is up to the believer(s) where verses of restraint are far off. Whether Muslims must defend their person or the practice of their religion and whether Islam must defend its purity or Muslims who are being oppressed, the Qur'an approves the use of force and bids the responsibility to all that are able. Sometimes the conditions that entitle violence may escalate to the scope of war. It is commonly

thought outside of Muslim countries that jihad is Islam's concept of "Holy War." Western sources usually define the term:

> **ji•had'** (ji-had) *n.* 1, a Muslim religious war against unbelievers. 2, any war or crusade in support of doctrine ("jihad").

The Islamic word jihad "has entered the contemporary lexicon" inaccurately. The "primary meaning [of] the word…[is]…'exertion' or 'struggle,' and its use in the traditional Islamic discourse is very far from being confined to military matters" (Ruthven 116). In the Qur'an, the implication of jihad is somewhat vague; therefore, "[t]he classical doctrine of jihad was formulated during the centuries of conquest, when the faith sustained an outward momentum unprecedented in human history" (Ruthven 116)

The Prophet contrasted two connotations of the "struggle in god's way" (qtd. in Quinlan) that are recognizable by the word Jihad—one being internal, the other external. The inner struggle is considered "the 'greater jihad'…within oneself to overcome moral failings" (Molloy 467) and "draw near to God" (Quinlan). The outer struggle of "the 'lesser jihad,' which is the effort to spread Islamic belief and morality in the outside world" (Molloy 467), can be accomplished in four ways: "by the heart, by the tongue, by the hands, and by the sword" (Quinlan[8]). There are appointed times when "[t]he lesser jihad is actual combat. Terrorism is not jihad" (Quinlan). "According to a well-known hadith … the 'lesser' jihad [was] of war against … polytheists" (Ruthven 118), but only as a final resort in self-defense. I have encountered variant forms of "defense" in my research of traditional Islam that enable violence, but as far as I have read, the Prophet only fought in a response to a physical attack initiated by an enemy. The Qur'an remains elusive: "O you who believe! when you meet those who disbelieve marching for war, then turn not your backs to them" (Qur'an VIII:15)

The word is so frequently restricted to violence that its meaning is destined to permanently detract from its original suggestion. Both associations with jihad are meant for transformation—to bring the Islamic world, and the individuals of it, closer to the ideals God intended. The Qur'an advocates: "[S]eek means of nearness to Him, and strive hard in his way" (Qur'an V:35). The jihad endorses submission to the Islamic way of life. It is important to note that the conversion of non-Muslims to Islam is not the objective of the modern day jihadist.

The regulations of jihad

While the struggle is for God's cause, extremists have implied their own rules that contradict the criteria and restrictions outlined in the Qur'an. Suicide, for example, is prohibited: "Cast not yourselves to perdition with your own hands" (Qur'an II:195). In order for war to materialize, indisputable facts must be presented where an armed struggle is a final resort. War is not granted for financial or material gain (including land and natural reserves) or any worldly advantage of man, but only for what is purposeful for Allah. Essential supplies cannot be damaged ("Islamic Rules of Conduct in Warfare"). The natural environment (including animals, birds, insects, water, and fruit bearing trees) and livestock (except when used for food) "cannot be harmed or damaged in any way" ("Islamic Rules"). Churches, temples, synagogues, and homes cannot be destroyed. Warfare is restricted to the battlefield and only among solders ("Islamic Rules"; Quinlan). Torture is forbidden. No civilian, woman, child, or elderly man is to be taken hostage or harmed ("Islamic Rules"; Quinlan). Disarmament, treaties, and peace talks are all prescribed reasons to cease conflict with no threat of revenge ("Islamic Rules"; Quinlan). By way of piety, any Muslim who wishes to engage in jihad, must be in accord with the total code of conduct set forth by the Qur'an without contradiction.

Defiance

The use of Islamic titles that refer to those who do not act in accordance with the complete nature of jihad has become troubling for Muslims. In addition, "Muslims do not like the label 'Islamic terrorism' attached to the mass murders perpetrated by… [terrorists]" ("In the name of Islam"). The danger is a false representation of what Islam is all about. Initially these concerns received minimal consideration, especially by the media, potentially turning Americans against Islam as a whole, to further support George Bush's war. In my limited research, I have come upon several designations. For the purposes of this brief study I have use the terms extremist or terrorist.[9] Irrelevant of selfish motives, the terrorist finds justification in pleading that his "religion" is under attack. Violence is an acceptable defense of the faith, yet Islam is not a terrorist religion. Unfortunately for Muslims, delusional terrorists believe they have found justification in Islam. I believe terrorist leaders have adopted Islamic vernacular to give their movement more force and gain recruits who feel powerless over secularism. Their success in recruiting is due largely to a receptive pool. There is a vast concern among Arab Muslims about the imposing risks of secularist society to Islamic fundamentalism: "It is often remarked that the

characteristic feature of the Islamic community is its deep sense of Divine Law prescribed by God, the source and guide of action to which the faithful 'commit.' For Muslims there is little, if any, distinction between what is legal, ethical, and religious" (Livingston 316). Any effort to separate Allah's law from the governing body is legitimately a defendable threat; to a greater degree, secularism justifies an obligation to jihad for Muslims. For terrorists, the "jihad" is by any means necessary. Theoretically, Muslims should find no comfort in any idea of democracy because it may allow disobedience to Allah: "[T]he view that Islam has grown more accepting of Western values—especially the value of free speech—is a 'delusion'" (Katel). In Muslim countries any free speech, literature, or assembly that is contrary to Islamic fundamentals is considered detrimental to the practice of the religion and warrants a cruel punishment.

Historic opposition to theocracy: foreign dominance

Today, extremists have many reasons to engage in war. Among them is oppression by the wealthy—Jews and Christians alike—resulting from US supported Israeli occupation in Palestine and secularism that is imposed upon them discouraging Islamic doctrine as law.

The "Jewish migration to Palestine," that "began in the late 1800's", increased after WWII. Borders that were drawn by Britain and France were inherited by Arab nations when gaining independence. After which dependence on Western technology was established. The goal of Middle Eastern governments was to surmount foreign economic dominance, and impede Western financial institutions, industries, and control of the export market. They were undoubtedly sensing another take over, but much can be said to their lack of organization. Increasing migration and violence, led to a UN mandate in 1947, which divided Palestine into an Arab-Jewish state. Arab's were not sympathetic of the "Jewish relocation" to their territory. Once Britain withdrew completely, the further support of world powers that led to the creation of the independent state of Israel, left Arab structure in disarray. An entire generation was born into poverty. (Ellis, Esler 906–07)

Though a theocracy is a comforting ideal to some Muslims, being governed entirely by the Qur'an is not practical. The Qur'an leaves the door open for interpretation of modern issues among only the most upright Muslims: "And those who respond to the their Lord and keep up prayer, and their rule is to take counsel among themselves, and who spend out what [power] we have given them", will be rewarded (Qur'an XLII:38). The idea of "consultation" is repeated throughout the Qur'an and is known as Shur'ah (Quinlan). A whole political system (ideally with

such representatives and fatwa 'legal opinion') has been built around it (in addition to the Sharia). In cases where the United States has supported Islamic law and government, where it has been effectively instituted in Eastern countries outside of Palestine, government officials are seen as living above the law and are considered infidels who's power is enabled by the United States. Such is the case in Saudi Arabia, were terrorist Osama bin Laden has cultivated much of his hate. In respect to the legislative assembly of Shur'ah, the most prevalent difference from democracy is that religious dogma is not completely separated from deliberations on public policy. Only one religion can prevail in a theocracy. For Muslims who are made to live among Jews (Israel/Palestine), this ideal is virtually impossible; furthermore, anything less than a "pure Islam" would compromise Allah.

I believe US politicians would have no interest in creating situations where secularism is necessary and instituting more familiar governments elsewhere in the East, if there were no possibility for the wealthy to capitalize off of Eastern resources: 'man cannot serve two masters.'

Islamic Jihad

Terror theory – Qutb, Brotherhood, al-Zawahiri and bin Laden

Maududi, Sayyid Qutb was an Egyptian theorist and activist that wrote in the 1930's and 1940's and who lived in America for 2 years, "an experience he hated and which appears to have turned him against what most people in the West would call modernity but which he saw as something much worse" ("In the name of Islam"). Moderates read the verses in the Qur'an as they call for an inner struggle, while Qutb's understanding was of a literal connation regarding a "political allegory" (Quinlan). He later became "an activist in Egypt's Muslim Brotherhood" ("In the name of Islam"), which "saw Islam as a political and moral force superior…to British colonial domination" (Katel, "Background"). The Brotherhood acknowledged the Qur'an as their constitution (Katel, "Background"). Qutb "argued in favor of confronting all non-Islamic power structures with physical force" (Quinlan), but "in the ensuing decades, the Brotherhood slowly moderated its message and methods," while Qutb diverged (Katel, "Background"); at any rate, his writings continued to be highly influential in the Muslim Brotherhood, the assembly that would carry his outrage to future disciples such as Ayman Zawahiri and Osama bin Laden, but in time they too would break from the Brotherhood. Qutb endorsed "politicizing Islam" by "mixing Islamic concepts with twentieth-century ideas, liberal and totalitarian" (Ruthven 5). "Qutb's call for action" was "far from…'traditional' Islam," but modern, and deriving from an insightful

influence of the "Western political and intellectual cultures" that he "professed to oppose" (Ruthven 6,5-6). It is his approach, as described in hostile action,[10] that is as disturbing, as it is well though reverse psychology (freedom, ignorance etc.) to establish power in a moral dictatorship. According to Qutb, Islam

> has the right to destroy all obstacles in the form of institutions and traditions that restrict man's freedom of choice. It [Islam] does not attack individuals nor does it force them to accept its beliefs. It attacks intuitions and traditions in order to release human beings from the pernicious influence which distorts human nature and curtails human freedom (qtd. in Quinlan).

In theory, Qutb's approach may not disagree with the Qur'an (as far as this statement is concerned) because there is no living enemy to take the initiative against, only institutions and traditions, but the words "destroy" and "attack," in a fight against influence and restriction, are suggestive of an offensive that would promote casualties, and in regard to "institutions," where Muslims and other civilians may be (such as the World Trade Center), he has strayed far from Qur'anic guidelines.

Qutb sights Western influence as corrupting his ideal "freedom" for God. For example, "in many Muslim countries, offices are open on Fridays [day of public prayer and rest in Islam], and because of European colonial influence, the public day of rest is Sunday" (Molloy 442). Qutb's freedom for God can only be corrupted when Muslims choose individualism. In reality, Qutb's "freedom" for God limits freedom and takes away choice. His idea of "freedom" is utopian only for devout Muslims who wish to live in a society that punishes the slightest deviation; for everyone else, his ideal would force beliefs and adherence through fear. In Qutb's world there is no "freedom of choice" not to adhere to a restrictive Islamic discipline. True freedom is to choose Islam or not! I believe the freedom not to choose God is essential to all spirituality. Qutb's slant on "choice" is spelled out:

> In any time and place human beings face that clear-cut choice: either to observe the law of Allah in its entirety, or to apply laws laid down by man of one sort or another. That is the choice: Islam or jahiliyya [ignorance]. Modern-style jahiliyya in the industrialized societies of Europe and America is essentially similar to the old-time jahiliyya in a pagan and nomadic Arabia. For both systems, man is under the dominion of man rather than Allah. (qtd. in "In the name of Islam")

To start, the phrase "in its entirety" is a profound misrepresentation because "the law of Allah" is the law of men who consult where the Qur'an makes no reference to specifics, leaving the door open to Qutb's deception "of one sort or another;" in short, there is nothing entirely governing in the Qur'an, as Qutb would have some recruits believe. These recruits do not consider the complexity of a modern day government that must co-exist with the Western world.

Second, to say that something other than Islam is ignorance, ironically keeps recruits uninformed, especially when they wholeheartedly accept the wisdom of Qutb, while being isolated from the rest of the world. Perhaps Islam is superior knowledge, but anything less does not constitute a lack of knowledge. Exploration of "ignorance" is indispensable to a virtuous man when it might reduce violence to a reasonable dispute, where compromise is then possible. Of course, Qutb encourages only violent solutions. The view that the "law of Allah" cannot be observed in unison with the law of "industrialized societies of Europe and America" is typical of a fundamentalist. His statement is evident of a brain washing where there is a lack of information.

Qutb is taking advantage of the fact that there is little understanding of the Western political philosophy in Arab nations. He advocates immediate condemnation rather than attempting to comprehend another culture, thus advising recruits to either remain "ignorant" or deliberate by their "superior knowledge" of Allah's law. This black or white perception is dangerous to the world of Islam, when extremists persuade others to justify violent actions with the Qur'an. Qutb skillfully uses reverse psychology, while maintaining ex-communication with the Western world. While keeping extreme perceptions appropriately in place, he has gained recruits that will "defend" the integrity of Islam by any means necessary.

Unending frustration – Terror motivation

America's role in financing and encouraging a homeland for the Jewish people in Palestine has generated the majority of resentment that has alienated the US from the Arab-Muslim world. "To Arab Muslims still pained by the wounds of colonialism, Israel is a European-American colony in the midst of the Arab nation," where rule by Islamic law is suppressed (Quinlan). For what were once a proud people, "Israel represents their greatest failure" and "is a constant reminder of their lack of power" (Quinlan). There is no middle ground for Israelis and Palestinians who remain fighting for control over the sacred land that both regard as their inheritance. The Holy Land has become the battlefield in one of the most horrific ironies

the world has ever seen. I believe that America had first supported Israel in their conquest of Palestine out of sympathy for displaced Jews following World War II. But now, our unbalanced consideration results from the strong political influence of wealthy Jews living in America. If we continue to interfere in this way, as a nation, we will endure the disaffection of the world's Arab Muslims, some of whom are developing nuclear weapons. If terrorist organizations "were no longer able to recruit based on the presence of Western combat forces on the Arabian Peninsula," says political scientist (University of Chicago) Robert Pape, "the remaining transnational network would pose a far smaller threat and simply collapse" (qtd. in Katel, "Overview")

Organized terror

Islamic Jihad is the name attributed to two groups—one Egyptian, the other Palestinian: "Both were influenced by the teachings of the Muslim Brothers, but grew more critical of its reformist approach" (Ghadbian 165). They argued by interpretation of Islam's history that a violent struggle is justified. Their struggle to gain control in their respective homelands has been going on for decades. By the late 1990's, the group that was trying to gain control over Egypt was ineffective and a number of them escaped: "[T]he Egyptian government succeeded in eliminating the security threat of the Jihad, at the high cost of repression and violation of...basic human right[s]" (Ghadbian 165). Some of the terrorists fled to Afghanistan and joined forces with Osama bin Laden in the formation of al Qaeda. Among them was Ayman Zawahiri who became its top strategist. The Palestinian group wants their own "Islamic state" in what exists now as Israel. To accomplish this they must first get the Israelis out of power. The Palestinian Islamic Jihad "has taken an active part in fighting occupation forces and assaulting Israeli civilians" (Ghadbian 165). American values, such as capitalism, and our alliance with the Israelis, are the greatest factors that led to the terrorist attacks on US soil in September of 2001. Islamic terrorists live all around the world hostile to Western influence and allies of America: "Osama bin Laden's al Qaeda terrorist network, [is] considered the world's first jihadist group dedicated to killing Americans and other Westerners" (Katel).

Assured by both meanings of jihad, "Al-Qaeda's followers perceive Islam to be under a double attack: not just a military attack from a hostile West, but also from within, where western values spread by impious regimes are undermining what it means to be a Muslim" ("In the name of Islam"). The ideology, as expressed in Qutb's works, is evident in Osama bin Laden's scheme, of how he and his followers are to "defend" against non-Islamic forces and bring the

world to a more pure Islam. Qutb advocated a world absent of Western values that do not hold to Islamic law, where "[a]ny land that hampered the practice of Islam" then becomes "the Abode of War" ("In the name of Islam"). By interpretation of scripture and Islamic history, "[h]e and other thinkers claim that the Qur'anic verses promoting liberation of the oppressed are a carte blanche for destruction" (Quinlin).

Bin Laden wrote a "Declaration of the World Islamic Front for Jihad against the Jews and the Crusaders [i.e. Western military]" that affirmed: "[T]o kill Americans and their allies, both civil and military, is the individual duty of every Muslim who is able, until the Aqsa mosque [in Jerusalem] and the Haram mosque [in Mecca] are freed from their grip, and until their armies, shattered and broken-winged, depart from all the lands of Islam" (qtd. in "In the name of Islam"). In this statement, bin Laden appeals not to some extreme sect within the religion of Islam, but to "every Muslim who is able."

Though terrorists have similar targets, techniques and ideology, their interaction with a central organization is difficult to trace. Frequently they act in small groups called cells. Often, major acts of terror are credited to al Qaeda, but this is only because the well-known terrorist network symbolizes their viewpoint: "'Al Qaeda-linked' has become the common way of describing connections that aren't always clear" (Katel, "Overview"). Despite anti-terrorism efforts (as of this study), many "experts believe 'that the core al Qaeda organization does still exist as an organization, with a communications network of some sort linking its leaders with cells'" (qtd. in Katel, "Overview"). What has happened to bin Laden, the mastermind behind the September 11th attacks on the World Trade Center? Ranstorp, a leading researcher at the Swedish National Defense College, says that bin Laden and his cohorts are "still at large" and "extraordinarily patient" (qtd. in Katel, "Overview"). CIA veteran, Michael Scheuer created a unit to hunt the terrorist leader; he acknowledged that all has gone according to bin Laden's plan (Katel, "Overview"). As a result of the "9/11" attacks, bin Laden was able to form an army of terrorists recruiting those outraged by US occupation.

Summary

The Muslim Brotherhood was influential before the end of WWII. Maududi, Sayyid Qutb is The Brotherhood's most recognized theorist. He developed a written system of Qur'anic interpretations to brainwash recruits. He asserted that the world must submit to Islam, and extended the obligation of jihad to all Muslims. As in the past, terrorist sects unanimously

identify with his perception. Two distinct organizations that possess the name Islamic Jihad enabled al Qaeda, and all three exist today. Like Qutb, the Jihad (Egyptian) carried the message of The Muslim Brotherhood to the extreme. Use of Islamic terms by terrorists is offensive to Muslims. Jihad is a struggle for God's cause. Terrorists have misinterpreted the rules. Muhammad intended peace, unity, solidarity, and social justice. It seems to me, when the struggle for one Islamic objective contradicts another, jihadist have missed the point.

Conclusion

Many of my questions have been answered, but many new ones exist. For an extremist like bin Laden, the grounds for terrorism are Western influence in Arab-nations as well as foreign military occupation and forced government. Although I believe a theocracy will fail, I must admit his anger is not unreasonable. Muslims deserve a purely Islamic state, but certainly not in lands that are the foundation from which several religions arose. Unity among religions is so clearly a test of man's heart, I find it hard to understand how anyone who knows God cannot see it. Muhammad prescribed not only solidarity for Muslims, but respect for all God's people. The greatest test is in the land of The Prophets. Allah's discontent with (ancient) Jews and Christians is apparent in the Qur'an; be that as it may, if one dogma is right and the other is wrong, then who is to judge but God—let alone take action. Fundamentalist of any faith are so entrenched by specifics they nullify the most profound principles. The specifics are for the community of a particular religion, not for The Holy Land and not for the world. We all have to co-exist, and that is what God is trying to tell us.[11] Is Islam an intolerant, uncompromising religion? Some of what is shrouded in Islam is not sanctified. These men are deceived. They are not fighting for God's will, though an exhaustive reading of the Qur'an is necessary. What's written in the Qur'an was recited. If God wanted to force a divine world government, He would have taken away any possibility for it not to happen. As it was the case with the Christian Crusades, there is no justification for a self-righteous struggle, where Muslims must dominate the world, regardless of historic Islam; this is man's pursuit.

God has not interfered in man's free will, why should man believe he has the right to dictate religious adherence? While it may not be appreciated, the choice not for God is evidently necessary otherwise the world would not have been made that way. It is yet another of God's tests. To any Muslim who claims violent jihad is necessary in protecting his religion from outside influence, I say, that idea is a convenient way around God's test of your faith, but your

cause was worth researching.

The Qur'an does allow violence, but per scripture terrorism is not justified. Being a first hand witness to a dominant capitalistic society that is morally deteriorating, especially in exchange for the financial gain of individuals, I understand why they oppose Western influence and perceive their religion as threatened, but I don't believe their "defense" is just. Civilized political action is the only just defense of Islamic morality; anything that is of God would have nothing to do with destruction murder and chaos; things such as these are entirely human.

What terrorist seek is power, not God's will. While they believe themselves to be the heroes of the oppressed, if they were to accomplish their goal of theocracy, they themselves would become the oppressors; in addition, their extreme theory does not limit the "abode of Islam" to Arab lands. Forced adherence to any religion is the prefect way to establish control in a dictatorship. Once in power, with "divine" control over people, men like Osama bin Laden will threaten the world. This is why, in the first instance, we went to war. This idea of world dominance by violence must be put in check. Americans will not be threatened.

Some of what I have read in the Qur'an about Jews and Christians seems biased and intolerant. No mention is made to this truth in academic works that I have researched; consequently, I have come to believe writers on the subject are attempting to unify God's people. Noble as their agenda may be, they have only postponed separation. I am now left with more questions, and frustrated by their political correctness. Where there is any such careful avoidance, scholars have effectively done nothing to expose any Islamic discontent, and their work may even come across as contradictory in light of the Qur'an. Something must be said of the limited exposure Arab Muslims have to the true nature of Jews and Christians. I cannot imagine what it must be like to be totally deprived of the information available in America. If all of what Arab Muslims know of Christians and Jews comes from the Qur'an, then it's no wonder opposition and skepticism of our country persist. For the enlightenment of both parties, when reading the Qur'an we need to consider a vast complexity of history, tradition, cultural mentality, and tyranny; unfortunately there are facts we simply cannot become aware of, even in America.

As presumptuous as it may be to say, it seems that God does wish to divide people, as evident in The Bible and The Qur'an, but I believe this to be a test, to see if God is truly a part of us. Should we lose our spiritual common sense to be guided by isolated statements in a holy book, reprehensive of scenarios centuries old, or is God testing the descendants of Abraham to

see if the spiritual essence of right and wrong, lives in the soul? Despite what any holy book says, the two worlds must learn about each other if we are to approach the unity that both Muhammad and Jesus spoke about. I'm not suggesting secularism is necessary for this to happen. It would seem that war is. War is a horrible way of communication; is it only in conflict that we will become aware of each other's cultures?

If the enemy of Islam is secularism, then we have given extremist a reason to fight. We need not be put at risk. America imposes its ideals because secularist nations are convenient to American business dealings. I will not be fooled by George Bush, our countrymen are not dieing because of some noble effort to bring freedom to the world. They're dieing because it benefits the world domination of the rich.

The fool refuses to understand, and is ruled by his emotions. The wise cultivate inner power in spite of there own discomfort. The only way to cure hate is through understanding. Only then you can reconcile to sound reason, with your adversary.

Notes

1) According to The Modern Language Association, CE is the abbreviation for "common era" (Gibaldi 100, 263). In this paper it is used to respectfully distinguish Islam from the Christian calendar's use of AD, the abbreviation for "Anno Domini" 'in the year of the Lord.' In any event, the years of CE coincide with the years of AD. The escape to Yathrib is identified as the Hijra ("flight" or "migration"; Molloy 435), crucial to the new religion's survival, and because it was at this time that the practice of Islam was integrated, the hijra, in 622 CE begins 0 AH: "The Muslim calendar uses A.H. for dates after the hijra" (Ellis, Esler 257).

2) This is a personal definition that incorporates major aspects of Muslims. The "translation" differs between sources, but all have either the word submit or surrender, so I included both words for the most precise translation and for emphasis. Though it may be accurate, the word Muslim is loosely interpreted as "[a] person who submits to Allah" (Malloy 487), yet the word does not only apply to an individual but anything that obeys Allah, such as inanimate forces; in contrast, the plural Muslims would more likely apply to a unique people.

3) The Qur'an avoids reifying God by poetically adjusting the pronouns. Almost anywhere in the Qur'an you will find God referring to himself as He, Him, His, I, We, Us, Me, Allah, Allah's, and so on; in addition, "It is said that Allah has ninety-nine names, among which are 'the Merciful,' 'the Just,' and 'the Compassionate.' These names demonstrate that Allah is not abstract—not as an impersonal force—but has characteristics of a personal being. In the Qur'an, Allah describes himself as personal and caring, as well as all-knowing, all-seeing, and all-powerful. Allah, because of his personal nature and the attribute of power, is referred to in Islam as being 'male,' although, strictly speaking, Allah has no gender" (Molloy 439).

4) 'The sword verse' (see Qur'an IX:5), as Muslim scholars call it, has been used by terrorists for an even more profound justification of broad violence. In addition to these and other verses cited by my sources, while reading The Qur'an I have found dozens of new verses (such as verse IV:89) that I believe may contribute to their hatred and, when out of context, justification of violence.

5) In The Qur'an, Jews and Christians are often portrayed as hypocrites, primarily because of

their "false" beliefs, that deviate from Gods truth revealed by their Prophets (hence the necessity of God's final Prophet: Muhammad). Indeed this perception survives in Islam today, especially concerning the doctrine of the trinity, with divinity inclusive to Jesus. Islam "rejects the idea that…any human can be divine" and "does not see Muhammad as divine" (Molloy 440). As Muslims see it, Christians profess one God, but demonstrate allegiance and worship to Jesus. After the loss of their Prophet, Abu Bakr "sternly told the faithful, 'If you worship Muhammad, Muhammad is dead. If you worship God, God is alive'" (qtd. in Ellis, Esler 257). Jews profess an all-powerful God, but who needed "rest" on the seventh day. The rejection of their Messiah, the Prophet Jesus, is considered hypocritical of Jews. The list continues. In general, the abundance of sin by those who claim to be a Jews and Christians is hypocrisy. This is not a judgment call. What is obvious to Muslims is that in a country (predominate of "Jews" and "Christians") where there is so much debauchery and enduring decadence, believers do not possess moral characteristics of what they claim themselves to be; moreover, such defiance and individualism is at the heart of Western influence and are "seen as potent threats by Muslims" ("In the name of Islam").

6) The benefit was protection from other hostile forces. Atheist and polytheists were killed, unless they converted. Jews and Christians could practice their monotheist beliefs, and for this privilege they were made to pay a tax or join the military.

7) Quinlan's representation of verse 2:190 was more specific to defense, favorable to mercy and God's fairness than my source. Comparatively, this has often been the case with verses of the Qur'an that I have found in indirect sources. For example in my Qur'an the verse reads: "And fight in the way of Allah with those who fight with you, and do not exceed the limits, surely Allah does not love those who exceed the limits." And the next verse (as a matter of context): "And kill them wherever you find them, and drive them out from whence they drove you out, and persecution is severer than slaughter, and do not fight with them at the Sacred Mosque until they fight with you in it, but if they do fight you, then slay them; such is the recompense of the unbelievers" (Qur'an II:191-92). Here it is plain to see that the Muslims had been "driven out" and the call to "slay them" was, in fact, contingent on the enemies ("unbelievers" of Islam or mushrik) advance, but if modern day Muslims are to apply the rule of the first verse in the

general sense, than militants are justified in applying the rule of the second verse in the general sense. For example, this line of reasoning applies where it is considered that Israelis (both military and civilian) drove Muslims out. Supplementary material that puts the Qur'an in a greater context, to which peaceful Muslims rely heavily on, is, for the most part, not considered authoritative by terrorists because it had been compiled centuries after the Prophet's death. In regard to the aforementioned textual discrepancies, the contention that the Qur'an must be read in its original language is thus reinforced.

8) This concept is not exclusive to Quinlan. The idea is common position held by Muslim jurists (as Quinlan mentioned). The originality of the wording is questionable, but since no quotes were placed around it, I gave Quinlan the benefit of the doubt in text.

9) Within this work, designations such as jihadist and fundamentalist, have only been used to describe terrorists when quoted from another authors work or when the precise Islamic suggestion is represented by such a title. By the second half of this study the organization "Islamic Jihad" is mentioned. Though its members claim to be Muslims, the Jihad is an assembly of terrorists who use terrorist tactics that are non-Islamic and inconsistent with the concept of jihad according to the majority of Muslims. Objectionable as it may be, the name must be used to denote the specific organization that is otherwise unidentifiable.

10) This reference information comes from Quinlan's sentence: "Qutb says that Islam will take the initiative (read 'hostile action') because 'it has the right to destroy…'". The original sentence has double quotes before the low case hostile, and after the low case action, there is a discrepancy as to if this is a title, or if it is part of Qutb's book—Milestones; nevertheless, I treated it as a lower case title as it appeared to me in the Quinlan source.

11) This is my belief based on the facts that god allowed (allows) many religions to exist, the three in question all teach or show evidence of respecting other religions, and curiously (originating and now simultaneously present) in the same region. The last fact is apparently a test. Consider an analogy: If a parent wants siblings to get along, an effective approach would be to put them in a room together (or Holy Land) until they worked things out. I believe God is

beyond time. Loyalties that would amount to violence were known. When these religions were placed on Earth their proximity was strategic. This may well be the experiment that must be realized before God revisits our world.

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Maximum Treatment, Minimum Cure

By: Fatemeh Tavakkoli

Abstract:

The purpose of this study is to assess the effectiveness of "Mandatory Minimums" sentencing guidelines in reducing drug abuse and drug related crimes in the United States. To achieve that objective, this paper uses carefully selected existing data on "War on Drugs" policy. The findings indicate that Mandatory Minimums are ineffective because they do not reduce drug-related crimes. Rather, they impose harsh penalties on low-level drug offenders and unfairly target minorities such as African-Americans and Latinos. These findings imply the need for implementing other strategies such as medical treatments as alternatives to the "War on Drugs" policy.

Introduction

Can you imagine being arrested for having a certain disease? Can you imagine spending the rest of your life in a prison because you have to use some sort of drugs to ease your pain? Unbelievable, isn't it? In reality this happens every day and many drug addicts are arrested and convicted under the "War on Drugs" policy. Based on the mandatory minimum sentencing guidelines, there is little difference between a street-level drug dealer and the kingpins who traffic tons of drugs. These penalties leave no room for other alternative approaches such as medical and behavioral treatments. Moreover, these guidelines ignore the fact that an addict should be treated, not punished. It seems that under these guidelines, drug abusers are not only considered criminals but outcasts as well.

Both blacks and whites use illicit drugs, and although these sentencing guidelines do not have racial disparities but the enforcement of these guidelines has resulted in racial profiling. Racial disparities, which have resulted from these guidelines, affect communities of color. The statistics show that minorities such as African-Americans, Africans, and Latinos have become victims of racial profiling under the "War on Drugs" policy. It is reasonable to assume that these guidelines leave the door open for the law forces or judicial system to look at minorities differently. When it comes to search for drug offenders, one's situation is not only affected by his or her class, but also his or her race, ethnicity, and gender. When it comes to imposing penalties on drug related offenders, whites tend to receive medical treatment while blacks receive jail time. Minorities

have also less access to a proper legal representation such as a lawyer and, as a result, are more prone to receive a more severe punishment. Thus, the objective of this paper is to test the following hypotheses:

1. Mandatory minimum guidelines are ineffective in reducing the rate of drug abuse and drug related crimes
2. Mandatory Minimums are inflexible sentencing guidelines which impose harsh, unnecessary, and unfair penalties on low-level drug offenders, not on those offenders who pose the greatest danger to society.
3. Incarceration or medical treatment of the victims alone without eliminating social structural causes such as class, race, and gender inequalities does not adequately solve the problem.

Literature Review

According to John J. Dilulio Jr., a fellow at the Manhattan Institute who was recently appointed Fox Leadership Professor of Politics, Religion, and Civil Society at the university of Pennsylvania, "Most of the relevant research literature, in addition to street lore coast to coast, indicates that when one drug-only offender is incarcerated, another assumes his sales and effectively takes his place" (1999:2). Dilulio also remarks that , "...under a third of the prisoners now serving mandatory sentences for drugs either knew the penalty was in effect or expected to go to jail if caught"(1999:2).

As The Lincoln Review reports, "The [international drug] enterprise nets close to $150 billion a year" (1991: 1). This international enterprise is making huge profits every day which makes it an unstoppable economic force, and as a result even teenagers are willing to take the risk of being caught to make some money.

For instance, as Thomas R. Geers reports, "..., the selling price of $100.00 worth of cocaine "on the street" has only a real commodity value of $1.00" (1995:1). Joseph McNamara, former San Jose police chief who is currently a research fellow at the Hoover Institution on War, Revolution, and Peace at Stanford University in California, believes that the profit is there because of prohibition, and he also explains that, "About $4500 worth of cocaine or heroin in a source country—Mexico, Bolivia, Colombia, Peru—will bring as much as $100,000 on the streets of an American city" (1999:2).

This approach to eliminate drugs is not working and these so called "controlled substances" are not controlled at all. Even Governor George E. Pataki of New York believes that these drug laws are not effective and they only clog jails and do nothing to make American people feel safer (Dilulio, 1999:3). Other researchers agree with Governor Pataki. For example, Joshua Wolf Shenk, a contributing editor for the *Washington Monthly*, remarks that, "...thanks to mandatory minimums sentences, the system is overloaded with nonviolent drug users and dealers, who often receive harsher penalties than murderers, rapists, and serious white collar criminals" (1999:3). He supports his view by comparing cases such as the Gary Fannon and Larry Singleton stories. After being solicited by an undercover Drug Enforcement Administration (DEA) agent to find a drug dealer, Fannon found a drug dealer and facilitated a deal. As a result, he received a life sentence without the possibility of parole. On the other hand, Singleton, who raped a teenager and cut off her arms and killed her, received only a 14-year sentence and was released after serving only eight(1999:3).

Eric E. Sterling, an attorney and president of the Criminal Justice Policy Foundation, remarks that America has the highest prison population in the world with about 2.1 million people in prison. One-quarter of these prisoners are convicted of drug-related crimes. He also adds that 1.5 million people per year are arrested due to drugs and 300,000 of these arrests are due to the simple possession of small amount of drugs. He adds that, the biggest category of arrests in the U.S. is drug-related and almost half a million prisoners in state and federal jails are due to drug conviction (2005, Lecture). One of the reasons for this drastic increase in drug related conviction is that, under the mandatory minimums, the drug amount possessed by an offender dictates the sentence. Based on these mandatory sentencing guidelines, there is little difference between an addict who possesses drugs for personal use or a street-level drug dealer and the kingpins who traffic tons of drugs. As Catherine M. Goodwin, Assistant General Counsel, Administrative Office of the United States Courts, points out,

> Drug amount determination is the single most important factor in a drug offense sentence determination. More than any other factor, the amount of drugs for which a defendant is held responsible determines both the guideline and statutory (mandatory minimum and maximum) penalties. (1995:1)

On the opposite view, David Risley, an Assistant U.S Attorney for the Central District of Illinois, finds it necessary to continue the prohibition of drugs such as marijuana. He comments that, "... to be eligible for even five-year minimum sentence, a defendant must be convicted of an offense involving at least 100 kilograms (220 pounds) of marijuana, or, in the case of a marijuana growing operation, at least 100 plants" and he adds that, "Such defendants are not low-level offenders"(2004:3).

Although the rate of drug-related arrests has gone up, drugs are readily available and cheap all over the U.S. Drug abuse should be considered an epidemic crisis. According to Ross C. Anderson, a former trial lawyer with the Salt Lake City law firm of Anderson and Karrenberg and a community activist and former Democratic candidate for Congress who is the Mayor of Salt Lake City, "Twenty-five years ago, fewer than 5,000 drug offenders were held in federal prisons...In just twelve years, from 1986 to 1998, the Justice Department's budget skyrocketed more than 500%, from $4 billion to $21 billion" (1998: 2). These numbers are good examples of the failure of this so called "War on Drugs" policy.

Mandatory minimums are inflexible sentencing guidelines which impose harsh, unnecessary, and unfair penalties on low-level drug offenders. Sterling writes,

> The U.S Sentencing Commission reported in 1995 that more than 55 percent of federal drug defendants were the lowest level offenders: couriers, "mules," bodyguards, or street-level traffickers. Of more than 20,000 federal drug defendants in 1998, only 41 were kingpins. (..."And Justice for All, 2000)

To eliminate the drugs, the high-level drug traffickers and kingpins should be arrested, not the low-level drug addicts. As Vanessa St. Gerard comments, even Supreme Court Justice Anthony M. Kennedy, a conservative justice appointed by President Ragan, accepted the fact that mandatory minimums for street-level drug offenders are too harsh (2004:1). St. Gerard also writes," Long prison terms should be reserved for offenders who pose the greatest danger to society and who commit the most serious crimes...." (2004:1).

Dilulio argues that, apparently, the mandatory drug laws have only been successful in incarcerating more drug-only offenders. More serious drug offenders and kingpins only get a slap on their wrists and light punishments as probation, and they easily find their way out (Against Mandatory Minimums, 1999:3). Jacob Sullum, a senior editor and the author of For

Your Own Good: The Anti-smoking Crusade and the Tyranny of Public Health, tries to prove the injustice of mandatory minimums by giving an example:

> Denese Calixte, an illiterate Haitian immigrant, managed to support her seven children by picking fruit in Florida for about $60 a day. In 1994, she fell from a ladder and injured her neck. Unable to work, she was desperate for money when a neighborhood crack dealer offered her $200 to keep his supply in her house at night. Early one morning, the police broke into her house and found 69 grams of crack. Convicted of possession with intend to deliver, Calixte was sentenced to 10 years in federal prison. (1999:1)

Most of the times, prison terms can lead to worse outcomes. For instance, as Thomas R. Geers, reports, "...more than half of the state prisoners who ever used a major drug e.g. heroin, methadone, cocaine, PCP or LSD reported that they had not done so until after their first arrest. Nearly 60% of those who had used a major drug regularly said such use began after their first arrest" (1995:2). Since these guidelines have failed to punish the big traffickers instead of the drug-only defendants and have negative outcomes, they should be changed.

Mandatory sentencing has also unfairly targeted African-Americans in the past few decades. Sterling states that,

> Drug use was rampant among American military personnel in Vietnam, many of whom were African-American or Latino. It was feared that returning personnel, twenty percent of whom were reported to be addicted to heroin, would fuel a crime wave in the U.S. Having promised to fight crime in his1968 campaign, and responding to the connection between drug use, drug trafficking and crime, President Richard Nixon declared war on drugs in1971. (Drug Policies, a Challenge of Values 2004:64, 65)

During the past few centuries, to be black in America was enough to be punished. Blacks have been suffering through slavery, segregation, and unjust treatment by American criminal justice system (Sterling. Drug Policies, a Challenge of Values 2004:52). Statistics reveals the racial disparities caused by anti-drug laws. For instance, Kenneth Mallor reports that, "While blacks and whites have similar rates of drug use; blacks go to jail at 13 times the rate of whites" (2004:1). He also adds, "Statistics continue to show Blacks are negatively impacted under harsh

state drug policies, suggesting the war is indeed one against African-American communities" (2004:1). Other researchers seem to agree with this fact. For example, Geers "...the federal drug policy, past and present, has functioned largely as a mean to brand marginalized ethnic groups as deviant. Drugs merited little criminalization until certain non-mainstream ethnic groups began to use them" (1995:1).

On the opposing view, Jared Taylor, a journalist and commentator, and Walter Williams, a syndicated columnist, argue that higher rate of arrest of African-Americans is not a sign of bias. To support their view, these authors refer to the statistics of The Department of Health and Human Services on people admitted to emergency rooms because of drug overdoses. These authors believe since African-Americans are admitted at higher rates as 6.67 times the white rate for heroin and morphine, and 10.5 times the white rate for cocaine, the rate of drug related arrests of African-Americans has to be higher than whites (2001:2).

To make racial profiling justifiable, Williams reports his experience in Washington, D.C. He says that,

> I've hailed taxis in downtown D.C. at night, only to watch the driver pass me up and pick up a white passenger down the street. As often not, the driver was black. Was the driver a racist? Or was he using skin color as a proxy for an undesirable destination such as a high-crime neighborhood or as a proxy for the probability of being robbed? He was racially profiling me, but he was wrong in my case. It is never pleasant to be a victim of racial profiling, but whom should I blame: the taxi driver who's not God and is simply doing what he can to protect himself? Or should I blame black thugs who prey on taxi drivers, making them leery about picking up black customers at night? (2001:2)

It is obvious that these two authors advocate racial profiling by comparing two different outcomes as a result of racial profiling. A person who is being ignored by a taxi driver, most probably, will not suffer from life long consequences, but a person who is arrested as a result of racial profiling, most probably will become an outcast and suffer from the legal consequences for the rest of his or her life.

The shocking fact is that illegal drugs are readily available everywhere across the U.S. and as Shenk cautions, it is scary to, for instance, drink a whisky without knowing its potency; yet

illegal drugs are not regulated by any means, and sadly they can impose a great danger on the addicts (1999:3). A haunting downside of criminalizing drugs is that there is no control on their sale to minors and teenagers, and only drug dealers are in charge of selling the so-called illegal drugs. One way to break this cycle of uncontrolled sale is to legalize drugs. As the article by The Media Awareness Project expresses,

> By legalizing drugs, we can take that control back. If drugs are legalized, checks can be created to ensure there are no sales to minors. If drugs are one day sold in private establishments (like Holland's marijuana "coffee shops" or other private stores), tough spot-checking could easily make it in the owner's self-interest to keep minors out. (2002:2)

Shenk also asserts that tobacco is highly addictive and it has been linked to different fatal diseases such as cancer, heart attacks, and strokes. Cancer of the lungs, throat, larynx, and ovaries, which are responsible for 30 percent of all cancer deaths, are directly connected with tobacco use. Almost 435,000 Americans die due to complications of smoking cigarettes each year (1995:4).Shenk also reports that,

> As for social costs, alcohol is the most likely of all mind-altering substances to induce criminal behavior, according to the National Institute of Justice. Close to11 million Americans are alcoholics, and another 7 million are alcohol abusers—meaning they've screwed up at work, been in an accident, or been arrested because of drinking. Drunk driving is the cause of a third of all traffic fatalities. Alcohol-related problems affect one out of every four American homes, and alcoholism is involved in 60 percent of all murders and 38 percent of child abuse cases. (1995:4)

Shenk is an advocate for legalizing drugs and writes,

> … imagine the benefits of cutting out the black market. Profit would be eliminated from the drug trade, which means kids wouldn't be drawn to dealing, addicts wouldn't be pushed to thieving, and the sea of violence and crime would ebb. And the intense marketing efforts of drug dealers in schoolyards and hallways would stop. (1995:5)

Analysis and Discussion:

Drugs are used worldwide for medical reasons, pleasure, or simply to change mood. The encouragement to use drug is everywhere. They come from doctors, coaches, parents, teachers, media, advertising as well as peers, social groups and families. For instance, a person may learn to drink in families where social drinking is a norm. A person learns from other users in his or her social group how to use drugs. In other words, a person's response to drugs is, for the most part, a learned behavior (Eitzen &zinn, 2003:381,382,383,384).

The "War on Drugs" policy was established to reduce the rate of drug-related crimes and drug abuse; over the past few decades sentencing guidelines known as mandatory minimums have been followed blindly by the justice system. Statistic shows that against these harsh penalties the rate of drug abuse and drug-related crimes has gone up all over the U.S. As The Media Awareness Project reports,

> From 1972 to 2000, the U.S. has spent spectacular amounts of money to enforce prohibition. When Ronald Reagan revved up the War on Drugs in the 1980s, the anti-drug budget was $1 billion; today, it's $20 billion. Despite this, American teenagers find it easier to get their hands on drugs now than ever before. Does that look like an effective way of protecting children from drugs? (2000:1)

Against decades of prohibition and huge cost of enforcing prohibition, drug related offences are higher than ever. According to Ralph R. Reiland, the B. Kenneth Simon professor of free enterprise at Robert Morris University an a columnist at the Pittsburg Tribune-Review, "In the United states, there are now more than 318,000 people behind bars for violation of drugs prohibition, more than the number of persons incarcerated in the United Kingdom, France, Germany, Italy and Spain combined" , and he also adds that, "...$33 billion that the U.S. government is spending annually to enforce drug prohibition...been more effective in fostering corruption among public officials than in reducing drug consumption" (2005:1,2). As Shenk reports, '...it takes more than $30,000 per year to keep someone in jail' (1995:2).

Prior to 1914, drugs were legal in the U.S., but interestingly, there was no international black market, no organized crime involving drugs, none of the terrible violence and world-wide corruption that we see today. Before the Harrison Narcotic Act of 1914, drugs such as opiates were legal. As Eitzen explains, the criminalization of drugs happened for two reasons: (a) the white workers in the West Coast felt threatened by Chinese workers who were working for much

lower wages; and (b) the religious groups interpreting the use of drugs such as opium as immoral and evil (2003:398). As the use of drugs shifted from middle to lower class in 1900s, a relationship between drug use and social class was established, and laws against drug use were introduced (Eitzen &Zinn, 2003:387). For example the prohibition of alcohol was influenced by the views of the old middle class, Protestant, and native-born Americans who felt that their privileged status was threatened by urban workers and immigrants (Eitzen &Zinn, 2003:387).

The division of drugs into legal and illegal in America is not based on the potential harms and dangers the drug pose to the people who use them or the society, but solely based on the political lobbying by powerful groups and the connection between drugs and social class (Eitzen &Zinn, 2003:398,389). McNamara also believes that illegalization of illicit drugs were not done due to complaints from the police or medical authorities, but because of religious groups (1999:1).

It can be concluded that illegalization of particular drugs is based on " negative stereotypes held by the general public and efforts for control by interest groups(such as religious groups, the pharmaceutical industry, and organized crime) and law enforcement professionals". The current anti-drug laws are reflecting the political interest of the powerful, and these laws have more to do with the power structure of society than with the harms caused by illicit drugs (Eitzen &Zinn, 2003:398). In short, these politics and guidelines reflect the view of the group which is in power as legislators, with the less powerful suffering the consequences (Eitzen &Zinn, 2003:398,389)

The "war on drugs" is racist for four reasons: (a) although the rate of drug abuse among whites is higher, blacks are more prone to be arrested and convicted for drug offences; (b) although the use of crack cocaine is more popular among whites, drug enforcement of crack almost only happens in black neighborhoods; (c) although the potency and danger of cocaine and crack cocaine are the same but the anti-drug laws against crack cocaine are more harsh; and (d) while medical treatment are administered for whites, blacks are more severely punished (Eitzen &Zinn, 2003:398,399). On the other hand, not having access to proper legal representation such as a lawyer can worsen the minorities' situation when it comes to sentencing. Reiland also emphasizes that,

> "America's war on drugs has also proven to be especially good at rounding up the small fry while letting the big fish off the hook. Mandatory sentences...filling federal prisons with low-level offenders instead of the kingpins they were suppose to catch." (2005:2)

In short, the "War on Drugs" is discriminately against the poor and minorities. The fact that the poor are more prone to use harmful substances can be attributed to the relative lack of education and awareness of the dangerous outcomes of drug use. On the other hand, cigarette and alcohol industries targets African- Americans and Latinos more vigorously. Another factor could be the fact that young poor who live in situations where jobs and other opportunities for advancement are not provided, assume that by using illicit drugs , they would not lose more than what they already have (Eitzen, 2003:379,380).

It seems that anti-drug laws pose a life-long sentence on low-level drug offenders. We can not deny the fact that people doing mandatory sentences will ultimately be released. When no one with a drug conviction can get a decent job, wouldn't they be tempted to commit more drug related crimes?

Powerful economic interests support current anti-drug laws. For example, a significant part of U.S. agriculture and consumer industries are involved in the production and marketing of tobacco and alcoholic products. Even though the harms caused by these products are well known, the government will not ban them because of the probable outcry from farmers, legislators, tobacco and alcohol manufacturers, wholesalers, retailers, and advertisers (Eitzen &Zinn, 2003: 387,388).

Similarly, the pharmaceutical companies are working tirelessly to make sure that the Congress will not impose further restrictions on popular drugs as amphetamines against the fact that these drugs are much more dangerous than other drugs such as marijuana. When the selling price of $1 worth of cocaine is $100 (Geers, 1995:1), it can be concluded that kingpins oppose changes in the anti-drug laws because legalization would seriously lower their profits (Eitzen &Zinn, 2003: 388).

Let's not forget that the law enforcement itself is also against legalization of drugs. If drugs are legalized, there will not be much need for increasing their budgets, hiring new work force, or sustaining departments such as the Narcotic Bureau (Eitzen &Zinn, 2003:388).

Countless research data shows that "War on Drugs" policy has failed to solve these social problems, and other means such as medical treatment and legalization of drugs should replace them. According to Jonathan P. Caulkins, codirector of the RAND Drug Policy Research Center and professor at Carnegie-Mellon University, medical intervention is much more effective and

much cheaper than legal enforcement in reducing the rate of drug abuse (1998:2). He also emphasizes that,

> ...treatment brings other social benefits, whereas drug enforcement brings other social costs. Many treatment programs not only reduce drug use, but also teach life skills such as financial management and parenting, offer job training and career counseling...provide family counseling and so on. (1998:3)

On the opposing view, Robert Silbering believes that legalization is not the answer to drug related social problems in the U.S., and he writes,

> Legalization will not reduce the number of individuals who use controlled substances. Instead, it promises to increase that number by removing the existing sanctions that undoubtedly deter at least some from using drugs, while at the same time appearing to place society's imprimatur on drug use. (2001, p.1)

To oppose Silbering view, we can look at alcohol and tobacco laws. Since other addictive and potentially fatal substances such as alcohol and tobacco are legal, and their quality can be closely controlled, and since after decades of costly enforcement of the anti-drug laws, the rate of drug abuse in this country is increasing, it is necessary to legalize all drugs.

McNamara, agrees that,

> The most dangerous drugs of all are alcohol and tobacco, which kill close to a million Americans a year. If we look at all illegal drugs—cocaine, heroine, LSD, PCP—it is estimated that they kill between 3,000 and 20,000 Americans a year. It is quite clear that we are not reacting to the danger of drugs. (1999:1)

By reviewing the mandatory minimum guidelines, it is shocking to realize that, "Non-violent drug offenders receive an average 60 months in jail time; five times the average 12-months for manslaughter convicts" (Caulkins, 1999:3). As Geers explains,

> America needs to treat drug use as primarily a health and social problem, rather than a crime. Legalization would not be a step in to the unknown. In fact, drugs were legal before 1914 and the United States had fewer addicts per capita and none of the crime problems it has today. The government

should focus its enforcement efforts protecting minors, while restricting only adult drug use that directly endangers others. (1995:2)

He also adds that decriminalizing drugs would not only save us the huge budget spent on anti-drug law enforcement and maintaining prisons and incarcerated drug offenders in one hand, but also collect billions in taxes (1995:3). By incarcerating the low-level drug offenders, the communities are not safer and the budget used to keep these prisoners should instead be used for their rehabilitation and treatment and not just incarceration.

Conclusion

As matters stand now, we can realize that our society is wounded by drug- related problems. Should we chose denial and let these wounds get bigger and deeper every day? Isn't it time to declare that the "War on Drugs" is over?

Mandatory minimums have failed to reduce the rate of drug abuse, drug-related death, and drug-related crimes. These harsh guidelines have unjustly punished low-level drug offenders and failed to incarcerate kingpins. On the other hand, minorities such as African-Americans are targeted and punished by these laws. Henceforth, mandatory minimums should be abolished and other means such as medical treatment or legalizing drugs should replace them. Addiction is a disease, and drug addicts need treatment, not prosecution or punishment. Since treatment reduces demand for illicit drugs, replacing criminalization with treatment is necessary.

The budget used to keep drug-related prisoners should be used for their rehabilitation and treatment, and not just incarceration. By incarcerating addict parents and sending their children to foster homes or streets, these children's outlook towards committing crimes, such as drug related crimes, is molded in the most negative way.

Other strategies such as legalizing drugs, youth education programs, medical and behavioral treatments, and elimination of social structural causes such as class, gender, and race inequalities should replace prison terms.

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Shakespeare's Dissemblers: Richard III, Much Ado about Nothing and Othello

By: Kathleen Stritmater

Sometimes it seems that the "crazies" are the only ones that can remain rational. While Shakespeare's dissemblers are working their plots, the other characters are misled. They become so increasingly involved in their own ideas that they cannot be duped like the other characters can. The audience can trust the dissemblers to dissemble but they cannot trust the other characters to remain rational. The trickery involved is usually done out of pleasure, control or even discontent. The pretenders carefully design their plan and adhere to it until the desired outcome is achieved, modifying the plan only to benefit themselves. Richard III from Richard III, Don John from Much Ado about Nothing, and Iago from Othello all generate ways to swindle the other characters. What reasons for deceiving makes the dissemblers so good at trickery? Each one has attributes in their character to put on a false appearance, they understand their surroundings which allows them to successfully trick those around them like a chameleon that changes his outer appearance according to his surroundings.

Perhaps the reason why Richard stays so close to the plan is that he never presumes to be someone he is not to the audience, at least that is what he wants the audience to believe; is this Richard's first duping of the play? The audience, and some characters in the plays, gets to see the characters' true selves, or so it seems. Aside from that, if Richard tells the audience his plot, he cannot let them down; he has a mischievous reputation to uphold and if he shies away from his plot, the audience might feel betrayed.

In a soliloquy a character can speak unabatedly, he can speak his mind, he can confess secrets, he can use the audience as his diary; all reasons for the audience to believe the character. However, soliloquies are also opportunities for a character to use this exposed state to trick the audience. The character doesn't have to be sincere in a soliloquy just as long as he seems sincere. In Richard III, Richard tells the audience straight away what his plans are; he openly admits his feelings and lets the audience in on his evil scheme. In a strange way he gets the audience to side with him; the audience feels like they know a secret of his and need to keep it. Richard gives the audience his reasoning for being so malevolent. Since he is deformed and ugly he feels he has

the right to be villainous, that it is in his blood to be: "since I cannot prove a lover / I am determinèd to prove a villain" (1.1.28-30). Richard tries to justify his malice to the audience but candidly says, "Plots have I laid" (1.132). He is so good at trickery he starts out by tricking the audience, with his so called vulnerability, into somehow buying into his plot. He forces the audience to become at least invested in his ploy therefore allowing him to continue with his plan by making the audience interested.

This interaction with the audience is exactly what fuels Richard. He is able to continue because even if the rest of the characters are against him, he still has the audience. Whether the audience agrees with Richard or not, he still has them as his confidant and so he doesn't feel so alone (Barber & Wheeler 103).

Richard uses his charisma to charm people and successfully deceive them. After killing her husband and father-in-law the King, Rich still manages to woo Lady Anne. This is a feat even Richard cannot believe. Not only has he admitted to her that he was responsible for the deaths of those close to her, but right in front of her father-in-law's corpse, she accepts his ring. This may be attributed to a weak-willed Lady Anne; however, it cannot be denied that Richard is able to so easily capitalize on his use of language that he can deceive in improbable situations. His use of flattery is crucial in his tricks. He actually convinces Lady Anne that the reason he killed her husband and the King is because of her beauty, "Your beauty was the cause of that effect" (1.2.121). Richard has no affection for Lady Anne; in fact, he despises her to some extent for being so easily duped. But wooing Lady Anne is a necessary task so that Richard can carry on his plan.

Richard controls the situation by letting Anne think she is in control. By, in essence, appeasing her harsh comments with flattery, he gives her a false sense of control. In fact, Richard hands Anne his sword telling her to kill him if she will not have him. Richard's talent for reading people tells him that she wouldn't kill him, but offering her the chance gives her the control she wants (Waller 98). This works; Lady Anne accepts the ring with some resistance, but takes it nonetheless. The fact that Richard had the nerve to stick with his plan even when she initially vehemently resisted illustrates how good Richard is at reading other people's emotions and exploiting their weaknesses; Lady Anne wanted to be in control so he gave her control and he in return got want he wanted. After wooing Lady Anne, Richard confides in the audience, he does

so in a manner of humbled shock, "Was ever a woman in this humour wooed" (1.2.215)? He is surprised that he was able to successfully trick Lady Anne yet at the same time he is proud.

Don John in Much Ado about Nothing is the type of person that projects his negative feelings onto other people. In the beginning the audience sees a sort of distant, melancholic person while the other characters are full of joy. If the audience wasn't suspicious then that Don John was mischievous they would find out in Act 1 Scene 3. Here, like Richard, Don John lets the audience know he is not honest. The difference between Richard and Don John is that Richard tells only the audience, in Don John's case, the audience knows when Don John tells other characters. In this sense the audience feels less connected to Don John then they do to Richard. Don John says, "it better fits my blood to be disdain…I am a plain-dealing villain" (1.3.22-25). When he talks about his "blood," Don John refers to the fact that he is a bastard and uses it as an excuse for acting iniquitous. Since he is bitter about it, he will do his best to make others suffer as well.

Don John fears and also detests any slight indication of someone trying to control him. Don John figures if other people are going to try to control him he should do his best to have control over them first. Indignantly Don John says, "I am trusted with a muzzle, and enfranchised with a clog" (1.3.25-26). He makes note of how others don't trust him, how he feels his liberty is being impeded, perhaps a motive for his deception. He also tells Conrad, "seek not to alter me" (1.3.25) as if he is so worried that someone might hamper his freedom even more than he feels it already is (Westlund 65).

Because of this, as soon as he hears about happy news of marriage, Don John tries to find a way to cause trouble. Don John dissembles out of pleasure; he finds it amusing that others suffer at his hand. He wants to be the puppet master while his puppets succumb to his demand. Since he can't control his dissatisfaction with his being a bastard, he tries to control others and cause them pain. He says about causing trouble between the couple, "This may prove food to my displeasure" (2.1.51-52). The only relief Don John gets from his situation is to make others suffer.

Don John, like Richard, knows how to read people. He knows that Claudio plays the role of the romantic and will easily fall into the idea of a lover's betrayal. Knowing this he effortlessly tricks Claudio and dishonors Hero, or rather lets Claudio dishonor her. In this situation, much like the wooing of Lady Anne by Richard, it may just be that Claudio is gullible

and it may just be that Lady Anne is weak. However, if it weren't for Don John and Richard knowing these characteristics in Claudio and Anne the deceit would not occur. Don John feels it necessary to feed on any flaws in others not only to hide his, but to gain pleasure (Traugott 44).

People are put at ease when they feel that they have someone on their side. In Othello, Iago is the master of putting people at ease. It is apparent that Iago is only doing this, of course, for his own benefit. Like a conductor in front of his orchestra, he controls his "players." Iago uses his strategic planning skills to formulate a plan that requires deception in order to work. He changes his façade according to the surrounding environment. He can dissemble and successfully trick because of his ability to sense other people's feelings. Honigmann notes that while the other characters, namely Othello, are falling apart, Iago "keeps his self-control" (31). Iago, like Richard and Don John, uses his knowledge of others to trap characters; if Othello is angry, Iago utilizes that to further his scheme. However, he is able to do so in a way that is so slight, that the characters are none the wiser. All Iago has to do is hint at Othello of Desdemona's dishonor and Othello essentially destroys himself. Iago knows that the couple are an unlikely match and that Othello might already have it in his mind the possibility of Desdemona straying. Iago steps back to watch, jumping in only when necessary.

Iago gives the audience his reasons for misleading. He says that Othello chose the inexperienced Cassio for lieutenant rather then Iago, who has proved himself in the battle field (Cohen 2092). Like Richard, because Iago is so forthright about his motives and feelings, the audience gets a false sense of genuineness. As if Iago is trying to convince himself of his reasons, trying to reassure himself that he is doing the right thing.

One thing that stands out in all three dissemblers is that they all care what other people think, even if they don't admit it. The deceivers want others to think of them as impressive, perhaps because of insecurities. They feel the need to make sure others know of their triumphs. They have a general need for attention even if it is attention for bad reasons, a schoolboy vying for a girl's attention. This may be one of the reasons that Richard tells the audience of his plans, so the audience might say, "now he is a clever man, he sure showed them." One critic, Honigmann, suggests that the reason Iago was so mad that he didn't receive lieutenant is not because he really wanted the position but because Othello did not think he was good enough (37). Richard, Don John and Iago all have a need for admiration; if they didn't have such a need

they would not need to tell others of their plots. If others know, then the dissemblers can take full credit when they pull off a trick.

Iago construes his plot and effortlessly swindles in the drunken fight scene with Roderigo and Cassio. In a few scenes earlier (4.2), Iago shows his great ability to both flatter and appeal to his victim's needs. He is able to convince Roderigo that the best way to get Desdemona is to kill Cassio. It is amazing how Iago can warp the truth and flat out lie so well that Roderigo, and others, are blind to his deceit. Iago falsely tells Roderigo that Othello and Desdemona are being sent to Africa and the only way to keep them in Venice is if "some accident" (4.2.225-226) were to occur. Iago takes advantage of Roderigo's hopeless state; he knows Rodrigo is desperately lovesick so he uses his vulnerability to convince him to kill Cassio. Roderigo becomes aware of being duped yet also notes Iago incredible convincing skills, "I have no great devotion to the deed, / And yet he hath given me satisfying reasons" (5.1.8-9). Iago takes an outlandish request and turns it into a tempting offer, a car salesmen turning a station wagon into a corvette.

One commonality between the dissemblers is their excessive language: you ask them what time it is, they tell you how to build a clock. In Thomas Wilson's *The Art of the Rhetoric*, he describes the best way to arrange words and reasons for why writers put words in the order they do. Wilson says, "Some will rove so much, and babble so far without order, that a man would think they have a great love to hear themselves speak" (61). This pertains to aforementioned deceivers; Richard, Don John and Iago all use excessive words to explain themselves or simply to carry on conversations. Richard uses the initial soliloquy of 40 lines to show the audience his descriptive use of language. When Don John talks to Conrad in Act 1 Scene 2 his sentences turn into paragraphs. Don John becomes involved in listening to himself speak so he can control the conversation. As Cohen notes, Iago "speaks over two hundred lines more then Othello," the title character (2092), as if Iago is trying to steal the stage. If, as mentioned by Wilson, they like to hear themselves talk, it might explain why they need to control others. If their egos are so inflated that they need to talk excessively then tricking others might be a way to feel superior.

Shakespeare's dissemblers have a knack for reading other people. They sense character flaws and capitalize on the weak minded to further their gain. Each one has a need to be center stage; they need to control others to feel important. Though they seem to rightfully put the fault for their tricks on others, these deceivers do so not for reasons of external origin but rather to

ease internal conflicts of inferiority. Be that as it may, they know how to cause mischief and do so advantageously; they keep steady to their plot while the characters around them fall apart. Ultimately it is the so-called "crazies" that stay rational while cunningly fooling those around them.

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Participation Information for
2006 Beacon Conference for Student Scholars at Two Year Colleges
at Dutchess Community College, Poughkeepsie, NY

Student Submissions

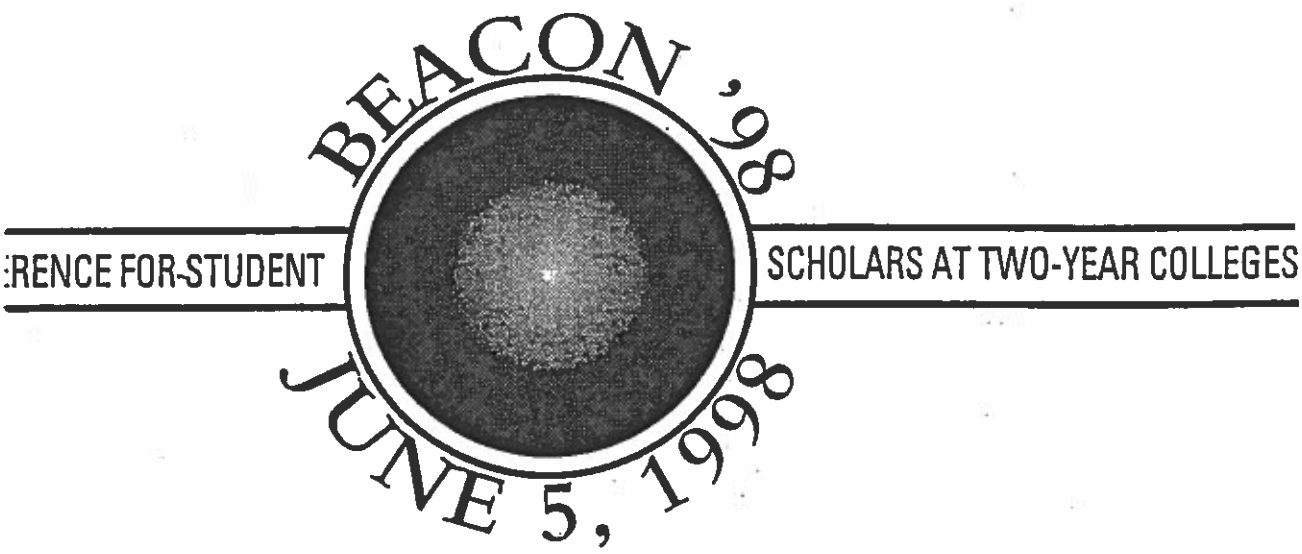
College	Papers Submitted	Students Submitted	Mentors
Bergen Community College	7	5	3
Borough of Manhattan Community College	1	1	1
Brookdale Community College	1	1	1
Dutchess Community College	13	13	4
Erie Community College	1	1	1
Lehigh Carbon Community College	3	3	3
Montgomery College	28	27	15
Northampton Community College	14	13	8
Northern Virginia Community College	3	3	3
Ocean County College	4	4	3
Prince George's Community College	1	1	1
Reading Area Community College	3	3	1
Rockland Community College	27	24	8
Westchester Community College	5	5	3
Totals	111	104	55

Students Invited to Present	#
Bergen Community College	3
Dutchess Community College	5
Lehigh Carbon Community College	2
Montgomery College	15
Northampton Community College	7
Northern Virginia Community College	2
Ocean County College	2
Prince George's Community College	1
Reading Area Community College	3
Rockland Community College	11
Westchester Community College	3
Total Students Invited to Present	54

Readers	#
Bergen Community College	1
Dutchess Community College	10
Erie Community College	4
Lehigh Carbon Community College	8
Montgomery College	10
Northampton Community College	5
Orange Community College	1
Prince George's Community College	3
Rockland Community College	7
Ulster Community College	4

Participating Colleges
(Presenters-Readers-Judges)

PROCEEDINGS



A
CONFERENCE
FOR
STUDENT SCHOLARS
AT
TWO-YEAR COLLEGES

BERGEN COMMUNITY COLLEGE
PARAMUS, NEW JERSEY

FUNDED BY A COALITION OF TWO-YEAR COLLEGES

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INTRODUCTION

Beacon '98

is a conference for student scholars at two-year colleges. This conference is funded by a coalition of two-year colleges. In addition to Bergen Community College, the other sponsoring colleges are Brookdale Community College (NJ), Bronx Community College (NY), Burlington County College (NJ), Dutchess Community College (NY), Harford Community College (MD), Lehigh Carbon Community College (PA), Mercer County Community College (NJ), Middlesex Community-Technical College (CT), Montgomery College (MD), Northampton Community College (PA), Rockland Community College (NY), Sullivan Community College (NY), Ulster County Community College (NY), Union County College (NJ), and Westchester Community College (NY).

Panels of students will present papers on diverse subjects in the various fields of inquiry explored at two-year colleges. Each panel will be judged by a scholar in the field, and the outstanding presenter on each panel, along with his or her faculty mentor, will be awarded prizes of $100 each.

In this booklet, the most outstanding papers are reprinted. In the overview of panels, these presentations are indicated by an asterisk.

Session I – Natural Sciences and Mathematics I: Analytical Approaches
9:00 – 10:30 AM
Room C-312

Readers: Gayne Bablanian, Bergen Community College
Richard Bonner, Union County College
Louis Crescitelli, Bergen Community College

Judge: Richard Pizer, CUNY, Brooklyn College

Moderator: P. J. Ricatto, Bergen Community College

1. Cynthia Sakofsky
   Rockland Community College
   Transgenic Animals: The Benefits and Burdens to Mankind
   Mentor: Phyllis Krasnow

* 2. Jordana Starr
   Rockland Community College
   The U.S. Human Genome Project
   Mentor: Phyllis Krasnow

2. Monika Luczak
   Rockland Community College
   Vitamin E: A Step Towards the Elixir of Life
   Mentor: Phyllis Krasnow

Session I – Literature I: Shakespeare
9:00 – 10:30 AM
Room C-309

Readers: Kristopher Bell, Dutchess Community College
Deborah Harrison, Harford Community College
Charles Thomas, Bergen Community College

Judge: Peter Mullany, Fairleigh Dickinson University

Moderator: Sarah Markgraf, Bergen Community College

* 1. Larisa Fuchs
Rockland Community College
Elizabethan Fashion in Its Social Context
Mentor: Nancy Hazelton

2. Sarah Doherty
Rockland Community College
The Winter's Tale: A Play Revolving Around Women's Sexuality
Mentor: Nancy Hazelton

3. Jeffrey Fuks
Rockland Community College
Unruly Women: Placing Katherine and Beatrice in the Elizabethan Context
Mentor: Nancy Hazelton

Session I – Psychology
9:00 – 10:30 AM
Room C-314

Readers: Alma McDonald-Anderson, Ocean County College
Peter Caprioglio, Middlesex Community-Technical College
Eileen Kaufman, Union County College

Judge: Donna Crawley, Ramapo College of New Jersey

Moderator: Lisa Pavlik, Bergen Community College

* 1. Heidi Johansson
Bergen Community College
An Investigation into the Self-Actualizing Potential of Mass Tourism
Mentor: Dorothy Altman

2. Melissa Guerrero
Rockland Community College
Toward the Psychology of Optimal Experience: A Csikszentmihalyiian Analysis of Flow Oriented Conditions
Mentor: J. Matthew Pirone

3. Jeffrie Keenan
Westchester Community College
Serial Killers: a Psychophysiological Perspective
Mentor: Hugh O'Rourke

Session I – Social Justice
Session Sponsored by the Bergen Community College Faculty Association
9:00 – 10:30 AM
Room C-316

Readers: Bram Conley, Ocean County College
Howard Einsohn, Middlesex Community-Technical College
Jo Duvall, Union County College
Sylvia Miranda, Rockland Community College

Judge: John Paitakes, Seton Hall University

Moderator: Cheryl Smith, Bergen Community College

1. Karen Rabadan
   Bergen Community College
   Is the New Welfare Reform Act Either 'Well' or 'Fair'?
   Mentor: Kevin Sullivan

* 2. Karen Goddard
   Bergen Community College
   Obesity Discrimination
   Mentor: Mark Kassop

3. Meghan Dower
   Dutchess Community College
   Helping "Us": The Mission of the Literacy Volunteers of America
   Mentor: John Desmond

Session II – Allied Health
10:45 – 12:15 PM
Room C-309

Readers: Sandra Kearns, Ocean County College
Laura Putland, Harford Community College
Cindy Terry, Lehigh Carbon Community College

Judge: Donita D'Amico, William Paterson University

Moderator: Joan Murko, Bergen Community College

1. Randy Guevara
   Passaic County Community College
   Inhaled Nitric Oxide Therapy
   Mentor: Sandra McCleaster

* 2. Martha Stevens
   Westchester Community College
   Traditional Chinese Medicine: An Ancient Practice as the Path of the Future
   Mentor: Mira Sakrajda

3. Christopher McManus
   Rockland Community College
   Radiology: Innovations in the 21st Century
   Mentor: Phyllis Krasnow

4. Cheryl Silverman
   Dutchess Community College
   Advanced Maternal Age Pregnancy
   Mentor: John Desmond

Session II – Communications
10:45 – 12:15 PM
Room C-314

Reader: Ann Fey, Rockland Community College
Nancy Hazelton, Rockland Community College
Louise Silverman, Ocean County College

Judge: Demetria Royals, Ramapo College of New Jersey

Moderator: Marshall Katzman, Bergen Community College

* 1. Sandy Kenny
Harford Community College
Ideology and Utopia: Advertising and the Motherhood Mystique
Mentor: Lilli Downes

2. Katrina Baker
Harford Community College
Hollywood Depictions of Mothering: Angel of the House
Mentor: Lilli Downes

3. Jean Olive
Bergen Community College
Spin Doctoring in the Reagan Presidency: A Case of Media Malpractice
Mentor: George Skau

Session II – The Arts
10:45 – 12:15 PM
Room C-312

Readers: Timothy McCracken, Union County College
Robert Mundhenk, Northhampton Community College
Robert Yoskowitz, Union County College

Judge: Susy Suarez, Ramapo College of New Jersey

Moderator: Gregg Biermann, Bergen Community College

* 1. Christine Fisher
Montgomery College
Video Visionary: The Electronic Art of Nam June Paik
Mentor: Dianne Ganz Scheper

2. Katy Murphy
Rockland Community College
"Disciple of Experience": Leonardo da Vinci's Use of Light in the "Virgin of the Rocks"
Mentor: Emily Harvey

3. Susan Gerdon
Brookdale Community College
Ansel Adams: A Life of Focus
Mentor: Joel Morgovsky

Session II – History
10:45 – 12:15 PM
Room C-316

Readers: Sheldon Avery, Harford Community College
Geri Ryder, Ocean County College
George Stevens, Dutchess Community College

Judge: Robert Jones, Fordham University

Moderator: Kevin Sullivan, Bergen Community College

* 1. Ronald Hanaki
Bergen Community College
Brought to Light: Black Athena and the Problem of Historiography
Mentor: Marilyn Edelstein

1. Patricia Koch
Howard Community College
America's Embarrassment: Our Lost Heroes
Mentor: Barbara Graham Cooper

2. Cynthia Stalin
Bergen Community College
Crisis of Church and State
Mentor: Marilyn Edelstein

Session II – Literature II: Prose
10:45 – 12:15 PM
Room C-319

Readers: John Desmond, Dutchess Community College
Loretta Henderson, Harford Community College
Janet Hubbs, Ocean County College

Judge: Rendell Mabey, Fairleigh Dickinson University

Moderator: Janet Henderson, Bergen Community College

1. Sharon Bogie
   Brookdale Community College
   Discoveries About the Evolution of the Fairy Tale
   Mentor: Joel Morgovsky

2. Robin Koshy
   Rockland Community College
   Charles and Emma: Vision Defects in Gustave Flaubert's Madame Bovary
   Mentor: Nancy Hazelton

* 3. Susan Bauer
   Monroe Community College
   The Ghosts of Yoknapatawpha county
   Mentor: Robert Herzog

Session III – Literature III: Drama and Poetry
1:45 – 3:15 PM
Room C-312

Readers: Judith Angora, Ocean County College
Suzanne Cleary-Langley, Rockland Community College
Geoffrey Sadock, Bergen Community College

Judge: Priscilla Orr, Bloomfield College

Moderator: Alan Kaufman, Bergen Community College

1. Dino Mambelli
   Union County College
   Aristotle, Sophocles, and Oedipus: Their World of Greek Tragedy
   Mentor: Timothy McCracken

* 2. Lisa Denig
   Westchester Community College
   The Effect of the Great Depression on Arthur Miller's Work
   Mentor: Mira Sakrajda

3. Vida Swisher
   Charles County Community College
   Gabriel and Michael: As Portrayed in the Bible and Paradise Lost
   Mentor: Virginia McGovern

Session III – Gender Studies
1:45 – 3:15 PM
Room C-309

Readers: Barbara Amendola, Ocean County College
Toni Emery, Dutchess Community College
Elaine Padilla, Rockland Community College

Judge: Arlene Holpp Scala, William Paterson University

Moderator: JoAnn Glasgow, Bergen Community College

* 1. Jessica Libero
Gateway Community Technical College
Maroon Gift
Mentor: Martha Hayes

2. Erin Ferriter
Harford Community College
Mismeasure of Women
Mentor: Lilli Downes

3. Stephanie Sullens
Harford Community College
John vs. Joan
Mentor: Lilli Downes

Session III – Social Sciences
1:45 – 3:15 PM
Room C-319

Readers: Mike Doyle, Ocean County College
Jo Duvall, Union County College
David Wiseman, Brookdale Community College

Judge: Susanna Tardi, William Paterson University

Moderator: Mark Kassop, Bergen Community College

1. James McNamara
   Rockland Community College
   The Coping Mechanisms of Rituals and Myths
   Mentor: Elaine Toia
2. Karen Clark
   Northampton Community College
   Supernatural Helpers: Angels, Ancestors, and Spirits
   Mentor: Elizabeth Bodien

* 3. Marymae Jansson
   Lehigh Carbon Community College
   Christianity and Culture: How the Battle for the Family is Redefining the Church
   Mentor: Elizabeth Bodein
4. Tamar Reeves
   Northampton Community College
   Mental Illness: A Cross-Cultural Perspective
   Mentor: Elizabeth Bodein

Session III – Philosophy and Religious Studies
1:45 – 3:15 PM
Room C-316

Readers: Lilli Downes, Harford Community College
Dean Nelson, Dutchess Community College
Victoria Rosenholtz, Northampton Community College

Judge: Richard Offer, Fairleigh Dickinson University

Moderator: Peter Dlugos, Bergen Community College

1. Raissa Luciano
   Brookdale Community College
   Hello, Dolly Revisited
   Mentor: Jean Badgley

2. Joanna Danias
   Bergen Community College
   Does God Love Women?
   Mentor: George Abaunza

* 3. John Longobardo
   Dutchess Community College
   The Ontological Argument: A Well Reasoned Leap of Faith
   Mentor: Dean Nelson

Session III – Natural Sciences and Mathematics II:
Experimental Approaches
1:45 – 3:15 PM

Room C-314

Readers: George Krasilovsky, Rockland Community College
Bill Rohrer, Union County College
Theodore Sakano, Rockland Community College

Judge: Peter Richardson, Fairleigh Dickinson University

Moderator: Gayne Bablanian, Bergen Community College

* 1. Susan Packard
Dutchess Community College
An Investigation Into Pile Structure and Evolution, and Its Significance to Insect Thermoregulation
Mentor: Mark Condon

2. Margaret Figus
Bergen Community College
The Synthesis and Size Selective Metal Ion Binding of Tetraphenylporphyrin
Mentor: P. J. Ricatto

3. Carl Speare
Westchester Community College
*Primality Testing on N**
Mentor: Albert Liberi

The U.S. Human Genome Project

by Jordana Starr

The Human Genome Project (HGP) is an international 15-year effort, formally begun in October 1990, in order to discover all 60,000 to 80,000 human genes (the human genome), and make them accessible for further biological study. Another project goal lies in the effort to determine the complete sequence of the 3 billion DNA subunits (bases). As part of HGP, parallel studies are being carried out on selected model organisms, such as the bacterium *E. coli*, in order to develop gene technology and to interpret the human genome function. The Department of Energy (DOE) Human Genome Program and the National Institutes of Health (NIH) National Human Genome Research Institute (NHGRI), together, make up the U.S. Human Genome Project.

The DOE became involved in the HGP following a very interesting course of events. After the atomic bomb was developed and used, the U.S. Congress charged DOE's predecessor agencies (the Atomic Energy Commission and the Energy Research and Development Administration) with studying and analyzing genome structure, replication, damage, repair, and consequences of genetic mutations, especially those caused by exposure to radiation. From these studies grew the recognition that the best way to study these particular effects, was to analyze the entire human genome in order to obtain a reference sequence for studying DNA directly. Planning began in 1986 for DOE's Human Genome Program, and, in 1987, for the NIH program. The DOE-NIH U.S. Human Genome Program formally began on October 1, 1990, after the first joint 5-year plan was written and a memorandum of understanding was signed between the two organizations.

Consistent with the goals of the HGP, the DOE Human Genome Program has focused on six different areas of study, including: (1) the mapping of human chromosomes 2, 5, 11, X, 16, 19, and 21 was a goal set up to aid in the discovery of genetic linkage maps; (2) comparative studies between mouse and human genomes; (3) the development of important biological resources for the HGP and the broader biomedical research communities, including purified

DNA collections for each human chromosome and DNA that is ready for sequencing; (4) technologies, instrumentation, for more efficient DNA sequencing; (5) development of analysis algorithms, and development and integration of databases (informatics) for managing and interpreting genome data; and, (6) communicating HGP progress to those who would interpret it for use in various professions, ultimately for public use.

Another important DOE goal is to foster research into the ethical, legal, and social implications (ELSI) of genome research. The DOE Human Genome Program ELSI component concentrates on two main areas: (1) privacy and confidentiality of personal genetic information, including its accumulation in large, computarized databases and databanks; and (2) development of educational materials and activities in genome science and ELSI, including curricula and television documentaries, workshops, and seminars for targeted audiences. Other areas of interest include data privacy arising from potential uses of genetic testing in the workplace, and issues related to the commercialization of genome research results and technology transfer.

Many researchers at numerous colleges, universities, and laboratories throughout the United States receive DOE and NIH funding for human genome research. At any given time, the DOE HGP funds about 200 separate principal investigators. In addition, many large and small private companies are conducting genome research as well. At least 18 countries have established human genome research programs. Some of the larger programs are in Australia, Brazil, Canada, China, Denmark, France, Germany, Israel, Italy, Japan, Korea, Mexico, Russia, England, and the United States. Some developing countries are participating through studies of molecular biology techniques for genome research, and studies of organisms that are particularly interesting to their geographical regions.

There are many potential benefits of human genome research. Generations of biologists and researchers will be provided with detailed DNA information that will be key to understanding the structure, organization, and function of DNA in chromosomes. Genome maps of other organisms provide the basis for comparative studies that are often critical to understanding more complex biological systems. Information generated and technologies developed will revolutionize future biological explorations.

Genes involved in various genetic diseases will be found, and further studies will lead to an understanding of how those genes contribute to genetic diseases. Medical practices will be radically altered when powerful new clinical technologies, based on DNA diagnostics, are combined with information emerging from genome maps. Emphasis will shift from treatment of the sick to a prevention-based approach. Researchers will be able to identify individuals who are predisposed to particular diseases and will devise therapeutic regimens based on new classes of drugs, immunotherapy techniques, avoidance of environmental conditions that may trigger disease, and possible replacement of defective genes through gene therapy.

The ability to sequence DNA directly and quickly will revolutionize mutation research by allowing researchers to study the relationships between disease and exposure to various agents. Data from these studies could be coupled with medical information in order to diagnose disease onset and develop therapeutic strategies. Technologies, data bases, and biological resources developed in genome research, will have an enormous impact on a wide variety of biotechnology-related industries in such fields as agriculture, energy production, waste control, and environmental clean-up. The potential for commercial development presents U.S. industry with a wealth of opportunity, and sales of bio-technology products are projected to exceed 20 billion dollars by the year 2,000.

According to the Genome Database (GDB), the public repository for human genome mapping information, almost 5,800 genes have now been mapped to particular chromosomes. In addition to mapped genes, there are about 1,400 genes stored in GDB, whose locations have not yet been determined. Tens of thousands of human gene fragments have been identified as expressed sequence tags (ESTs). These are also being assigned to particular positions on gene chromosome maps.

The physical mapping goal is to establish a marker every 100,000 bases across each chromosome (about 30,000 markers). The most complete map yet was published in summer 1997 and featured about 8,000 landmarks, which provided about twice the resolution of previous maps. Similarly detailed maps have been produced for a few individual chromosomes, but this map offers landmarks across the entire human genome, that are also positioned relative to each other.

Roughly 2% of the human genome has been sequenced so far. Up to this point, the focus of the Human Genome Project has been the development of more efficient DNA sequencing technology, not on large-scale sequencing. A great deal of progress has been made in the development of automated sequencing machines in order to produce more accurate sequences in a much shorter time. Besides automating current methods, researchers are also trying new ways of sequencing the genome, including a silicone "DNA chip" holding tens of thousands of short sequences. Although much progress has been made, many challenges remain in developing faster and cheaper sequencing technologies, as well as in database development and sequence-analysis software. In 1996, the Genome Project moved cautiously into large-scale sequencing through the implementation of several pilot projects which explore the cost and efficiency of different strategies.

Model organisms offer a cost-effective way to follow the inheritance of genes (that are very similar to human genes) through many generations, in a relatively short time. Some model organisms being studied in the HGP are the bacterium *Escherichia coli*, yeast *Saccharomyces cerevisae*, roundworm *Caenorhabditis elegans*, fruitfly *Drosophila melanogaster*, and laboratory mouse. Additionally, HGP spin-offs have led to genetic analysis of other environmentally and industrially important organisms in the United States and abroad.

Deletion maps are descriptions of specific chromosomes that use defined mutations, specific deleted areas in the genome, as "biochemical signposts," or markers for specific areas. Long-range restriction mapping involves restriction enzymes (proteins) that cut DNA at precise locations. Restriction maps depict the positions of chromosomes of restriction enzyme cutting sites. These are also used as "biochemical signposts," or markers of specific areas along the chromosome. The map details the positions on the DNA molecule that are cut by particular restriction enzymes.

A cloning vector is a DNA molecule (from a bacterium, virus, or yeast) that carries a piece of foreign DNA (which can be of any origin, including human) into a host cell (usually a bacterial or yeast cell). The foreign DNA will be reproduced when the host cell reproduces. Collections of these cells that maintain with stability foreign DNA, are called clone libraries. Stable clone libraries, with large DNA inserts, are crucial resources for genome researchers.

A polymerase chain reaction (PCR) is a way researchers copy or clone a piece of DNA in order to obtain sufficient material for experiments. This does not require a host cell and is extremely fast, and sensitive. Shotgun sequencing is a strategy which involves the random sequencing of tiny clone pieces of the genome, with no foreknowledge of the original location on a chromosome. This can be contrasted with directed strategies, in which pieces of DNA from adjacent stretches of a chromosome, are sequenced. Directed strategies eliminate the need for complex reassemly techniques. As there are advantages to both strategies, researchers expect to use both shotgun and directed strategies in combination in order to sequence the human genome.

Positional cloning is a technique used in the identification of genes, usually those that are associated with diseases, based on their location on a chromosome. This is in contrast to the older "functional cloning," technique which relies on some knowledge of a gene's protein product. For most diseases, however, researchers have no such knowledge.

The term "polymorphism," in genetics, refers to different DNA sequences. Polymorphisms can occur within protein-coding regions (genes) and non-coding regions. Researchers can trace these DNA differences through several generations in order to find disease genes and to construct detailed chromosome maps.

Gel electrophoresis is a very important technique in DNA sequencing. Standard sequencing procedures involve cloning DNA fragments into special sequencing cloning vectors that carry tiny pieces of DNA. The next step is to determine the base sequence of the tiny fragments by a special procedure which generates a series of even tinier DNA fragments that differ in size by only one base. These nested fragments are separated by gel electrophoresis in which the DNA pieces are added to a gelatinous solution, allowing the fragments to work their way down through the gel. Smaller pieces move faster and reach the bottom first. Movement through the gel is hastened by applying an electric field to the gel.

Genetic linkage maps are critical for mapping genes underlying identifiable phenotypes, including diseases. In late 1994, the first major initial Genome Project goal, a two to five cM human genetic map, was reached when an international group of investigators published a comprehensive map, comprising 5,840 loci covering 4,000 cM. Of those markers, 970 are ordered with high confidence and provide a framework map. The comprehensive map can be

said to represent an average marker density of 0.7 cM, with the more highly reliable framework map subset having a resolution of about 4 cM.

Progress toward this goal was extremely rapid; the map was, in fact, completed a year ahead of schedule. This accomplishment resulted, in part, from the use of a new type of genetic marker known variously as a microsatellite repeat (STRP or SSLP). Advantages of microsatellites include a high level of variation from individual to individual (polymorphism), and abundant and relatively even distribution throughout the genome.

Although the initial genetic mapping goal has been attained, the 1993 extended five-year plan recognized the importance of continued improvement in genetic mapping technology. Easier, automatable, and more cost-effective genotyping methods, remain a priority. Such methods will probably require the development of new types of genetic markers, novel genotyping technology, and new analytical tools. Maximizing the usefulness of the genetic map will be particularly important for dissecting the genetics of such complex traits as susceptibilities to heart disease, hypertension, and diabetes.

Physical maps are used to isolate and characterize individual genes, other DNA regions of interest, and provide the substrate for DNA sequencing. A current Human Genome Project goal for physical mapping is to complete an STS-based map of the human genome with markers spaced every 100 kb, on average. Investigators are generating STS maps using both chromosome-specific and genome-wide strategies, and collective progress has been impressive.

Constructing a 100 kb resolution map will require generating and ordering some 30,000 STS markers. A number of different strategies are being applied on a genome-wide basis to build such a map; these strategies include STS-content mapping using large-insert YAC clones, radiation hybrid mapping, and clone fingerprinting. Adoption of a whole-genome approach for map building has been important in the rapid progress of the last 2 to 3 years. Investigators also plan to map a common subset of STS markers on the different maps currently under construction, resulting in well-integrated maps with many more mapped STSs than any one laboratory could produce.

For example, efforts already underway will produce a radiation hybrid map in which a sufficient number of markers will be ordered at very high confidence in order to provide a

resolution higher than 200 kb. Additional STSs will be mapped, albeit with order established at lower confidence levels, with overall map resolution higher than 100 kb. Upon completion of the map, investigators will be able to select markers from any of the contributing maps; confident that the markers will fall in either the same or adjacent defined regions on the chromosome.

Investigators are also placing polymorphic markers within physical maps in order to allow the integration of physical and genetic mapping data across chromosomal regions. These maps will facilitate finer-scale mapping, sequencing, and disease-gene identification. Large-scale efforts to map YACs and BACs onto metaphase chromosomes are linking cytogenetic and sequence/cosmid-based maps.

Initial physical mapping goals included of contig maps (overlapping clone sets) of human chromosomes. Long-range clone contiguity has been achieved for several individual chromosomes in a number of laboratories. Clone-STS maps of entire euchromatic regions of chromosomes 21 and Y were published in 1992. YAC-based clone-STS maps of chromosomes 3, 11, 12, and 22 were finished more recently, and similar maps of chromosomes 4, 5, 7, and X are nearing completion. Maps principally based on cosmid contigs were published recently for chromosomes 16 and 19, and a cosmid-based chromosome 13 map is almost finished.

None of the first generation physical maps is error free. Errors come from at least two sources: rearrangement of clones relative to the native genome, and map-assembly procedures that do not always produce the correct order. Some problems with the initial physical maps resolve themselves. As marker density increases, internal inconsistencies become evident, and are corrected upon data reexamination. The use of multiple, independent mapping methods also contributes significantly to map validation, and using the same markers in different mapping projects promotes quality control. Criteria for assessing and reporting map quality and mapping progress were proposed recently by an international group of scientists. In spite of these impressive advances, further improvements in mapping technology are essential. New host-vector systems may be required, for example, in order to capture the regions not well represented in current maps, and for particular map applications, such as sequencing.

The most technologically challenging goal of the Human Genome Project remains the complete sequencing of the human genome within the projected 15 years. In the past five years,

significant progress has been made toward developing the capability for large-scale DNA sequencing. When the Genome Project began, the longest DNA sequence obtained was the 250,000 bp cytomegalovirus sequence, which took several years to complete. Now, several laboratories have each generated at least 1 Mb; some have determined more than 10 Mb of DNA sequence, mostly from model organisms. The longest continuous human sequence is 685 kb, from the human T-cell Beta receptor locus, a chromosomal region involved in immune responses.

Substantial technical, strategic, and organizational experience in managing large data-production projects has been gained through recent efforts to sequence the genomes of several non-human organisms. The capacity of automated sequencing instruments has increased, and higher-throughput instruments are almost ready for introduction into a large-scale sequencing environment. As a result of these and other developments, confidence is growing that continued incremental improvements to current DNA sequencing approaches can be scaled up cost-effectively, and will probably enable completion of the first generation human DNA sequence by 2005. Continued improvement in sequencing technology will be essential in order to meet the demands of sequence-based approaches to biological analysis. Achieving the capability for inexpensive sequencing at high throughput levels will require technology far beyond that available today.

One of the long-range genome project objectives is to identify all genes and other functional elements in genomic DNA, although understanding their functions will extend far beyond the project. With steady improvements in physical-map resolution and increased sequence data, an attendant need is for robust, high-throughput, and cost-effective methods to identify, map, and study functional elements in the genomes of humans, as well as other organisms.

One method of tabulating genes on a genome-wide basis involves the determination and mapping of unique tags (ESTs) for cDNAs. Identification and initial analysis of large sets of ESTs have been published, and over the next year an even larger number of ESTs are expected to become available. The cDNA clones from which ESTs are derived are also available through the IMAGE Consortium, repositories, and industry. Another international consortium is mapping a

large number of publicly available ESTs on both radiation hybrids and YACs. By providing information on the chromosomal locations of genes represented by ESTs, this gene map will increase the value of the EST set for investigators involved in gene hunting and other analytical activities.

A significant fraction of all human genes is expected to be represented ultimately in the EST and clone sets, but this approach is unlikely to reveal all human genes. Additionally, the amount of sequence and structural information about a gene identified by an EST, will be limited. An optimal technology, or combination of technologies that will allow high-throughput, cost-effective gene identification remains an important goal of the Human Genome Project.

The speed with which human genes are being identified, particularly those responsible for genetic diseases, continues to increase rapidly because of improved genetic and physical maps. As a result, new disease genes are being discovered at a rate of several per month, as compared with a lower number in recent years. For the past several years, improved maps have increased the efficiency with which investigators use the powerful positional cloning approach to isolate human disease genes. Positional cloning is essential for identifying genes underlying a particular condition or trait, when no prior knowledge of gene function is available.

As genome maps have improved and become increasingly enriched with gene sequences, a new strategy known as positional-candidate cloning has emerged. This approach begins with mapping the disease gene to a small interval on a chromosome. All genes previously identified for that genomic region can then be tested, starting with any whose product suggests possible involvement. At this point, a gene can become a candidate for disease involvement by virtue of its properties and its map location.

From the beginning of the Genome Project, informatics has been recognized as essential to the project's success. Much progress has been made in the development of computer-based systems for automating the acquisition, management, analysis, and distribution of experimental data. Improvements in laboratory systems integration and information management systems have promoted large-scale genomics and other biology programs in academia and industry. A number of new databases have been created, and existing databases have been expanded in order to allow the rapid distribution of genome data. Improved software is critical to maximizing

automated data acquisition and analysis in genetic and physical map construction, base calling, sequence-contig assembly and editing, project management, and feature recognition and annotation.

Beyond the development of these new tools, several other important informatics problems must be solved. The large number of informatics tools and data resources already available, or still being developed, is not fully integrated and coordinated. Research, development, and coordination efforts are underway in order to allow easier access to genome research data. With improved computer infrastructure, analyzing information for further and broader biological research, will be easier. Another major challenge is to integrate genome and genome-related databases.

From the outset of the Human Genome Project, researchers recognized that the resulting increase in knowledge about human biology and personal genetic information would raise complex ethical and policy issues for the individual as well as society. Accordingly, ELSI investigations have been an integral element of genome programs around the world. In the first few years of the U.S. ELSI programs, the NIH and DOE have taken two approaches.

The first approach is a research and education grant program supported by 3-5% of funds from each agency's budget. The research program has focused on identifying and addressing ethical issues arising from genetic research, responsible clinical integration of new genetic technologies, privacy and the fair use of genetic information, and professional and public education concerning ELSI issues.

The second approach involves the NIH-DOE Joint Working Group on ELSI of Human Genome Research. This group is charged with exploring and proposing options for sound professional and public policies related to human genome research and its applications, and with identifying gaps in the current state of knowledge of ELSI issues.

The NIH Office of Protection from Research Risks has developed guidelines for protecting the privacy, autonomy, and welfare of individuals and families involved in human genetic research. These recommendations grew out of a series of meetings and studies supported by the NCHGR ELSI program, which has worked with the National Centers for Disease Control and Prevention to develop recommendations for using stored tissue samples in genetic research.

The beginning phase of the Human Genome Project has been remarkably successful. Public data describing human DNA and the DNA of other organisms has expanded enormously, and the information obtained is being used at an increasing rate. Genome Project's contributions to the study of inherited disease and other biological phenomena, are not widely recognized by the scientific community. Investigators are no longer arguing about the validity of the Genome Project, but are debating the most effective ways to reap its rewards. Products of the Human Genome Project including maps, DNA sequences, and improved technology for genomic analysis, will soon enable the era of sequence-based biological investigation to begin.

Elizabethan Fashion in Its Social Context

By Larisa Fuchs

The dissociation of appearance and identity, explored through blurred social and gender distinctions as illustrated in William Shakespeare's *The Taming of the Shrew* and *As You Like It.*

ELIZABETHAN FASHION: OVERVIEW

> Five hours ago I set a dozen maids to attire a boy like a nice gentlewoman; but there is such doing with their looking glasses, pinning, unpinning, unsetting, formings and conformings, painting blue veins and cheeks; such stir with sticks and combs, carcanets, dressings, kurls, frills, squares, busks, bodies, scarfs, necklaces, rebatoes, borders, tires, fans, palisadoes, puffs, ruffs, cuffs, muffs, pulses, fusles, partlets, frislets, bandlets, fillets, crosslets, pendulets, amulets, annulets, bracelets, and so many lets, that yet she is scarce dressed to the girdle: and now there is such calling for fardingales, kirtles, busk-points, shoe ties, etc., that seven peddlars' shops--nay, all Stonebridge fair will scarce furnish her. A ship is sooner rigged by far than a gentlewoman made ready (T. Tomkins "Lingua or the Combat of the Tongues" quoted in Breward 42)

This often-quoted passage from a 1607 university play summarizes in all sardonic eloquence the complexity, almost to absurdity, of Elizabethan fashion at its height. Prior to Elizabeth's reign, fashion changed at a leisurely gradual pace reasonable for the times, but, with a woman on the throne, and with an increase in travel and thereby in exposure to foreign styles and fabrics, England's fashion began a series of metamorphoses, the latter taking place in such a quick succession that the feat remained unparalleled until our own tumultuous century.

However, whereas in this century fashion makes the cycle from minimalist to luxurious to minimalist again, in the sixteenth century it seemed to move only in one direction: bigger, heavier, more elaborate, embellished and expensive garments.

This opulent trend truly started with Henry VIII in early 1500's, whose "love for jewels and flamboyant display" (Ashelford 18) is apparent in all surviving images of the King, in contrast to his father Henry VII, who was "austere and pious...[and] had no interest in finery" (Ashelford 16).

During Henry's time, men's fashion included a long and very padded frock (doublet), adopted by the King in order to conceal his growing proportions. It was also at this time that men's hose was separated into upper stocks (slops, trunk hose or breeches), which covered the body from the waist to mid-thigh, and nether stocks (lower hose), woolen stockings attached to the upper hose by a system of points (ties with metal tags) (Ashelford 19-20). The codpiece, made separately and attached to the hose and the doublet by points, was boned and padded to give it more prominence. This "blatant display of masculinity" was not compatible with Elizabeth's emphasis on her virginal beauty, and it went out of style in her court by 1580 (Ashelford 20).

Basic female dress in the early sixteenth century consisted of the kirtle and the gown. The kirtle originally was a bodice with a square neck, fitting the body closely to about mid-thigh and then falling to the ground in heavy folds. After 1545, when the bodice and skirt were made separately, the term was applied to the skirt. The gown was an optional overgarment, worn for decoration or warmth by both men and women. Massive oversleeves with turned-back cuffs were worn over the stiff, often quilted, undersleeves. A fine linen shift (smock) was worn as an undergarment to protect the expensive velvet of the bodice from perspiration and dirt. Its trimmed edge showed slightly over the neck of the bodice and from under the cuffs, and was often pulled and puffed through slashes on the undersleeve (Ashelford 20).

Over the next hundred years, fashion transformed from elaborate to bizarre by development of each particular component of dress to its natural extreme and by combination of all the components at the same time on the body. For men, stuffed doublets became stiffer, eventually taking on what is known as a 'peascod' shape. That is, the doublets bulged with padding over the stomach in an exaggerated overhanging curve, much like the shape of a peapod in profile. The trunk hose grew in size and volume, finally taking on an onion shape

that puffed out from the bottom edge of the doublet and extended to mid-thigh or just above the knee.

Women saw the bodice get longer and more pointed until it reached the fork of the body, with the skirts getting fuller and heavier until they needed special support structures, at which point the Spanish farthingale was adopted. This curious construction consisted of a series of concentric circles or ovals attached to the body at the waist. The top of it created a shelf upon which ladies could rest their arms. The whole structure was tilted at a great angle towards the front (sometimes coming as low as knee-level), much like the enormous starched ruff, which was part of both male and female attire. "The result was a complete caricature of the long-bodied, wide-hipped, short-legged structure to which the feminine form naturally tends" (Squire 65).

Likewise universal were the double sleeves, the inner stuffed, slashed and puffed, and the outer heavily ornamented and often lined with fur. Incidentally, surface decoration in this century's fashions was ubiquitous and unisex. The expensive fabric of doublets and bodices was pinked and slashed in a carefully careless gesture of extravagance. Literally every inch of exposed fabric was embroidered, jeweled, puffed, tied in ribbons; in short, embellished with all the skill and imagination the tailor possessed, giving courtiers a likeness to strutting peacocks.

England's commerce was booming at the time of Elizabeth's ascension to the throne, creating a society with "an unprecedented degree of mobility" (Ashelford 24). Fashions came from France, Italy or Germany to England, where the fashion-conscious Elizabeth set the extravagant styles for her court, London society and the rest of the country, for all those who could afford to be fashionable. "She [Queen Elizabeth] is said to have had nearly two thousand dresses, chosen from many countries, and Lord Melville, visiting at court, reported her own statement that she had the clothes of every nationality" (Hatcher 198).

What this meant for the English style of the period was that it became a laughable (yet strangely alluring) mix of often grotesquely mismatched trends copied from other countries and quickly adopted and integrated with existing fashion. This was widely criticized by numerous writers, the tendency of the English to be slaves to foreign fashion being termed anything from simply inappropriate to unpatriotic.

> Sithence such is our mutability, that to-day there is none to the Spanish guise, to-morrow the French toys are most fine and delectable, ere long no such apparel as that which is after the high Almain fashion, by-and-bye the Turkish manner is generally best liked of, otherwise the Morisco gowns, the Barbarian fleeces, the mandillion worn to Colleyweston ward, and the short French breeches make a comely vesture that, except it were a dog in a doublet, you shall not see any so disguised as are my countrymen of England (William Harrison "Description of England" in Wilson 123).

In *The Merchant of Venice*, Portia, in her long list of unsuitable suitors, criticizes a "young baron of England" by saying, "How oddly he is suited! I think he bought his doublet in Italy, his round hose in France, his bonnet in Germany, and his behavior everywhere" (1.2.61-63).

Thomas Dekker, a playwright noted for his portrayal of Elizabethan daily life, wrote in 1606 that the clothes of a fashionable Englishman were "'[like] a traitor's bodie that hath beene hanged, drawne, and quartered, and is set up in seuerall places: his Codpiece is in *Denmarke*, the collor of his Dublet, and the belly in *France*: the wing and narrow sleeue in Italy: the short waste hangs ouer a *Dutch* botchers stall in Utrich: his huge sloppes speakes *Spanish*; *Polonia* gives him the Bootes'" (Ashelford 43).

John Lyly, Dekker's contemporary, mentions this property of English culture more favorably in his 1590 play *Midas*, "'Traffic and travel hath woven the nature of all nations into ours, and made this land like arras, full of device, which was broadcloth, full of workmanship'" (Ashelford 35).

DRESS AND IDENTITY:BLURRED SOCIAL DISTINCTIONS

The Taming of The Shrew

> But now there is such a confuse mingle mangle of apparell in Ailgna, and such preposterous excesse thereof, as euery one is permitted to flaunt it out, in what apparel he lust himselfe, or can get by anie mind of meanes. So that it is verie hard to knowe, who is

> noble, who is worshipful, who is a gentleman, who is not: for you shall haue those, which are neither of the nobylitie gentilitie nor yeomanry, no, nor yet anie Magistrat or Officer in the common welth, go daylie in silkes, veluets, satens, damasks, taffeties and such like, notwithstanding that they be both base by byrthe, meane by estate, & seruyle by calling (Philip Stubbes "Anatomie of Abuses" 1583 quoted in Jardine 148).

This passage refers to an increasing concern in Elizabethan society with impropriety of excessively luxuriant costumes in relation to the social rank of the wearer as the more mobile mercantile order of structure began to replace the stationary feudal order.

> "Spectators and moralists discerned a shift towards the expressive qualities of outward appearance, unfettered by considerations of class and duty. The enemy appeared to be external, resting on a new sense of individualism expressed through dress and possessions, based on the sins of vanity and ostentatious spending, and upsetting natural hierarchies" (Breward 57).

Explicit legislation, a series of sumptuary laws, was issued by Elizabeth, prohibiting wearing of certain fabrics by assigning the right to them to specific social positions to which they would be appropriate (see chart). The right to sumptuous clothing was a natural right, acquired through position in society rather than money. Ignoring this natural right was a transgression tantamount to treason.

For example, in *Henry VI Part II*, Queen Margaret characterizes the impertinence of Humphrey, Duke of Gloucester, and his wife through a description of the latter's excessive dress (Jardine 141).

> Strangers in court do take her for the queen.
> She bears a duke's revenues on her back,
> And in her heart she scorns our poverty;
> Shall I not live to be aveng'd on her?
> Contemtuous base-born callet as she is,
> She vaunted 'mongst her minions t' other day
> The very train of her worst wearing gown

Was better worth than all my father's lands

Till Suffolk gave two dukedoms for his daughter.

(1.3.83-91)

The charge here is much more than just vanity. "She displays her lack of respect for the queen, and signals the power of her own husband, by boasting about the lavishness of her own dress, and wearing it ostentatiously" (Jardine 141).

Note also that the husband's social rank and wealth come at this time to be represented outwardly by his wife. In fact, apart from a few household duties, a woman had no other specific tasks allocated to her (and the more affluent the household, the more servants and fewer duties a wife had).

"Women 'inhabited a separate culture parallel to, but concealed behind the more powerful official male culture', occasionally diverging 'at dinners...suppers or card games...banquets,'" those being "presumably the times when the wider economic and social relevance of female dress and appearance reached fulfillment in terms of patriarchial status, languishing at other times in a remote and exclusively feminine environment" (Breward 61). This must have created a fierce competition among court ladies, and they were often accused of spending all of their husbands' money on clothing and trinkets. Through this emphasis on showing wealth and importance through outward appearance, the woman was paradoxically both "private powerless chattel and loaded public symbol" (Breward 61).

This, too, connects directly to the Elizabethan notion of natural order, as proscribed by "the great chain of being" theory. A woman held a rigidly contructed role in Elizabethan culture, powerless in actuality yet symbolically significant. These principles can be very clearly observed in *The Taming of the Shrew.*

From the very beginning, Katherine is limited to a certain role: she "is not portrayed as a human being who happens to be shrewish; on the contrary, she is nothing but a shrew; her every gesture and move are the products of shrewishness" (Van Laan 48). To convey this shrewishness visually, to equate appearance with identity, Kate is often portrayed with long unstyled hair as a symbol of her wildness.

As signifier of social rank, the woman must be put in a position of the best advantage to the man, and, in order to achieved this, the man must be sure he can control her. A woman such as Katherine is out of balance with the rest of the society. She is a threat to the above

mentioned "natural order." It is the task that Petruchio takes on to transform her into a "proper" wife, thus placing her in a new role. In order to force Kate out of her shrewish part, Petruchio decides to replace her in it. He mimicks and exaggerates her wild behavior and talks back to her, becoming "Kated," that is, shrewish. This verbal battle begins the second they meet (*TS* 2.1.180-267).

In order to make the transformation complete, his appearance must be affected as well. Further, to dissociate himself from Petruchio the gentleman and believably take on the role of Petruchio the shrew, he must change his dress to something as horrid and monstrous as his behavior. For this reason, he chooses his curious attire for his wedding day: "... a new hat and an old jerkin; a pair of old breeches, thrice turned; a pair of boots that have been candle-cases, one buckled, another laced; an old rusty sword ta'en out of the town armoury, with a broken hilt, and chape less; with two broken points" (*TS* 3.2.41-45). The full impact of his actions can be understood only in the context of his times, when extreme significance was given to appearance.

An interesting comment is made to Petruchio by Baptista, "doff this habit, *shame to your estate,*/An eyesore to our solemn festival" (*TS* 3.2.93-94, Italics mine). His attire does not correctly reflect his true identity, and that is as much a travesty as wearing clothing too rich for one's position in life. It is only when the identity and appearance are harmonized that natural order is achieved. In fact, "if the apparel is appropriate to the status of the wearer it raises him/her above the common, and adds to his or her beauty" (Jardine 146). Once Katherine and Petruchio are married, he suggests announcing their newly elevated marital status by arriving at her father's house in appropriate attire.

> And now, my honey love,
> Will we return unto thy father's house
> And revel it as bravely as the best,
> With silken coats and caps, and golden rings,
> With ruffs and cuffs and farthingales and things,
> With scarfs and fans and double change of brav'ry,
> With amber bracelets, beads, and all this knav'ry
> (*TS* 4.3.52-58).

However, it is not that simple. If Kate is to be dressed as a good and proper wife, she must in fact be one, and this is the key to the scene involving the tailor. Upon Petruchio's rejection of a cap, Katherine responds, "I'll have no bigger; this doth fit the time,/And gentlewomen wear such caps as these" (*TS* 4.3.69-70). Petruchio seems to be waiting for just such an opportunity to hint at the necessary change of role before a change in costume, "When you are gentle, you shall have one too,/And not till then" (*TS* 4.3.71-72). Just as the attire of a madman is no longer appropriate for Petruchio once he has stopped playing a madman's part, so Katherine's attire of a "gentlewoman" will become appropriate only when she abandons her role of the shrew and takes on the role of a wife and proper lady.

The play of appearance and identity is, of course, echoed in the Induction that places a poor drunken Sly in a position of a lord. Among other things used to create the illusion of his high rank is a lord's attire. This must have been one of the most palpable reasons for his belief in the illusion, considering the extravagance of noble Elizabethan dress in contrast to peasant robes. Yet the clothes are not enough to make the transition complete, since nobility is not an acquired characteristic. It was believed in those times to be inherent by the ruling classes, properly displayed only through outlandishly ornate clothing, even if the courtier had to starve himself to put those clothes on his back. If someone could afford those clothes by virtue of his financial situation, wearing them would be considered presumptuous and false, and the "upstart" would still not be thought of as noble.

No matter how expensive and lavish the garb, Sly's remains a tinker, and thus can never be a true lord. The inconsistency of Sly's appearance with his station in life is the source of the comic effect of the situation, for "the individual who adopts dress too elevated for his or her station in life is automatically to be perceived as grotesque" (Jardine 146).

DRESS AND IDENTITY: BLURRED GENDER DISTINCTIONS

As You Like It

What should I say of their doublets with pendant codpieces on the breast, full of jags and cuts, and sleeves of sundry colours? Their galligaskins to bear out their bums and make their attire to fit plum round (as they term it) about them. Their farthingales, and diversely coloured nether stocks of silk, jersey, and such like, whereby their bodies are rather deformed than commended? I have met with some of these trulls in London so disguised that it hath passed my skill to discern whether they were men or women.

Thus it is now come to pass, that women are become men, and men are transformed into monsters (William Harrison "Description of England," 1587, in Wilson 124).

There was a gender duality in Elizabethan court associated in no small part with having a woman on the throne. In order to rule effectively, Elizabeth had to encompass characteristics of both male and female within herself. Her statement, "I know I have the Body but of a weak and feeble woman, but I have the Heart and Stomach of a King," could be given a new dimension in light of this androgynous duality existing outside of herself as well.

The Elizabethan and the consequent Jacobean court bore in their fashions the mark of almost the only time in history of Western fashion that, through appropriation of certain typically male and female characteristics, the dress of men and women had become almost identical while their social roles remained as distinct as ever.

With a wasp-waist and rounded hips in a square-necked stiffened doublet with elaborate double sleeves and enormous ruffs; all surfaces decorated by cutting, stamping, puffing, embroidery, braiding, applique, trimming; further embellished with various aglets, bosses, buttons, chains, pendants, jewels, brooches, rings; decked in velvets, silks, taffetas, laces...the human body was distorted, reshaped and shrouded in multiple luxuriant layers from head to toe (including elaborate headdresses, hairstyles and high-heeled shoes) that completely obscured all visible signs of gender distinction.

It is no surprise then that at that time in English history, especially toward the end of Elizabeth's reign and into the beginning of James's, the subjects of sexual ambiguity and crossdressing, or "hermaphroditism," were scrutinized by a number of writers relatively larger than the usual conservative minority. Most of the writings on crossdressing were negative and concentrated on the instances of women dressing as men.

The Women also haue dublets & Jerkins as men haue heer, buttoned up the breast, and made with wings, welts and pinions on the shoulder points, as mans apparel is, for all the world, & though this be a kinde of attire appropriate onely to man, yet they blush not to wear it, and if they could as well change their sex, & put on the kind of man, as they can weare apparel assigned onely to man, I think they would as verely become men indeed as now they degenerat from godly sober women, in wearing this wanton, lewd kinde of attire, proper only to man (Stubbes quoted in Jardine 155).

This was a threat not only to accepted notions of sexuality but also to the established patriarchial social/gender system, once again an unwelcome violation of the "natural order" of things. "To point a finger at woman's affecting of the badges of male office - dress, arms, behaviour - was to pin down a potent symbol of the threat to order which was perceived dimly as present in the entire shift from feudal to mercantile society" (Jardine 162).

Because of the close association of clothing with identity, these women were believed to be in part men, a situation with obvious homosexual implications, and one that made them horrible monstrosities that were ungodly and unnatural, as described by Phillip Stubbes in *The Anatomie of Abuses*. "Our apparel was given us as a signe distinctive to discern betwixt sex and sex, & therefore one to weare the Apparel of another sex, is to participate with the same, and to adulterate the veritie of his own kinde. Wherefore these women may not improperly be called Hermaphrodita, that is, monsters of bothe kindes, half women, half men" (Breward 93).

Strange as it may seem to us today, this distorted view of gender was fully supported by science, anatomy in particular, that held male and female genitalia to be almost identical in structure, with the woman described more in terms of what was "lacking" than what the actual physiological structure comprised. This put even more stress on clothing and behavior (appearance) as signifiers of gender.

Very interesting at this time is the similarity implied in boys and women. Both were in essence "undeveloped men," the only difference being the dismissal of this inferiority in boys as temporary. The effeminacy of boys was condoned and even found charming in certain cases--but only because it was a fleeting temporary phase. One can find traces of this in *Twelfth Night*, when Duke Orsino describes the youth Cesario, not knowing he is actually Viola, a maid.

> For they shall yet belie thy happy years
> That say thou art a man. Diana's lip
> Is not more smooth and rubious; thy small pipe
> Is as the maiden's organ, shrill and sound,
> And all is semblative a woman's part (1.4.28-33).

Cesario is not yet a man, so his characteristics are those of a female; he will only grow up to be only a man, in the process losing his feminine traits. Not only are women

"lacking" physically (also hinted above through the ubiquitous pun on female genitalia), but they are inferior emotionally, as shown in a short diatribe by Rosalind trying to fit properly the masculine role of Ganymede in *As You Like It*. "For every passion something, and for no passion truly anything, as boys and women are for the most part cattle of this colour" (*AYLI* 3.2.370-371).

As You Like It is one of four of Shakespeare's cross-dressing comedies (the device was most likely not employed in tragedies because of the social implications of gender play). Critics over the years have given numerous interpretations of the play and its gender issues, especially the problem of the cross-dressing heroine, playing herself in disguise, the part being performed by a boy actor. It is very hard to escape the homoerotic implications in the role, especially because of Shakespeare's deliberate choice of names. "Ganymede" was the name of Jove's effeminate boy-lover. At the time, the name had clear pederastic connotations (Howard in Greenblatt 1596).

The exploitation of eroticism in this play is highly sophisticated. Shakespeare, a product of his time, was a master of word play, suggestion and allusion, never stating things directly, as that would be considered bad taste. Instead, "All the visual and literary creation of this age tended to be the symbolic, the allegorical, the emblematic, and require reading with the intellect as well as enjoyment by the eye" (Squire 58).

It is the sexual innuendo, not the overt bawdiness, that would be considered erotic. "Watching a play by Shakespeare it is impossible for us to experience the full Mannerist relish with which at least the intelligentsia in a contemporary audience must have watched a boy playing a girl disguised as a boy. We believe that they missed something of the illusion of reality. Perhaps we miss something of their formal mental gymnastics" (Squire 58).

Clothing played into that subtlety because of the similarity in men's and women's attire. It was not distracting to the audience to have a strictly "male" visual of the disguised Rosalind, since simply by substituting the female skirts for the male trunk hose while keeping the doublet the same, Rosalind could transform into Ganymede, and then look ambiguous enough for the audience to see her as Ganymede playing Rosalind. The costume helps the quadruple complexity of gender in the play to proceed smoothly (boy actor/Rosalind/"Ganymede"/"Rosalind").

As for Rosalind, the relationship between her masculine attire and the society of the time is implied in Jacques' (and possibly Shakespeare's) most famous metaphor, "All the world's a stage/And all the men and women merely players" (*AYLI* 2.7.138-139). Costume is a necessity and a convention to portray the desired role. If the appearance, and thus the role, happen to reflect the actor's/character's true personal identity, it is because a conscious choice has been made by the wearer to make it so. A boy actor puts on female garb to play Rosalind, a princess. Rosalind puts on male attire to free herself from her position as a princess and from the dangers to her life that go along with the title, and, as a boy, liberated from her rigidly ascribed societal role, plays the female subject to Orlando's wooing.

In Rosalind's donning of male attire we see "feminine curiosity freed for an hour from feminine dignity" (Chesterton in Bloom 14). In other words, the disguise enables her to do things typically associated with the male sex in that period -- to be bold with her opinions, assertive, forward, but playful, even mocking. She is able to accost her male love interest rather than wait for his favor to fall upon her.

"Come, woo me, woo me, for now I am in a holiday humour and like enough to consent. What would you say to me now, an I were your very, very Rosalind?" (*AYLI* 4.1.59-61). She is able to say to him, provoking him to make his affection known in a practical way for the first time. As a "saucy lackey," she is able to reshape the unrealistic male Petrarchan ideas of idealized romance to suit her more practical character by playing an elaborate game of "what if." She simply would not have this freedom as a woman. "Spoken in skirts and stomacher, at a time when, off stage, women no more laid open their hearts than they did their bodies, such words would never do" (Stoll in Bloom 15).

Women were in all aspects considered inferior to men. Celia suggests early in the play to "mock the good housewife Fortune from her wheel, that her gifts may henceforth be bestowed equally." To that, Rosalind replies that "her benefits are mightily misplaced, and the bountiful blind woman doth most mistake in her gifts to women" (*AYLI* 1.2.28-34), implying that they have been disenfranchised by nature by being born women, left to waste their time away with idle chat, nothing but a "flaccid exercise in diversion" (Carole McKewin "Counsels of God and Grace" in Bloom 32).

Along with freedom in masculine disguise come responsibilites, and Rosalind feels that neccressity. "I could find in my heart to disgrace my men's apparel, and to cry like a

woman: but I must comfort the weaker vessel, as doublet and hose ought to show itself courageous to the petticoat" (*AYLI* 2.4.3-6). The association between clothing and identity here is so strong that gender-specific attire is substituted for the sex.

The questions of gender remain unanswered through the play, Rosalind remaining in male costume almost until the weddings in the final scene. But to keep male attire for the real wedding ceremony in the end would be scandalous; this could only be done in jest, as in 4.1, when Celia, acting as a priest, though she is obviously female, marries Ganymede, acting as Rosalind, though he is visually male, to Orlando, acting as the Petrarchan lover, though he is completely clueless.

Shakespeare constantly draws the viewer's attention to the sexual disguise and role play existing in the play, the most overt of these puns being delivered by the boy actor who played Rosalind in the epilogue. He first calls attention to the fact that "it is not the fashion to see the lady in the epilogue," but we know that since he really is not a lady, there is no conflict. Then the boy himself reminds us of the fact, saying "If I were a woman I would kiss as many of you as had beards that pleased me." The allusion to his sex is plain, and he is therefore allowed to be as bawdy as he desires in his speech, since the conventions of female behavior do not apply to him.

CONCLUSION

There was a social urgency to the criticism of Elizabethan fashion, as the critics sensed the breakdown of accepted order between class and sex (Jardine 158). "Distinction in the appearance of male and female, mistress and servant, townsman and country dweller, old and young was by no means straightforward or translucent" (Breward 61).

The extremes of style signaled a change in society as the shift between the old and the new was taking place. No longer was dress an acceptable symbol and manifestation of a person's being. In our times, we consider clothes an outward expression of the image we want to project, marking a personal choice in attire. Before Elizabethan times, no such choice existed. Fashion had its own caste system, alleviated only by the increased social mobility of the newly mercantile England. "In a sense, then, fashion and fashionable appearance, rather than revealing signals of rank and region in a literal manner as had formerly been the case, tended in the late sixteenth century towards a perverse form of concealment, designed with the intricacy of a puzzle" (Breward 61). This puzzle was to persist until modern times, with

fashion now being the plaything of our fickle fancies, each individual free to choose his or her own disguise.

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An Investigation into the Self-Actualizing Potential of Mass Tourism

By Heidi Johansson

The human race has traveled for as long as it has existed; only the underlying motives have changed and become more complex (Kelly 30). Over the years, the search for food and shelter has evolved into a search for oneself and one's true potential.

Self-actualization, the need to find and develop oneself, is, according to the American psychologist Abraham Maslow (1908-1970), one of the most difficult to satisfy --- one faced when all the others are met and one that can be achieved only under certain conditions. As the number of people traveling in recent years has increased dramatically, we are faced with a phenomenon called mass tourism --- a mass escape from the monotony of the workday routine and everyday life. Simultaneously, the degree of self-actualization achieved through the travel experience seems to be declining. Could it be that the need for self-actualization and organized mass tourism are mutually exclusive?

To begin with, we should examine and, if possible, clarify the somewhat abstract concept of self-actualization by looking at Maslow's theory of human motivation. In his theory, Maslow proposes a pyramid consisting of five basic needs ranging from "lower" and more concrete needs; namely physiological and safety needs, to higher and more abstract ones -- needs for love and belongingness, self-esteem and finally self-actualization. Thus, the higher up in the pyramid we go, the more typically human their needs are. Progress is made in a step-by-step manner, rather like climbing a ladder. When one need is gratified, the next one arises. Consequently, all the other needs have to be gratified before the need for self-actualization emerges.

The highest need, self-actualization, is defined by Maslow as "the desire for self-fulfillment, namely... the tendency for one to be actualized in what one is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything one is capable of becoming (Maslow, Motivation 239). But just like a flower, needing special conditions like fertile soil, sunlight and water in order to grow, humans also need certain conditions in order to attain self-actualization. The optimal environment

promoting growth is stimulating, allowing the individual to discover new paths instead of sticking to old ones. It should lack artificiality and be marked by simplicity and naturalness (Maslow, Motivation 132). Maslow called these preconditions being-values (B-values) or "metaneeds" (needs needed to satisfy a need) (Maslow, Farthest 290).

Self-actualization should not be seen as a character trait that some people have and others don't, but rather as a process. Consequently there are no totally self-actualized persons, nor a totally self-actualized state of being. Instead, one could say that each choice we make leads us either towards or away from self-actualization. At each point in life when a choice is made, there is a progression choice or a regression choice. Progression leads us forward towards what is not yet explored, while regression is a movement back to the safe and familiar. Each progression choice we make takes us closer to self-actualization (Maslow, Farthest 44).

Before the age of mass transportation a journey was dangerous, full of obstacles and usually much longer than journeys today. It was more uncertain but also more "spicy," more real and overwhelming. In fact, the original English word for travel is "travail" -- suffering, a test, an ordeal that strips, reduces, and wastes the passenger (Leed 6). Looking at travel as a test suggests that the growth of the self was not necessarily the introduction of something new, but the realization of something that had always been present. In the difficult and dangerous journey, the self of the traveler was impoverished and reduced to its essentials, allowing one to see what those essentials were (Leed 8).

By looking at the three parts of a journey, departure, passage and arrival, we might be able to detect the features that distinguish the self-actualizing journeys of the past from mass tourism. Departure, in past travel more than in present, could be seen as a loss of self - a separation from the familiar and the known, and the stripping of all that had formerly defined the traveler's identity. Detachment from the traveler's place of origin often evoked feelings such as protest, despair, and grief. A home that had satisfied the needs of the body was left in order to prove the character of the traveler (Leed 29). During passage, the traveler changed according to how he/she perceived the motion and the world passing by. In a sense, one could say that through passage the world was objectified while the self was subjectified. Hence, "the self discovered in the world of objects was the self of the observer, which became a pole of attention and a source of joy in a world of flux" (Leed 71).

If departure was detachment, then arrival was attachment. It was a process of mutual identification between the person and the place - mutual incorporations that developed a sense of coherence between person and place (Leed 88).

What is it then that makes modern travel so much more "diluted" as an experience than the travelling of the past? Eric Leed has answered this question by looking at the first step in a journey, departure, and analyzing it using psychologist John Bowlby's theories of separation. Leed claims that in the departures of past travel we can see much of what Bowlby described as "separation anxiety" - protest and despair. Bowlby observes this behavior in the toddler left by his mother in a nursery: "At first he protests vigorously and tries by all means available to him to recover his mother. Later still he seems to despair of recovering her and is vigilant for her return. Later he seems to lose interest in his mother and becomes emotionally detached from her" (qtd. in Leed 30). This sequence can easily be applied to many painful departures in history.

Formerly, people spent most of their lives in the same place; hence, one could assume that they were more attached to their home-countries. Knowing little about the outside world, the travelers and their selves were fundamentally changed by departure. By realizing that they could survive the journey and all the difficulties on the way, their selves grew and understood more of their potential. Separation, the motion away from "the mother," is in this way not only a suffering but also the "psychological birth" of an individual (Leed 49).

The unemotional "routine departures" of today, on the other hand, are products of history and can be compared to what Bowlby found in the children who did not protest parting: "The only children ... who appear undisturbed have been those who have never had any figure to whom they can become attached, or who have experienced repeated and prolonged separations and have already become more or less permanently detached" (qtd. in Leed 30). Through repeated change one gains detachment and separability. The people of today who have lived in numerous countries -- and visited even more ones -- can easily fail to develop a lasting attachment to any one country, a home country. Many feel like citizens of the world instead of one single country. This is what our modern world of mobility has done -- for better or for worse. A departure is not that much to be proud of anymore -- routine has made it lose its self-actualizing value.

"The travel needs of the modern age have been largely created by society and shaped by everyday life" (Krippendorf xiv). The industrial society has in many ways failed to create a self-actualizing, stimulating environment for its citizens. Work has become more and more functionalized, and human contact has been reduced to crowding in the subways; in many ways "life has been reduced to mere existence" (Krippendorf xiv). Consequently, people are encouraged to look outside for what they cannot find inside (Krippendorf 17).

Today travel is thought to occupy 40% of available free time. 1.5 million people have a tourism-related occupation and world-wide tourism grows at a rate of 5.6% per annum (Urry 5).

The once so scattered world has become a global culture knit together by international systems of transportation, production, distribution, and communication. This development has made "the world a poster on a wall which may be consumed for the price of a ticket" (Leed 286-287). However, the impact that a journey has on a person's life is largely dependent upon the person him/herself. Each person has to make a choice -- progressive or regressive -- about how much novelty to take in and how much familiarity to fall back on while travelling. (McIntosh and Goeldner 199)

The psychologist Eric Cohen has based his theory of tourist-personality on this division of choices. He has defined four different tourist-personalities, namely the organized mass tourist, the individual mass tourist, the explorer, and the drifter. The explorer and the drifter are relatively rare. Being highly progressive in their choices, they experience the greatest self-actualization. The problem and paradox is that in their attempt to escape the artificiality of the tourist system, they serve as "spearheads of mass tourism," unwittingly giving the tourism establishment access to the last untouched corners of the earth. Gradually the establishment, hungry for new destinations, takes over the area and transforms it into a new tourist resort. As the system expands, fewer and fewer areas will be left for explorers and drifters, slowly making them unable to pursue their wish for novelty and privacy in travel (McIntosh and Goeldner 203).

The two most common tourist-personalities, the organized and individual mass tourists, are usually people who do not know what to do with the "unfamiliar and sudden liberty" brought about by the journey because of lack of practice. Therefore, they turn to what is offered by the tourist industry, limiting the dose of novelty in their trip (Krippendorf

27). Both categories of mass tourists, differing only in degree, remain encapsulated in the "environmental bubble" throughout their journeys. The regressive alternative embodied in the safety of the hotel complex is preferred to progressive adventures. Both the time-table and the guided tours are organized by the travel agent, leaving little freedom to the tourist him/herself. To travel as a mass tourist is observing without actually experiencing. (McIntosh and Goeldner 199-200).

As mentioned earlier, Maslow suggests that certain metaneeds have to be satisfied in order for self-actualization to occur. Indeed, the optimal environment for self-actualization is characterized by a free-choice situation, where the organism can choose or prefer without any external constraints. In these optimal conditions the organism can show its true inner nature by showing its preferences (Maslow, Religions 100-101). Maslow emphasizes that people attaining the highest degree of self-actualization are far more spontaneous than others in behavior, thoughts, and impulses, not letting convention stop them from doing what they want to do (Maslow, Motivation 132). High self-actualizers also positively like solitude and privacy. Being very independent and self-governed, they don't need people in the ordinary sense. In fact, they might be hampered by others. Most of their actions are thus characterized by free will instead of being determined by others (Maslow, Motivation 135).

Another important aspect promoting self-actualization is authenticity. The self-actualizing person has "an unusual ability to detect the spurious, the fake and the dishonest." Consequently, self-actualizing people prefer to live in the real world of nature as opposed to the human-made one (Maslow, Motivations 128-129). Pearce similarily observes that more self-actualization experiences are reported in non-urban, natural environments. Clearly, links can be drawn here to the authenticity approach when it comes to tourist environments (Pearce 130). McCannell argues that all tourists quest for authenticity, embodying the universal human concern with the sacred. In this sense tourists are like contemporary pilgrims, seeking authenticity outside their everyday lives (Urry 8). Nevertheless, Feifer claims that a category of travelers termed "post-tourists" know that there are no authentic tourist events, thereby being able to enjoy the artificiality (Urry 11). Fromm, however, notes that detecting the artificiality has a "liberating effect -- it releases energy and de-fogs one's mind. As a result, one is more independent, has one's center in oneself, and is more alive" (Fromm, Art 43). A similar approach is supported by Cohen, who has created a model of interaction between the

tourist event and the tourist's impression of it. In Cohen's model, the tourist who perceives a tourist scene as being real falls into the category "high satisfaction" regardless of whether the nature of the event is real or staged. Those, however, who perceive a scene as being staged, whether this is the case or not, fall into the category "low satisfaction". Thus, self-actualizing people, being able to detect artificiality very well, constantly seem to attain only "low satisfaction" (Ryan 46). In order for people to attain high satisfaction and self-actualization, the environment should be natural, simple and lack artificiality.

People high in self-actualization tend to be unthreatened and unfrightened by the unknown. In fact, they do not only tolerate it - they like it. Hence, doubt and uncertainty are often experienced as pleasantly stimulating challenges -- high spots in life rather than low ones (Maslow, Motivation 130). Actually, the need to experience excitement and fear in suitable portions is present in us all. If excitement is not found at home, the need can be satisfied by mountain-climbing or hiking (Madsen 63). Campers spending longer periods of time in the wilderness have indeed been found to have attained comparably high levels of self-actualization (Shin 241). The highest levels of satisfaction are reached when one feels that one uses one's potential fully (Maslow, Towards 201). One should manage the challenge - but not too easily (Madsen 80). Maslow, however, notes that the fulfillment of the challenge -- need is sometimes blocked by the "Jonah Complex," meaning the fear we sometimes have for our highest possibilities and best skills. It is a kind of defense against growth, occasionally making us choose the regressive alternative, as the progressive one would require forgetting all defenses and shyness, and throwing ourselves into experiences fully, vividly and self-lessly (Maslow, Farthest 33-34).

Unfortunately, it seems as though mass tourism does not fulfill its purpose of breaking us free from the restraints of everyday life and enabling us finally to be our own masters. As a matter of fact, mass tourists are largely bound to the itineraries fixed by their tour operators, and they make few decisions concerning their journeys themselves (Ryan 29). As Cohen observes, all transportation and places to be visited as well as hotels and restaurants are fixed in advance. The tourist establishment, serving large numbers of people, has to ensure that the trips are as ordered, predictable, and as controllable as possible. The freedom of choice has to be extremely limited in order for the different phases of the trip to run efficiently and smoothly (McIntosh and Goeldner 200). Rieger, nevertheless, sees travel

as the last remnant of human freedom. He claims that "the various degenerations, massivity and clichés" cannot prevent tourists from experiencing liberty during holiday travel (Krippendorf 27). However, the fact remains that where more and more people go to find freedom and solitude, they find less and less of it (Krippendorf 38-39). That is when the success of mass tourism becomes self-defeating (McIntosh and Goeldner 203).

When it comes to authenticity, the majority of tourist resorts today are interchangeable. Everywhere we find the chic "Hilton-style" and the more relaxed "Tahiti-type" (Krippendorf 34). Most mass tourists remain encapsulated in these huge complexes, some of which are even "fenced off from the outside world by enclosures, gates and strict monitoring" (Krippendorf 35). What are constructed are hotels and events lacking contradiction. It is like a small, monotonous world that mirrors only our own reflection (Urry 8). Seeing bare-breasted women dancers in the Muslim parts of Africa is a reflection of our own culture, not the African one (Ryan 47). It seems as though the pursuit for the exotic and diverse unfailingly ends in uniformity (Urry 8).

It can be difficult to experience tourism as challenging when tourist establishments advertise their services with the promise that there will be "no surprises" (Mathieson and Wall 20). In today's travel surrogate parents like travel agents, courriers and hotel managers relieve the tourist of responsibility and protect him/her from the harshness of reality (Urry 7). The tourism establishment, taking complete care of the tourist from beginning to end, has to offer an illusion of adventure while all the risks have been taken away. Hence, tourism has created a paradox; "though the desire for variety, novelty and strangeness are primary motives of tourism, these qualities have decreased as tourism has become institutionalized" (McIntosh and Goeldner 201).

"Travel as tourism has become like the activity of a prisoner pacing a cell much crossed and grooved by other equally mobile and 'free' captives. What was once the agent of our liberty has become a means for the revelation of our containment" (Leed 286). The irony of modern tourism is indeed obvious. It is like a mass exodus away from everyday life that brings us unfailingly back to it (Krippendorf 33). Medical reports show that the great majority of tourists returning home are not relaxed or refreshed, but "tense, nervous and distracted" (Krippendorf 62). Something called "holiday syndrome" has been discovered by a psychiatrist, a disorder manifesting itself in insomnia, exhaustion and anxiety. These people

need medical help in order to return to normal life (Krippendorf 62). Even in its best shape, tourism is merely a drug that gives temporary relief, freeing us from the responsibility to attack the real problem, ourselves (Krippendorf 26).

The prevailing opinion seems to be that mass tourism has no future in its current form (Krippendorf xvi). Real travel -- outwardbound, individualizing, dangerous -- is no longer possible. The prognosis in most travel books is depressing, reaching a level where it becomes more bitter than sad, as in Claude Levi-Strauss' book Tristes Tropiques: "Journeys, those magic caskets full of dream-like promises, will never again yield up their treasures untarnished. An ... overexited civilization has broken the silence of the seas once and for all. The perfumes of the tropics ... have been corrupted by a busyness ... which mortifies our desires and dooms us to acquire only contaminated memories ... [Travel books] create the illusion of something which no longer exists but still should exist." (38)

Nevertheless, Jorma Hemmi predicts in his book, Travel and Travelers, that the mass tourism, in its current form, will decrease as we approach the next millennium. He claims that a new culture of travel will arise, truly emphasizing the human need to actualize itself and its potential (Hemmi 44). A similar view is held by Jost Krippendorf, who stresses that the focus of tourism must be changed from money and business to people (Krippendorf 107). Our industrial culture has brought with it many unfortunate features that naturally also affect tourist behavior. The fear of stagnation that is so typical of our culture often results in "hysterical travel" - going as cheaply, as often and as far as possible for the shortest possible time. Instead, we should engage in more conscious travel. When it comes to travel, less could probably mean more.

Simultaneously, modern man also seems to need more and more exciting stimuli in order to react with anything other than indifference. Instead of waiting for sensation, we should take time to see smaller things. These ideas are largely based on Maslow's being-values, the first of which is called "truth." In order to attain it, one should be able to experience honesty, simplicity, beauty, pure, clean, unadulterated completeness (Maslow, Religions 91). In his book, Leisure without Boredom, the educationalist Roman Bleistein gives us some suggestions as to how this could be achieved in practice:

We should listen instead of hear

Experience instead of do

Ask instead of answer

Search instead of find

(qtd. in Krippendorf 131-134)

This change from the manipulated to the emancipated tourist is by no means impossible. By starting from the small things we might be able to change the course of tourism development so that it will benefit us all and so that we could find what we look for (Krippendorf 108).

Maslow's theories, however, have been criticized by many researchers. As Maslow himself notes, his research on self-actualizing persons started out as a personal inquiry and was not planned to be research at all (Maslow, Farthest 40-41). The subjects of the study were selected from among "personal acquaintances" and "public and historical figures." Thereby this particular part of Maslow's theory includes methodological shortcomings when it comes to reliability, validity and sampling (Maslow, Motivation 125-126). Furthermore, Maslow has been criticized for glorifying his self-actualizing subjects. Indeed, he claims that the self-actualizers are a "superior specimen" being like "aliens in a strange land ... often saddened and even enraged by the shortcomings of the average person" (Maslow, Motivation 138 and Maslow, Farthest 40-41). Other theorists have criticized Maslow for being "supportive rather than analytic," disregarding the aggressive and sexual wishes inherent in man (Fine 108 and 115). Nevertheless, Maslow admitted that self-actualizers also can be selfish, anxious and self-castigating, thereby touching upon the paradox of self-actualizers being identified as narcissistic personalities by many theorists.

Narcissistic personalities are defined as being extremely self-centered, with a grandiose view of their own uniqueness and achievements (Davison and Neale G-16). Surprisingly, many of the characteristics that Maslow ascribes to self-actualizing persons, such as creativity, "deep identification with the totality" as well as letting go of the past and future are actually by numerous theorists ascribed to narcissistic personalities (Fine 55-56 and Morrison 74). According to Freud, the narcissistic person invests the energy from both the sexual (libido) and aggressive (thanatos) instincts in him/herself because of lack of other objects in which to invest them (Sigrell 39). Sennett goes as far as claiming that in narcissism the investment of thanatos exceeds that of libido: "narcissism has more in common with self-hatred than self-love" (qtd. in Lasch 49). The investment of thanatos, also called a death-wish, can manifest itself directly as suicide or be displaced in activities

involving high risks (Nye 14). Reich confirms that the narcissistic individual indeed is characterized by engaging in "feats of reckless daring" to show him/herself off and prove his/her power (qtd. in Morrison 385). Similarily, Freud notes that the destructive tendency often takes shape as a need to control nature (qtd. in Fromm, Freud 124).

This could explain why the tourism in Nepal is blooming because of people who want to climb up Mount Everest even though statistics show that every third person trying to get up there dies ("Mount Everest" 12). Climbing up tMount Everest would, however, outshine all other sorts of travelling if measured by Maslow's meta-needs for self-actualization: personal freedom, authenticity and challenge. Maslow, nevertheless, notes that aggressiveness is a potentiality in us all, and frustrated metaneeds can result both in a death-wish and "aimless destruction" (Maslow, Farthest 208 and 307). Freud also confessed that he was not convinced by his double-drive (libido and thanatos) theory. Not surprisingly, then, contemporary Freudians have very different opinions on the subject. Some have accepted the death instinct; others prefer to call it "aggressive instinct," while yet others choose to disregard the whole concept (Igra 36). Some claim that risky behavior, like climbing Mount Everest, is directed by the Nirvana principle, which is a wish to die so that tension would be reduced to the zero-level (Igra 98). Others argue that the Nirvana principle has nothing to do with it, while still others claim that risky behavior is an active search for arousal (Fromm, Freuds 116 and Davison and Neale 278-279).

As can be seen, the ways to explain travel involving high risks range all the way from theories of self-actualization to theories of self-destruction. As Maslow observes, Freud is still required reading as to not become "intoxicated with personal growth" (Maslow, Motivation xx)

As the analysis has indicated, the conditions for self-actualization - in present day mass tourism are far from optimal. In fact, concepts crucial to Maslow's theory of self-actualization, losing and finding oneself in detachment and attachment, personal freedom, authenticity and challenge - are extremely hard to find today. Going backwards in time, we find the individualizing journeys taken before the mass tourism establishment took over. Many researchers also believe that the future holds a new travel culture where individuals can grow instead of being hampered. Others look at this growing into self-actualization as

growing into a narcissistic personality. Maslow, however, notes that self-love is synergic rather than antagonistic to love for humankind (Maslow, Motivation 58).

Several important questions have arisen during the course of this inquiry. First of all, if we claim that travel is a way to self-actualize for people frustrated in their everyday lives, we simultaneously claim that self-actualization can be bought. Nevertheless, self-actualization, the feeling of living beyond existing, must come from within. Travelling can merely provide us with settings -- either stimulating or hampering -- and cannot fundamentally change us as human beings. Thus, depending greatly on the individual, and, to a lesser extent, on the setting, the time spent in travelling can be either enjoyed or totally wasted. There are no quick and easy changes; hence, the "Big Bang theory" of self-actualization should be abandoned (Maslow, Motivation 70 and 107).

Secondly, we cannot blame solely the tourism establishment for the unfortunate development that changed travel into mass tourism. The primary problem is the basic structure of our industrial society; as Krippendorf notes: "a sick society cannot produce healthy tourists" (Krippendorf 105). Maslow similarily admits that our imperfect society in many ways inhibits us from self-actualization, and says that the ease with which human potential can be repressed or destroyed is saddening (Maslow, Motivation xx).

Today's mass tourism does not promote self-actualization the way Maslow described it, but it may not be too late to change the course. The answer lies in replacing the hysteria of seeing more, cheaper, faster by thoughtful travel. In that form travel would benefit us all and gain back the self-actualizing potential it has lost.

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)besity Discrimination

)y Karen K. Goddard

Why are Americans obsessed with body weight? Is there discrimination in the ·rkplace against obese persons, particularly females? Studies indicate that discrimination es exist and the discrimination is stronger against overweight females than males. Using · structural functionalist perspective and conflict theory, I try here to explore what ıction, if any, this discrimination plays in our society. An examination from more than one ·spective allows a more detailed and complete view to determine if discrimination exists ł why it does.

The structural functionalist perspective emphasizes the way parts of a society are ıctured to maintain its stability. It focuses on the macro-level and is concerned with how :h part of society contributes to its survival. If an aspect of social life does not contribute to stability or survival, then that aspect is not passed on from one generation to the next.

Karl Marx is credited with the sociological perspective known as the conflict theory. viewed the social world as a continual struggle. This perspective assumes that social ıavior is best understood in terms of conflict or tension between competing groups.

The social definition of overweight varies greatly depending on location and even ıe period. Many insurance companies consider a person obese if he/she is twenty percent er the insurance company's standard charts based on height, age, and weight. Not all :ieties consider being overweight a detriment. Many African tribes consider a plump wife ɔe a symbol of prestige because it shows that the man is able to provide for her. Even in not-so-distant past the master painter, Rubens, painted full-figured, voluptuous women o personifies the cream of society during that era.

So what function does obesity discrimination play in American society; why is it :valent at this time? First we must determine if obesity prejudice really does exist. onsiderable evidence suggests that, in Westernized cultures, those who are overweight are reotypically perceived as having defects of will-power, character, and responsibility" ngitore, Dugoni, Tindale, and Spring, p. 909). This, in part, is because the perception

ts that the obese lack self-control over their diets and, as a result, are overweight. These :otypes could lead to discrimination in the hiring of overweight women.

Pingitore, Dugoni, Tindale, and Spring conducted a study using the same professional r to assume the roles of the normal weight and overweight applicant, while performing tical job interviews in each role (Pingitore, Dugoni, Tindale, and Spring, p. 910). "The ings provide greater insight into the social consequences of obesity by suggesting that -weight adults, particularly women, are likely to suffer employment bias" (p. 916).

Further evidence of prejudice against fat people was found in Christian Crandall's le, titled "Prejudice Against Fat People; Ideology and Self-Interest." In this article, he :s that, "a majority of research has suggested that being fat is associated with a wide :ty of negative characteristics. Fat people are seen as unattractive, aesthetically leasing, morally and emotionally impaired, alienated from their sexuality, and discontent themselves. Fat people are denigrated by thin people, health care workers, employers, s, potential romantic partners, their parents, and even by themselves" (Crandall, p. 883). ıdall states that these antifat attitudes "serve a value-expressive function, reinforcing a dview consistent with the Protestant work ethic, self-determination, a belief in a just d, and the notion that people get what they deserve. If ideology leads a person nically to attribute controllable causality to others, he or she will tend to blame fat people ıeir weight and stigmatize them for it" (p. 884).

"A current cultural assumption is that people can remain lean if they will merely :ise and maintain self-control over dietary intake" (Pingitore, Dugoni, Tindale, and ıg, p. 909). Crandall concurs that this is an American belief (Crandall, p.891). He ains that this may be attributed in part to our deep-seated historically conservative :rican value system. These values are based on the belief that anyone can, socially or omically, improve oneself. Since the belief is that the obese person cannot maintain self rol, it is likely he or she will experience discrimination of some sort.

Crandall further states that other countries do not hold these same values. Central :rican countries (such as Brazil, Chile, or Mexico) do not hold these beliefs so strongly. result, "antifat attitudes should be uncorrelated with belief in willpower. Crandall and :inez (1993) have found antifat attitudes to be lower in Mexico than in the United States

and in Mexico antipathy toward fat people was unrelated to social ideology" (Crandall, p. 892).

Our current society's values, our society's collective concept of what is good and desirable or improper and bad, are such that it is very undesirable to be overweight. Most television programs, news broadcasts, and magazines portray the successful person as in control of his/her life, including weight. The media portray the norms, the established standards of behavior maintained by a society, as ultra-thin, healthy people. We constantly use social control, which is the techniques and strategies for regulating human behavior in a society, against the obese. This can take the form of shunning a person, contemptuous looks, and a general disregard for the feelings of the obese person.

The sanctions, which mean the penalties or rewards for conduct concerning a social norm, include the stereotypical responses to overweight persons, such as that the obese are lazy and lack self-control. An employer could base hiring decisions on these factors rather than on qualifications. Christian Crandall suggests that two variables lead to antifat attitudes. "The first is a personal or cultural preference for thinness. The second is the belief that weight is volitionally controlled. To generate dislike of fat people, one must think fat undesirable and simultaneously blame the person for his or her situation" (Crandall p. 892).

The research by Pingitore, Dugoni, Tindale and Spring states, "the results provide strong evidence of employment bias against the obese. The applicants' body weight explained about 35% of the variance in the hiring decision and was the most powerful predictor studied in this experiment. This finding suggests that body weight is indeed a salient attribute in decisions about employment" (Pingitore, Dugoni, Tindale, and Spring, p. 915).

Their research further indicates that some evidence supports the suggestion that the obesity stereotype is more pronounced for women than for men. They cited another report by Stake and Lauer (1987) that found that obese women were viewed more negatively than obese men. Their report indicated support was very strong for the conclusion that overweight women experience greater employment discrimination than overweight men (p. 915).

Conflict theory asserts that someone has power over another. In this case, the employer has the power. The employer can be influenced by stereotypes and judge the obese not by talents alone but by physical attributes. The obese potential employee could be

harmed and experience discrimination. The employer has further power because he/she makes the decision as to who will be promoted.

Since this discrimination is explained as the result of a bias, and the person who is being discriminated against may not always be in control of obesity, can this discrimination really serve a function to maintain our society's stability? An article printed in the San Diego Daily Transcript states that, "obesity is the last bastion of acceptable discrimination" (Obesity Law & Advocacy Center, Online). The article further states, "... society must change its attitude toward obesity. We should look down upon any person, organization, employer or group who discriminates against a person solely on the basis of weight to the same degree and with the same sense of outrage we feel when someone uses the "N word" [Nigger] or who judges people based upon their race, creed, national origin, gender or sexual orientation" (Obesity Law & Advocacy Center, Online).

Crandall's study indicates antifat attitudes may reflect a general orientation of intolerance and dislike of social deviance from an ideal norm of any sort. This is consistent with the hypothesis that the rejection of fat people is based on the underlying ideological assumption that people get what they deserve, ... and that deviance from these relatively narrowly defined values should result in social rejection (Crandall, p 885-886).

Interestingly, Crandall's research indicates that fat and lean people are equally likely to be antifat. "...Research indicates to buffer negative feedback people receive they usually associate with in-group members. For this to work, a sense of identification with the group is essential. Because fat people do not show in-group bias, it may be that there is little group feeling among fat people. Another reason fat people may not show in-group bias is that identification with other fat people does not improve their self-image. One primary reason for identifying with a group is that association with other members in the group can enhance self-esteem" (Crandall, p. 891).

Could the potential additional costs associated with the obese serve as a function for this discrimination? The article "Obesity Can Create a Heavy Load for Employers" indicates that obesity is a chronic disorder that is an expensive disease. "... It can lead to increased absences at work and a decrease in productivity" (Padilla and Salzman, 1997, online).

Further evidence of this is found in the article, "Fat Myths," which states that "being fat kills in several ways. It makes people far more likely to suffer from heart disease or high blood pressure. Even moderate obesity increases the chance of contracting diabetes " (The Economist, p.46). These factors could also lead to increased absences, loss of productivity, and increased health care costs.

The function of prejudice may be found in the following: It provides a moral justification for maintaining inequality. It also discourages the obese from attempting to question their lowly status. Unfortunately this can also cause dysfunction to occur. This includes the idea that this prejudice fails to use the resources of all individuals in our society, relying strictly on dominant group or the "beautiful people." It may aggravate social problems, such as poverty and crime, because, if the obese can not find jobs, they may resort to crime or welfare to survive. In turn, the dominant group will pick up the resulting costs.

Crandall states that fatness is not a function of willpower. "The majority of research evidence supports the notion that body weight is the result of genetic and metabolic factors and is only modestly related to dietary habits" (Crandall, p. 883).

It appears that the insistence of society to be thin and the sanctions against the obese are losing ground. According to an article obtained on the Internet, "the most recent data from the National Health and Nutrition Examination Survey showed that between 1988 and 1994, 34 percent of adults ages twenty to seventy were overweight – or about 58 million adults in the United States" (Mayo Health Oasis, 1).

Our society's values concerning obesity are slowly changing. There are still many cases where women are not hired because of their weight, lose their jobs because of weight gain, or are not promoted because of their weight. We, as a society, must change our attitude and eliminate this form of prejudice.

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Traditional Chinese Medicine: An Ancient Practice as the Path of the Future

By Martha Stevens

In November 1997, a panel convened by the National Institutes of Health (NIH) issued a statement saying that acupuncture "merits inclusion in the comprehensive treatment for" a variety of illnesses, opening the door to its coverage by medical insurers and its inclusion in the arsenal of weapons available in the treatment of disease, and, more importantly, lending legitimacy to a method of treatment used by practitioners of Traditional Chinese Medicine (TCM) for over 2,000 years (McKenna G03). The announcement by the NIH demonstrates the American medical community's growing awareness of the efficacy of Traditional Chinese Medicine methods and will hopefully lead to greater acceptance of those methods and their integration into the practice of medicine in America. The combination of Western medicine, with its advanced technology for diagnosis and treatment of disease, with Traditional Chinese Medicine, with its emphasis on enhancing health and assisting and strengthening the capacity of the human body to heal itself, would be the perfect marriage of East and West, a marriage necessary in these days of escalating health care costs, antibiotic resistant infections, and chronic degenerative diseases.

Traditional Chinese Medicine is a complete system of medicine which has been practiced for thousands of years. Greatly influenced by ancient Chinese religion and philosophy, it is very different from the Western medical practices with which Americans are most familiar. For that reason, it is necessary to offer some general information about the development, philosophy, and medical practices of Traditional Chinese Medicine before examining the way in which its integration with Western medicine could enhance American medicine.Development and Religious Influences

Although historical sources describing the origin of Chinese medicine are few, the concepts on which the system of medicine is based as well as its spread from China to other countries clearly show its religious influences.

The legendary founders of Chinese medicine are three god-emperors, Huang-ti, Shen Nung, and Fu Hsi.[1] They are said to have lived from about 3000 to 2852 BC. The eldest, Huang-ti, also known as the Yellow Emperor, is the author of the first textbook of Chinese

medicine, Huang-ti nei ching su-wen (Yellow Emperor's Classic of Internal Medicine), an introduction to the art and philosophy of healing. The second, Shen Nung, also known as the Divine Husbandman, was the deity of pharmacology and the healing substances of nature, as well as the god of agriculture. The third, Fu Hsi, is attributed with the development of the philosophical framework of Chinese medicine (Veith 313).

The remnants of early animistic religious beliefs, which saw good or evil spirits in every facet of nature, are evident in the use of natural substances as remedies and the concept of "doing nothing contrary to nature" (Veith 313). One of the early methods of medical treatment was the shamanic method, in which the shaman chastised and punished himself, using various instruments of torture, for the transgressions of his patients in their present and past lives which had caused their illness. The concept of reincarnation is also evident in later practices, in which patients were told to meditate upon the mistakes and offenses committed in their present and past lives as part of their treatment (Veith 314).

Religious beliefs also played a part in determining early medical knowledge. Veneration of ancestors and the required good condition of bodies at the time of burial prohibited any disfiguring surgical treatment, even if the lack of treatment meant certain death, and also outlawed autopsies. This led to a lack of accurate anatomical knowledge which persisted until Western teachings began to reach the Far East in the sixteenth century (Veith 314-315).

Religion also played a part in the spread of Chinese medicine to other Asian countries, such as Korea and Japan. Many of the early practitioners of Chinese medicine were mendicant Taoist and Buddhist priests, who fulfilled the roles of itinerant physicians as they traveled throughout Asia. Buddhist scholars from Korea introduced and explained Chinese medical texts to the Japanese in the later part of the sixth century, and in 608 a group of young Japanese scholars and physicians were sent to China to study, returning many years later to open medical schools in Japan (Veith 314-317). Thus, the spread of Chinese medicine to other countries was a byproduct of Buddhism.

Although religious influences and concepts can clearly be seen in Traditional Chinese Medicine, the practice of religion is not a part of medical procedures, except as it relates to implementing a lifestyle which promotes good health. Traditional Chinese Medicine is a science which has evolved over thousands of years. Practitioners are medical professionals,

trained in both Western and Chinese methods. In China today there are over 2,000 Traditional Chinese Medicine hospitals, 30 colleges teaching its methods, and 170 research institutes studying the healing properties of herbs using modern technological methods and equipment (McNamara 3). Traditional Chinese Medicine is a complete system of medicine, although it is based on and incorporates ideas which are very different from Western medicine.

II. Fundamental Principles

The Tao, the natural philosophy which prevailed in China before recorded history, is the basis of Chinese medical theory. Tao, which means 'the Way,' teaches that "harmony, moderation, and adherence to the natural law will enhance and prolong life" (McNamara 239). The natural law is the principle of "yin and yang, of which all things are made, and which are opposite but indivisible. Each creates and controls the other, each perpetually transforms into the other" (McNamara 239). Yin and yang represent balance and change in the universe.

The Yellow Emperor's Classic of Internal Medicine explains that "The principle of Yin and Yang is the basis of the entire universe . . . . Heaven was created by an accumulation of yang, the earth was created by an accumulation of yin" (McNamara 240). In Liu Yanchi's The Essential Book of Traditional Chinese Medicine this principle of the balance between yin and yang is also referred to as "the concept of integrity" which states that "any object in nature is both a united whole and a whole composed of two parts with opposing qualities . . . yin and yang" (9). Yanchi further states that disease is caused by changes in the natural environment and that "the goal of treatment . . . is to restore the balance between parts of the body and between the body and its environment" (19-20).

The terms yin and yang in Traditional Chinese Medicine refer to the opposing yet complementary physical conditions which exist within the body, for example, hot and cold, dry and damp, internal and external, ascending and descending. Further, these terms are used to describe parts of the body and their conditions. Yin is used to refer to the tissue of an organ and yang refers to the activity of that organ. In a yin deficiency, an organ does not have enough raw materials to function, while in yang deficiency the organ does not react adequately when needed (Burton 451). The concept of yin and yang as controlling and changing each other is present here as well. An abnormally low hormone level, a yin

deficiency, would lead to a yang deficiency in the gland that produces that hormone, as its function becomes impaired. Likewise, the yang deficiency, poor glandular function, would eventually result in a yin deficiency, as the gland's output of hormones decreases. Balance between yin and yang is essential to health, as is harmony between the organs of the body, between the body and the mind, and between the body and nature.

Another Taoist concept essential to the practice of Chinese medicine is that of qi, the energy or life force which flows through everything, both inside and outside the body. Qi travels through the body via pathways called meridians, which are present directly under the surface of the body and also pass through the internal organs, with each meridian named for the organ through which it flows. The activity and concentration of qi are determined by a naturally regulated pattern set by the "rhythm of the universe" (Van Alphen 166). The maintenance of the clear flow of qi in the appropriate concentrations through the meridians and organs is necessary to maintain good health. If the flow of qi is blocked, balance is disrupted, the body's natural resistance to disease is lowered, and illness may result.

III. Medical Practice

One of the major differences between Traditional Chinese Medicine and modern Western medicine is its emphasis on prevention. Maintenance of health through diet, exercise, stress management, rest, and relaxation are emphasized, and the education of patients so that they can participate in the health care process is stressed. In the Yellow Emperor's Classic of Internal Medicine, the doctors are told that beginning treatment after disease has already taken hold on the body is "like digging a well only when one feels thirsty" (McNamara xiii).

The necessity of good nutrition through a well-balanced diet is commonly accepted as a way to stay healthy in our society today. Vitamin supplements are also commonplace, but the role of vitamins in health maintenance has not always been accepted by Western medical practitioners. In contrast, the Yellow Emperor advocated a balanced diet of cereal grains, meats, fruits, and vegetables in a book written "three centuries before the birth of Christ" (McNamara 113). The importance of nutrition to prevent disease was given high priority in all the books on Traditional Chinese Medicine consulted for this paper.[2]

The role of exercise in disease prevention is also an important part of Traditional Chinese Medicine. The practice of qigong, an ancient Chinese meditative exercise, is

intended to stimulate and balance the flow of qi along the meridians of the body. Qigong is also said to cultivate inner strength and calm the mind, so it can be an effective stress reduction technique. Qigong is emphasized as part of teaching the patient to remain well and is also included as part of the health care programs in most hospitals in China today (Burton 422).

Another major difference between Traditional Chinese Medicine and modern Western medicine is the view of the body as an integrated whole. Traditional Chinese Medicine looks at the body to find the underlying causes of the imbalance or disharmony that results in disease, and each patient is considered unique. Two patients with the same disease may be treated differently because the disease arises from different causes. For example, the disharmony that results in stomach ulcers may be different from patient to patient, and thus the treatment will be different (Burton 453). The Traditional Chinese Medicine practitioner would evaluate each patient as an individual, looking at each patient's reaction to the illness to find the cause of the illness. Western medicine would probably prescribe both patients whatever ulcer medicine is popular at the time, treating the high acid level in the stomach of the patient. Further investigation to determine the possible causes of the condition would probably not take place unless the initial treatment were to fail.

Another example of treating the "whole patient" demonstrates the essential concept of the interdependency and balance within the body. Western medicine has proven that colds are caused by viruses for which no medicine is available. All the doctors can do is prescribe medication to treat the symptoms -- antihistamines, decongestants, cough syrups, etc. The Traditional Chinese Medicine practitioner will offer herbal remedies to treat the symptoms but will also treat the underlying cause, the weakness of the body's immune system which allows the virus to take hold. In the case of a cold, the immune system is compromised by "the body's inability to adapt to change [in the environment] quickly enough to resist the invading microbes" (Burton 454).

The TCM doctor will examine a patient, looking first for outwardly visible signs of disease but following the theory that disease starts superficially and penetrates deeper into the body as the disease advances. Every diagnosis begins with the Four Examinations, devised by Bian Que, who probably lived in the second century BC (McNamara 14-15). The Four Examinations include "Looking, Listening and Smelling, Asking, and Palpating"

(McNamara 41). Looking involves observing the patient as a whole—the shape of the body, posture, body language, color of complexion, behavior, and especially the tongue. Listening and Smelling are grouped together because the Chinese word 'wen' means both (Van Alphen 178). The doctor will listen to the tone and strength of the patient's voice, breathing, and coughing and will smell the patient's breath and body odor. Asking involves questioning the patient about the symptoms experienced, their location and duration, diet, appetite and digestive condition, and sleep habits. Palpation is the taking of the pulse at several locations of the body---- both wrists, the abdomen, and the meridians and/or acupuncture points -- which can reveal the strength and weakness of both the qi and the blood, which includes lymph and other body fluids. (Burton 454).

While the Four Examinations are the fundamental tools for diagnosis, the TCM practitioner today also has access to modern diagnostic tools. In Tianjin, China, the TCM First Teaching Hospital is equipped with many examples of sonic and electronic technology down the hall from the herbal pharmacological department (McNamara 4). A TCM practitioner will refer patients who require surgery, special tests, or clinical investigation to a Western doctor or hospital when necessary.

Methods of treatment in Traditional Chinese Medicine are varied. The popular conception of a TCM doctor as an herbalist is not entirely true. Herbal medicine is only one method of treatment used, although it is an integral part of a treatment plan.

Herbal medicines are derived from ingredients ranging from herbs to minerals and animal components (Van Alphen 191). These natural ingredients are selected and assembled into a prescription intended to treat the root of the disease as well as the symptoms arising from it. The herbs may be taken internally, as teas or broths, but they may also be prescribed for external use, such as poultices and salves, depending upon the condition they are intended to treat. Herbs are used for a variety of conditions. They are divided into 20 major classifications, for example, "herbs to treat exterior syndromes, herbs to stop coughing and relieve asthma, herbs to improve appetite and digestion, and herbs to calm the liver" to name just a few (McNamara 103-107). There are also herbs intended to work on specific qi meridians and organs.

Moxibustion, a treatment which involves the burning of the herb Artemisia vulgaris (Van Alphen 189), is used to stimulate the qi to assist the healing process. Performed

regularly, it is considered to be very effective in preventing disease. The Artemisia leaves are mixed with other herbs, and the mixture, called moxa, is formed into a stick or cone. A moxa stick is ignited and moved over the patient's meridians a short distance from the skin, or it can be skimmed over the surface of the skin. Moxa cones are placed on the patient's body upon an insulating layer of other herbs or on top of an acupuncture needle. This allows the curative effect of the moxa to enter the body without leaving a scar.

In addition to herbal medicine, other methods of treatment include Cupping, in which glass cups or bamboo segments are heated on the inside and then stuck to parts of the patient's body. Cupping dispells cold and dampness from the body, warms the qi, and reduces inflammation and swelling (Van Alphen 192). Qigong, previously mentioned as an exercise the patient performs to stimulate the qi, can also be performed by the doctor on the patient. The doctor uses concentration and relaxation to make his own qi flow into the body of the patient to help clear meridians and stimulate the patient's qi (Van Alphen 189-190). Massage is another effective way to stimulate qi as well as to treat the skin, muscles, bones and joints.

Acupuncture is probably the TCM treatment best known in the West. It is a method of influencing body functions by the insertion of needles in specific acupuncture points. These points are places where the outside of the body is connected to the qi meridians. The needles stimulate the patient's qi to strengthen resistance to disease and alleviate a variety of conditions. It is also proven to be an effective method of pain relief and made headline news in 1972 when James Reston, a New York Times columnist covering Richard Nixon's trip to China, developed appendicitis. He wrote an account of his appendectomy, which was performed under local anesthesia and acupuncture. Following the surgery, he was given more acupuncture and moxibustion to speed his recovery, and he states that "the swelling went down within an hour and the pain never came back" (McNamara 19).

IV. Integration with Western Medicine

James Reston's experience brought worldwide attention to the practice of acupuncture. That attention generated interest in acupuncture, and Western studies of the efficacy of acupuncture were undertaken. Acupuncture began to be practiced in the United States, but it remained a "fringe technique," with licensing varying from state to state (McKenna 4). Despite its fringe status, acupuncture has become extremely popular in the

United States. A recent survey of marketing and medical directors at HMOs in 13 states found that acupuncture is one of the top three therapies of interest to HMO plan members (Campbell 18). Acupuncture therapy has been practiced at the pain-management clinic of Rush-Presbyterian-St. Luke's Medical Center in Chicago for 20 years, and the director of the clinic reports 20 to 25 patient requests for acupuncture per week (Manier 1).

Acupuncture is gradually coming to be accepted by the mainstream medical community in the United States, and this gradual process is expected to be accelerated by the announcement made in early November 1997 by the National Institutes for Health (NIH). A panel convened by the NIH issued a statement saying that acupuncture "merits inclusion in the comprehensive treatment for" low back pain, asthma, nausea following surgery and chemotherapy, post-operative dental pain, addiction, stroke rehabilitation, headache, menstrual cramps, tennis elbow, fibromyalgia, and carpal tunnel syndrome (McKenna 3). In addition, the Food and Drug Administration, which regulates medical devices, moved acupuncture needles into a more mainstream category of medical equipment earlier this year (McKenna 4).

The announcement that acupuncture is considered an acceptable treatment will allow American doctors to prescribe it for their patients and is expected to encourage health insurance companies to reimburse their members for acupuncture treatments. Some insurance companies are already providing coverage for acupuncture, as well as other alternative therapies. Oxford Health Plans Inc., one of the larger managed-care providers in the United States, gave acupuncture insurance coverage equal to that of conventional therapies last year (Manier 3). Oxford has also begun to offer other alternative therapies through its credentialed network of providers in Connecticut, New Jersey, and New York effective January 1, 1997 (Campbell 6)[3]. The Kaiser Foundation Health Plan offers acupuncture treatment and other alternative treatments to its members at its Alternative Medicine Clinic in Northern California, and Blue Cross of Washington and Alaska plans to reinstate an experimental program it made available in 1994 which covered acupuncture care (Weber 17). The health insurers are responding to the American public's interest in alternatives to the conventional therapies available from the mainstream medical community. According to a study published in the New England Journal of Medicine in 1993, one person in three reported in 1990 that they used at least one unconventional therapy in the previous

12 months, and one-third of those people went to providers of unconventional therapy (Campbell 2).

As far back as 1977, the World Health Organization urged governments "to give adequate importance to the utilization of their traditional systems of medicine" (Zhang 4). In countries where expensive scientific and medical technology is not available, the population continues to rely on traditional practitioners and local medicinal plants for primary health care, and the WHO has long recognized the benefits of continued study of those practices and medications, together with the training of the practitioners. However, the mainstream American medical community has traditionally been opposed to alternative therapies, including Traditional Chinese Medicine, because of the lack of proven scientific data regarding its efficacy and also because of the role of the spiritual factor. The concept of qi, known also as energy or prana, is present in many forms of alternative medicine, and it is rejected by the medical community because it cannot be scientifically proven. However, the role that the mind plays in the body's response to medical treatment is an accepted fact, and is represented by the use of placebos in the scientific trials on which the medical community places so much emphasis.[4]

There are signs that alternative medicine is winning acceptance in the mainstream medical community. According to a 1995 issue of the Archives of Internal Medicine, physicians perceive alternative medicine as moderately effective, with young physicians more receptive than their older colleagues (Weber 18). In 1996, the Council on Scientific Affairs of the American Medical Association met specifically to discuss the popularity and impact of unconventional therapies (Weber 18).

32 of the 125 medical schools in the United States offer medical students courses in alternative medicine, including acupuncture and qigong, and several institutions have established centers performing research and clinical procedures using alternative medical practices (Wilson 16). The University of Maryland at Baltimore has a program called the Division of Complementary Medicine which has received $900,000 from the NIH to conduct research on pain. Perhaps the most publicly known is the Program in Integrative Medicine at the University of Arizona College of Medicine, which has been established under the direction of Andrew Weil, M.D. According to Dr. Weil, integrative medicine is defined as alternative and conventional medicine working together, "each doing what it's best at"

(MacFarquhar 29). The program will perform formal research on alternative therapies, run a clinic, provide courses for both medical students and practicing physicians, and "spread the word" by instituting a fellowship program for young doctors (MacFarquhar 29).

According to Joseph S. Alpert, M.D., head of the Department of Medicine at the University of Arizona College of Medicine, the first principle of Weil's program is "keep an open mind" (Weber 28). That principle is expounded upon by Marc S. Micozzi, executive director of the College of Physicians of Philadelphia, in an article in the Chronicle of Higher Education, in which he emphasizes the need to educate doctors and other health care professionals about alternative therapies (Micozzi 50). Micozzi cites the success of mainstream Western medicine in fighting infectious diseases, referring to the "magic bullets" of antibiotics and other medications, but also points out the failure of Western technique to cure cancer or many chronic diseases. He suggests combining Western technique with alternative therapies which have been proven to be effective on chronic diseases, such as asthma, to reform and expand the American approach to health and healing.

I believe that the combined approach to medicine proposed by Weil and Micozzi should be the future direction of medicine in America. Traditional Chinese Medicine and Western technology work in tandem in China with great success, and I believe the combination would also be effective in America. Traditional Chinese Medicine, with its emphasis on enhancing health to prevent disease and the use of natural, non-invasive treatments if disease does occur would be the perfect partner to American medicine, with its advanced technology for diagnosis, surgery, and the treatment of acute and traumatic injuries. As our population ages, health care costs escalate, chronic degenerative diseases like arthritis proliferate, and bacteria mutate to resist the magic bullets of antibiotics, the American medical community must open its mind and begin to accept and make use of medical practices that have been successful for thousands of years. The marriage of Eastern and Western medicine must be the path of the future.

Notes

[1] Information regarding the three god-emperors varies greatly from source to source. In Sheila McNamara's Traditional Chinese Medicine, the emperors are described as the "Celestial Emperors," who lived from 2852 to 2205 BC (241). Their roles, and the order in which they lived, are also presented differently. According to McNamara, Fu-hsi, the emperor of heaven, was first, Shen Nung, the Red Emperor, emperor of earth and the patron of herbalists and apothecaries, was second, and Huang Ti, the Yellow Emperor, was third (241). However, all sources consulted agree on Huang Ti's authorship of the Yellow Emperor's Classic of Internal Medicine and describe it as essential, authoritative, or definitive.

[2] While the food available in Chinese restaurants in America is criticized by nutritionists for its high fat content, it cannot be denied that it offers a balanced diet—every meat and vegetable dish is served with rice.

[3] According to Health Care Strategic Management Magazine, Oxford's network of credentialed providers includes acupuncturists, massage therapists, chiropractors, registered dietitians, clinical nutritionists, yoga instructors, and, in Connecticut, naturopathic physicians. Prior to admission, acupuncturists, naturopaths and chiropractors must be licensed in the state in which they practice, have graduated from a fully accredited college, have had at least two years of continuous clinical experience, pursue continuing education credits, and maintain proper malpractice insurance. Oxford expects to credential 2,000 providers by the end of 1997 (Campbell 6).

[4] A classic 1955 analysis performed by Henry K. Beecher, M.D., of Harvard and Massachusetts General Hospital, involving more than 1,000 patients determined that placebos "will relieve at least one in three patients who suffer from illnesses where a subjective factor enters" (Weber 23).

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Advertising and the Motherhood Mandate

by Sandra Kenny

Advertising is the life blood of consumer culture. Without Madison Avenue, consumer culture as we know it would be nonexistent. Advertising is defined by Sut Jhally as a part of the "discourse through and about objects' because it does not merely tell us about things but of how things are connected to important domains of our lives."[i] This is because advertising addresses how we can become happy. Of course, the answers it provides are oriented towards the marketplace and the message is always one of inadequacy or unhappiness or inability to control ourselves and our lives-- prior to purchase of the product or service. The product promises magically to mend our emotional strain, our inability to juggle our busy lives, or to give us the love and happiness for which we long. The unifying theme of all advertisements is that the positive qualities of life and of living are connected to goods and/or services-- which must, of course, be purchased in the commodity marketplace. Advertising, that prolific and inescapable element of modern social life, is the subject of this essay. I've chosen to analyze six advertisements that illustrate certain tactics and forms of address used to enhance the anxieties of common people in contemporary American society who are grappling with the impact of massive social change on the family, in general, and on women's roles and identities, in particular. In this essay, several sociological and feminist theories of cultural critique are used to demonstrate the strategies employed by marketing agents who use ideological persuasion and the promise of family-centered utopias to sell their products. As such, this paper fits squarely into critical sociological studies of gender, popular culture, and mass-media and communications.

It is a well-known fact that family restorationists claim society is doomed unless the traditional family makes a viable comeback, while revisionists and feminists attempt to strip the traditional family of its ideological components and to criticize the *motherhood mandate* and its corollary, the *motherhood mystique*. For instance, a conservative and functionalist perspective was implicit in the 1992 and 1996 presidential elections in which "family values" theme became politically explosive.

With the "breakdown of the family" and the resulting backlash,[ii] and its stress on women to fulfill their maternal and wifely obligations, the advertising industry immediately responded with representations symbolic of both conservative and more progressive views. Advertisers found they could exploit the social-psychological stress felt by many females, while, at the same time, avoiding the potential alienation of more progressive female audiences by combining idealistic and traditional visual images of motherhood and family with text related to more progressive or feminist ideals. Hence, advertisers found they could appear to uphold tradition yet appear progressive.

For instance, the following ads uphold messages of ideal motherhood, but they also expound upon progressive messages of female as "career woman," who is correspondingly intelligent, mature, responsible, and in control of her life. In short, the promises made by the advertisements play upon the wish-dreams (or the "utopias," as defined by Karl Mannheim) of women who desire career and family as two compatible ideals, while at the same time upholding the fictions (or the "ideologies," as defined by Mannheim) are used to stabilize a social order and utilized when any transformation of that same order is employed. [iii]

Ellen McCracken notes the power of advertisements. She writes , "Like any language, the systems of meaning configured in advertisements are value-laden; beneath the pleasurable and ostensibly innocent appearance of purchased ads are subtexts and codes that articulate ideology. Beyond their overt role of selling products, ads present selected value systems as merely 'common sense'".[iv] Most ads communicate through the interpolation of verbal and visual texts, with the overall impact forming a textual system which speaks to the potential consumer. The reader creates meaning by combining the two into a sort of montage, mentally synthesizing the visual and verbal images.

The common denominator in all the ads I've chosen to analyze is their linkage of a stress-free existence and consumption, as well as an ideology which normalizes female's domestic roles. Each magazine's and each advertisement's unique image is designed to attract both readers and advertisers.

See Appendix A, Advertisement #1, *CIGNA* HEALTH CARE.

For example, the photographic technique in this ad uses a depiction of locking gazes between mother and child to symbolize the pleasure inherent in an infant's lack of

individuation between mother and child. Research on mother-infant interaction finds that a child views the mother's face, like other objects in its environment, as a continuation of an undifferentiated world.[v] The visual imagery used in this ad portrays an ideal world where mother and family are one and the same-- a world where "woman" is undifferentiated from "mother," along with all the responsibility motherhood entails. Thus, by extension, mother and child are inseparable from the product or service being sold in the ad. The boundaries between mother and infant and between humans and product are nonexistent. In the interpolation of text and photo, the reader sees an ideal image of herself linked to the ideology that the product can assist her to achieve her own particular utopia-- that is, a stress-free existence-- even at the same time that the product confirms the realities of her stressful life and affirms the difficulty of balancing family and work. This ad offers the loving gaze between woman and child as a visual image of ideal womanhood, and the underlying text offers words to expand this vision, connecting the successful, happy woman to management of both household and career.

Refer to the print text in Ad #1, located in Appendix A.

"***HELP.***" This single word symbolizes the pressure working women feel in contemporary society, in that the dual responsibilities of family and career overpower the need of women to care for themselves. The reader is made to understand that *Cigna* health care is willing to "HELP." It will provide coverage for women's basic health needs. Amid controversial headlines and concerns about women's health care, the company soothes women, promising that it also will provide coverage for mammograms, but only, as the ad states, "for women who need it." They promise to pamper and take care of you, because you can't possibly do it all! The ad appeals to the basic and general human desire for comfort and care and to working women's particularly acute need for help in her hectic world. It seductively questions her, "Wouldn't it be nice to have someone take care of you for a change."

Insurance companies target working moms, who are attempting to juggle and balance the public realm of economic life and the private sphere of family responsibilities. Women and families are promised a form of "social security" if they purchase a particular

brand of insurance. These promises are evident in the next ad for *Guardian* life insurance company.

See Appendix A, Ad #2 for *Guardian Life Insurance Co.*

Note the soft shades of gray used in the *Guardian* advertisement. This black and white photography is an effective technique for grabbing the reader's attention. It works because most other magazine ads use brilliant colors. In contrast, this ad uses soft textures, combined with the baby's charm to capture the maternal/paternal feelings of consumers. And, since it is located in a business magazine, the montage appeals to the business person's eagerness for "fresh ideas." The baby and fresh fruit, represent the "fresh ideas" concept, for both remain symbolically uncorrupted by mundane social forces. Babies have open minds; and open minds are willing to accept and try novel and different ideas. Additionally, the advertisement relies on shared linguistic nuances suggested by the company's name. "The Guardian" symbolizes a paternal protector -uniquely capable of protecting and guarding from ill will - just like a parent protecting a child, or, in the specific case of this ad, like a business protecting its employees. Such representations refer to the basic human need for love and security.

In her book, Woman's Estate, Juliet Mitchell argues that the postmodern family functions for economic and ideological reasons in advanced capitalistic societies.[vi] Mitchell also argues that, as capitalism advances and the family changes from a productive unit to a consumptive unit, women's work (that is reproduction and maternal care) and their sexuality become incarcerated within the private sphere of the nuclear, patriarchal family. Such a family form promises the pleasures of individual freedom and individual consumption--neither of which can be fully realized within an advanced capitalistic system. In the midst of this contradiction stands woman, whose task it is to hold the system together while ignoring its contradictions.

Extending Mitchell's argument to take account of postmodern changes in both the form and structure of the family, one could argue that the consumptive processes required by a capitalistic economy support quasi-changes in the family -- while at the same time denying the need for such changes. That is, for capitalism to advance, women are needed as both

consumers in the private sphere and producers of services in the economic sphere. Marketing ideology which links these two, often contradictory, roles with the *motherhood mystique* is characteristic of a postmodern mentality wherein traditional boundaries are confused and at the same time upheld within symbolic representations. The resulting irony is that women's assumption of these dual responsibilities results in a new form of female exploitation unparalleled in pre-modern and modern societies.

In their discussions of ideology, both Althusser and Williamson point out that humans learn to identify themselves according to the manner in which they are addressed.[vii] Advertisements often address the reader through signifiers of social approval, which is equated with male approval. This manner of address is used in the following advertisement for *AT&T Wireless* services. The ad, in giving its seal of approval to the woman's wise decision to use *AT&T* to help balance multiple roles, is using tacit signifiers of masculine approval. It encourages women to learn to see themselves in a particular way, subtly calling out to their insecurities, intensifying the insecurities, and then magically providing the means (via purchase of the product) to alleviate and/or control the tension between women's multiple and often conflicting roles.

Yet, in true conservative format, the images and the events of the broader world are translated into the more confined world of the family, household, and marriage-- so that women's dependence is hidden from conscious awareness.

See Appendix A, ad #3, *AT&T Wireless*

For instance, this advertisement for *AT&T Wireless* exemplifies the marketing strategy used to sell products which promise "freedom." On the one hand, the wireless telephone appears to offer freedom from the confines of domestic responsibility; on the other, it subtly reinforces the idea that women are responsible for the smooth operation of the family's domestic life. At the same time *AT&T* promises freedom, it exalts women's confinement. Likewise, at the same time it denies female confinement, it acknowledges its reality, as shown by the text, which reads: ("May I cut in?)".

Yes, don't we all realize that, as women, children "cut in" to our career plans and don't we all realize that it is not necessarily an inherent or natural aspect of life that this must

be so-- rather it is the lack of support from men and the lack of broader social support which force women to be sole care-givers.

Note also that this ad uses birthing symbolism (the child between the woman's legs) to strengthen the overall representation of child care as part of the "natural," universal, and unchanging female role. The logic follows something like this: females conceive and give birth and, thus, they naturally must have responsibility for the care of children. No matter what other roles are socially appropriated to woman, this child exemplifies her primary role. Yet, AT&T is there to lend assistance, for as the text says, "It's all within your reach." The promise is that you, too, can play superwoman; you, too, can have it all, along with the statuses of career-woman, mother, and romantic partner. Tension and the release of that tension: this is the utopia promised women by the ideology of the market economy.

In reality, however, it is an illusory utopia. For don't we all know that not much has changed for women. The world of the 1990s is still a world in which women make at least twenty-five percent less on average than men for comparable work in the public sphere; where women still are expected to be primary care-givers; where the "feminization of poverty" is a reality that threatens women's and children's futures, and where domestic and intimate violence have reached epidemic proportions.[viii] Yet, like the old *Enjoli* perfume ad from the 1980s, young women are made to believe: "I can bring home the bacon, fry it up in the pan, and make him never, ever forget he's a man."

The next ad offers women vicarious participation (or, one could say, quasi-participation) in the broader male world. Women are promised freedom and participation in a man's world by purchasing a particular brand and style of clothing.

See Appendix A, Advertisement #4 (two pages), *Wrangler* jeans

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Yet, it is freedom and participation of the least threatening sort; that is, we know this woman's actions and style of dress are not a serious challenge to the idealized masculine world of independence, adventure, excitement, and wilderness. On an unconscious level, the reader realizes this child-bearing woman is no serious threat to the rugged independence of masculine independence, as symbolized by the jagged mountain splendor depicted on page 1 of this two-page advertisement for *Wrangler* jeans.

See Appendix A, Advertisement #4 (first page), *Wrangler* jeans

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Raymond Williams notes that the commodity advertising tries to sell is never sufficient in itself: it must be validated, often only in fantasy, by additional meanings, which Williams terms "magic."[ix] In fact, it is because consumer goods often fail to satisfy many human needs and desires that advertising uses magic, in the form of utopias, to associate consumption with human fulfillment. The common denominator in all these ads is their link between a stress-free existence and consumption. Each magazine's and each advertisement's unique image is designed to attract both readers and advertisers, playing on specific anxieties apparent at any particular historical moment.

Ultimately, however, advertising does more than sell products. According to Williams, the cultural patterns of the system of magic begin to take root in society, becoming an independent system of communication. Williams notes that, once the magical pattern has been established, people respond to one another's "displayed signals" which symbolize one's having made the culturally correct purchases. Consumers use commodities as a means of expression, a kind of language, and eventually come to depend upon the system of fantasy (which he calls "fancied needs" induced by advertising).[x] Thus, critical analysis of advertising textual systems becomes the analysis of the myths by which society lives. Stuart Ewen describes how advertising induces insecurities and then alleviates them through the magic advertising attaches to products. Ideas, not products, become the ultimate answers to satisfaction of fancied needs and induced anxieties.[xi] We must purchase the advertised product, or a similar one, in order to gain use of and control over the idea.

As Diane Barthel points out in her book, Putting on Appearances, people reenact, through ritualistic behavior, the dominant myths of their culture so as to resolve tensions between opposites.[xii] Ritualized behavior helps to resolve the tensions between opposing elements in a person's life. For instance, the tension between the desire for traditional family life and the knowledge that economic affluence demands successful employment in the public sphere is a very real contemporary dilemma. Such tensions are alleviated by the promise of easy credit. In the following ad, the ideas of Williams and Ewen are illustrated.

See Appendix A, Advertisement #5, *VISA*.

The *VISA* advertisement encourages a link between consumption and attainment of traditional family life-- a fantasized and idealized form of life that can be purchased with the help of a *VISA* credit card. Symbolized within this ad is the image of a perfect world of secure, middle-class family life. Maternal and paternal feelings are brought to the surface along with the contemporary issue of "Why Johnny can't read." The text promises: "Now everything you buy with your *Visa* card comes with a happy ending." Each time you purchase with your credit card (during the holiday season), *Visa* will make a donation to a national reading organization. The softly muted colors, the idealized scene of a loving family, the security and comfort of material possessions, the imagery of family traditions and the child's storybook, all combine magically to conjure visions of idealized "family values" and induce consumers to consider purchasing with their *Visa* cards. Notice the cleverness of the marketing strategy used to alleviate some of the guilt associated with excessive holiday shopping, because, after all, you are helping children read! The religious and familial mystique of the holiday season is translated into the marketing imperative to buy, buy, buy!

Concepts from Ewen and Williams, such as *fancied needs* and *magical inducements*, can be understood in the broader sense of the concept of "ideology," defined as fictions or illusory distorted pictures of the world. Such magical inducements disguise the actual inability of commodities to satisfy many human needs. Ideology, of course, does not determine how an ad will affect potential consumers.[xiii] People may or may not internalize the misrepresentations. Using the ideas of Gramsci, especially his theory of hegemony, it is useful to defined ideology as a "site of struggle" where meanings are constantly contested.[xiv] In critically analyzing ads we must remain aware of the utopian elements hidden from view. Likewise, we must remain aware that utopian fantasies in ads tyrannize us but also give us pleasure. While the utopian pleasure may remain even after critical analysis, the power of the ad is curtailed.

Stuart Hall regards ideology as a site of struggle for competing definitions of reality and "oppositional" or resistant readings of texts are possible.[xv] Viewed from this perspective, magazine advertising is one venue where competing views of reality and power

compete. Optimistically, this means that critical cultural analysis (that is, an unmasking of the value-laden systems found in mass culture) is a powerful tool that can be learned and taught so that advertising will not have ultimate control in our postmodern world. When readers learn to resist dominant views, the ideological mirage, along with the hegemonic control of the corporate world, is shattered. Both ideology and utopia are exposed to the light of critical scrutiny.

APPENDIX "A"

Samples of six print advertisements

Products and services provided by Connecticut General Life Insurance Company and other operating subsidiaries of CIGNA Corporation.
Help.
Lullabies at 7. Diaper changes on the hour. 2 a.m. feedings. You put in a day's work before you put in a day's work. How can you find time to take care of yourself? At CIGNA HealthCare, we've created programs just for a woman's special health needs. Beginning with basic gynecological care, Pap smears, and for women who need them, mammograms. We'll even send you a reminder on your birthday to come in for a check-up. Because wouldn't it be nice to have someone take care of you for a change?
CIGNA HealthCare
A Business of Caring

IDEAS

The Guardian Life Insurance Company of America is offering new solutions for affordable, quality healthcare.

It takes more than just eating fresh fruits and vegetables to improve everyone's health. So The Guardian is working hard to increase healthcare quality while reducing costs. For example, The Guardian has created a complete portfolio of quality medical coverages and is pioneering the development of new, dynamic products and services to respond to consumers' contemporary needs. From our traditional indemnity product — long considered one of the best that money can buy — to nationwide PPO plans — to regional HMO partnerships, The Guardian is committed to providing exceptional employee health benefits.

Here's A Fresh Idea.

Make The Guardian the centerpiece of your company's employee benefits program. In addition to our selection of medical products, we offer a broad range of new solutions, including: affordable life and disability insurances, outstanding group dental plans (indemnity and managed care products), newly developed vision care programs, Section 125 services and a variety of retirement plans and investment options.

And The Guardian's consistent, outstanding financial performance over the past 137 years has provided the financial strength to protect its policyowners, pay excellent dividends and deliver personal services which are second to none.*

Call 1-800-662-1006
or visit us at www.theguardian.com

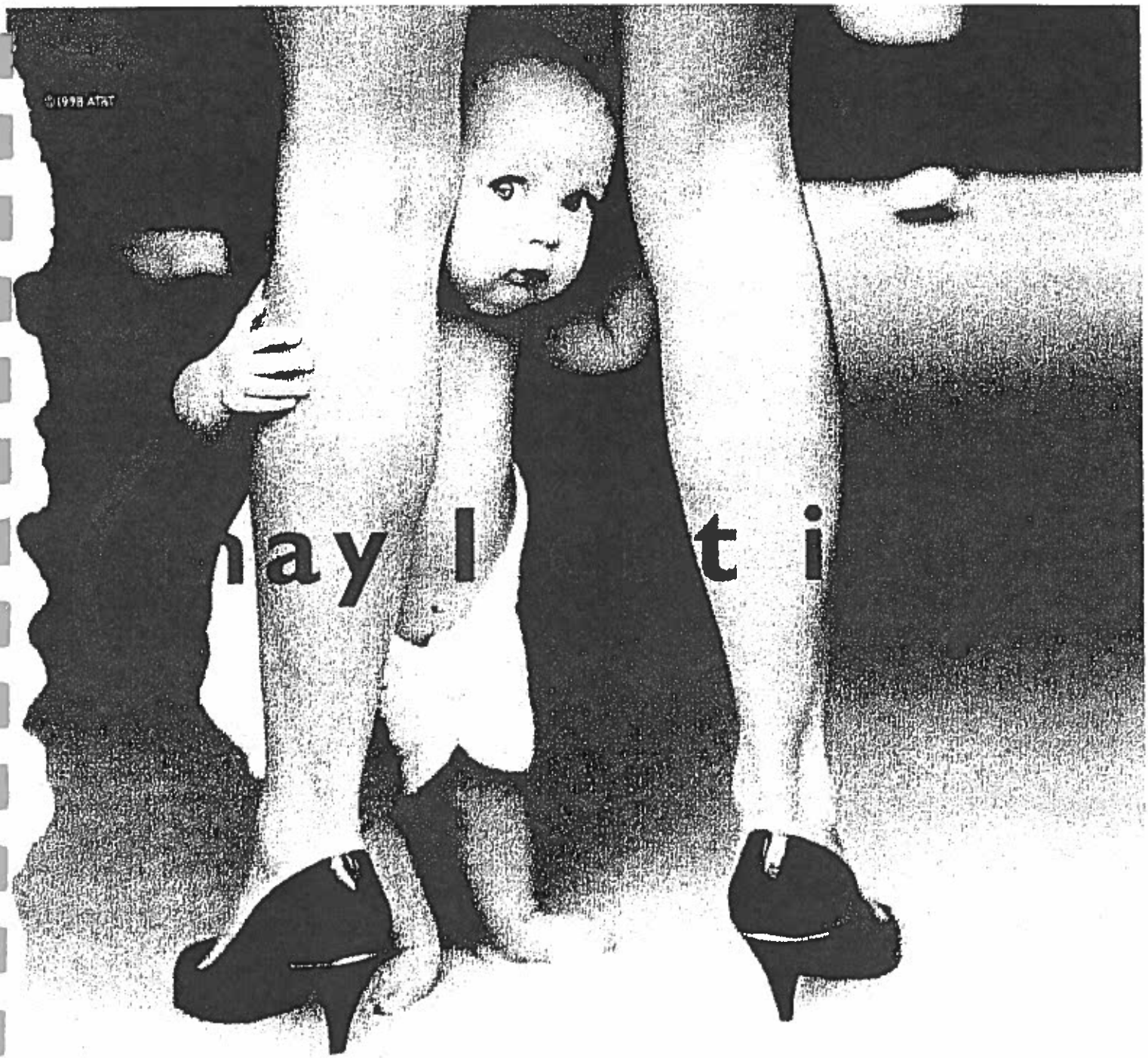
The Guardian
The Intelligent Choice
Since 1860

Life Insurance • Employee Benefits & 401(k)
Disability • Mutual Funds & Variable Annuities **

* Financial information for The Guardian Life Insurance Company of America as of 12/31/95. Assets = $37.1 billion, Liabilities = $10.9 billion (includes $2.5 billion in reserves), Surplus = $1.2 billion.

** 401(k) products and variable annuities are issued by The Guardian Insurance & Annuity Company, Inc. (GIAC), a wholly owned subsidiary of The Guardian Life Insurance Company of America, New York, NY. Securities products are distributed by Guardian Investor Services Corporation (GISC), 201 Park Avenue South, New York, N.Y., 1-800-221-3253, Member NASD, SIPC. GISC is an indirect wholly owned subsidiary of The Guardian Life Insurance Company of America.

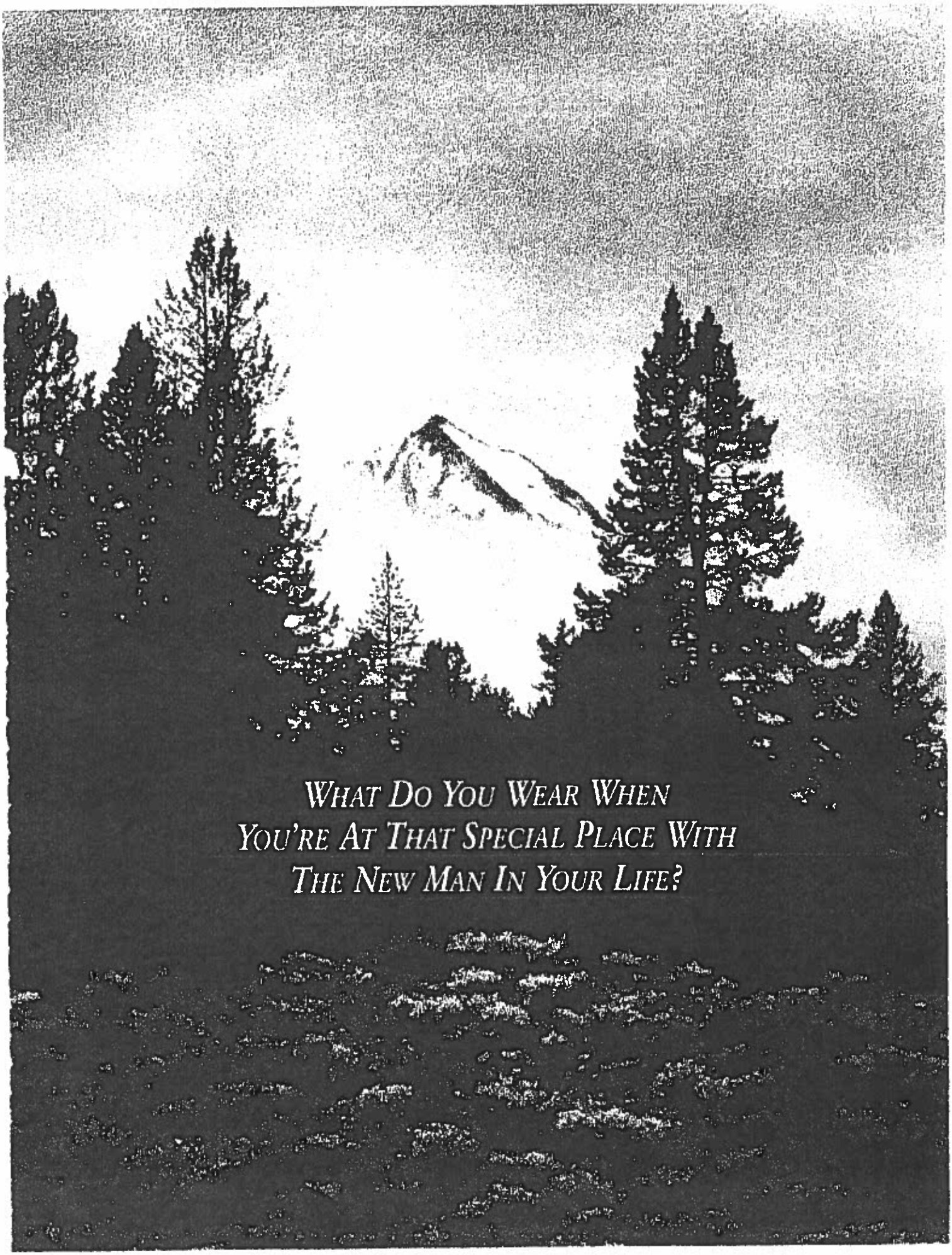
Guardian Life Insurance Company of America, 201 Park Avenue South, New York, NY 10003



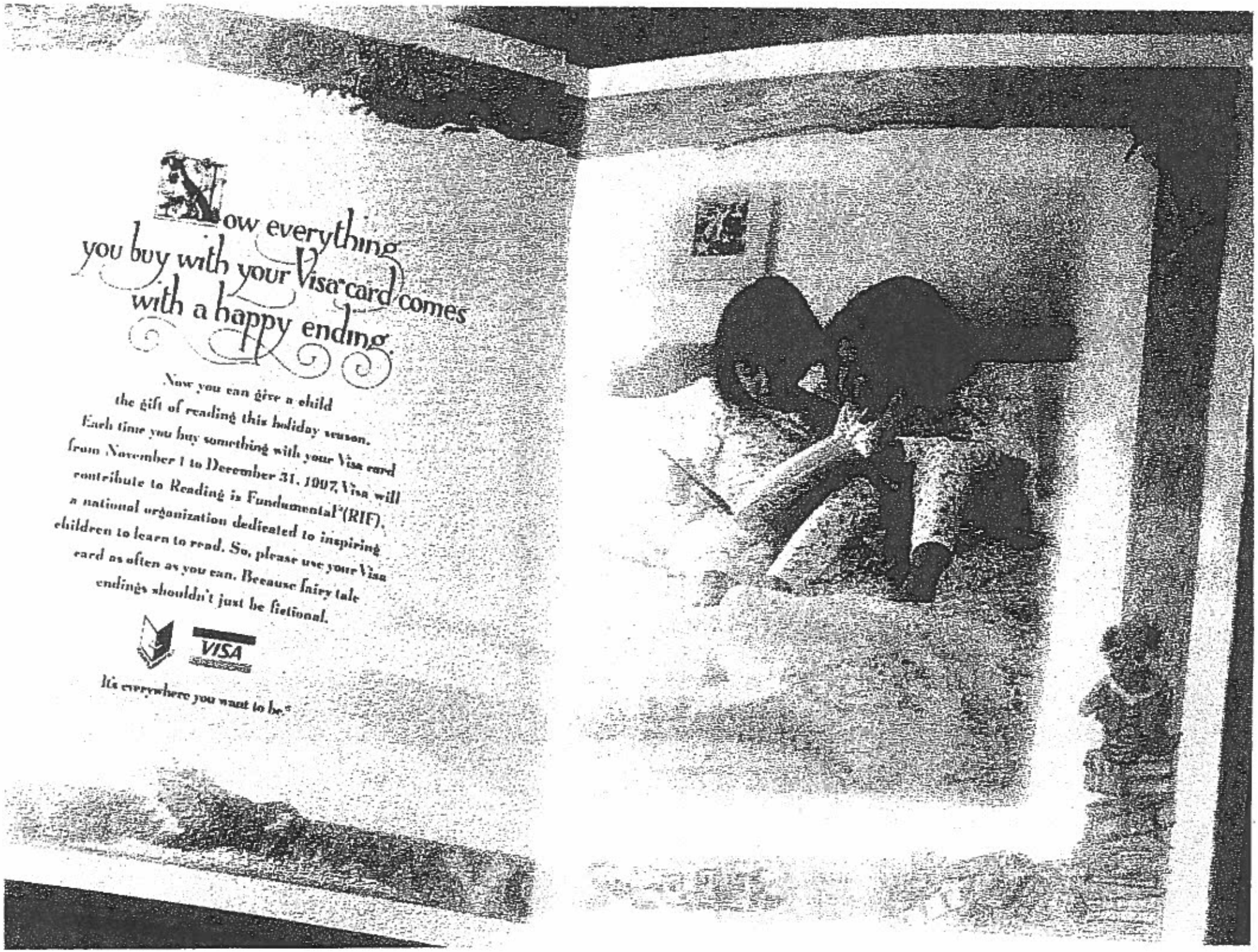
Reservations at seven. Sitter's got strep. Use AT&T Wireless to tell Dad, "Hold a cozy table for three."

AT&T

it's all within your reach


WHAT DO YOU WEAR WHEN
YOU'RE AT THAT SPECIAL PLACE WITH
THE NEW MAN IN YOUR LIFE?

REAL. COMFORTABLE. JEANS.
wrangler
W
for women


Now everything you buy with your Visa® card comes with a happy ending.
Now you can give a child the gift of reading this holiday season. Each time you buy something with your Visa card from November 1 to December 31, 1997, Visa will contribute to Reading is Fundamental® (RIF), a national organization dedicated to inspiring children to learn to read. So, please use your Visa card as often as you can. Because fairy tale endings shouldn't just be fictional.
VISA
It's everywhere you want to be.®

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[xiii]. Althusser=s theory of interpellation has been criticized as a deterministic doctrine that assumes people offer no resistance and are unthinkingly shaped to be what they are Ahailed@ to by the text. However, in support of Althusser=s conceptualization, the study of the process of interpellation can create conscious awareness of how ads address the reader, resulting in the encouragement of critical analysis.
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VIDEO VISIONARY: THE ELECTRONIC ART OF NAM JUNE PAIK

BY CHRISTINE FISHER

INTRODUCTION

"I'm painting with a cathode ray tube and I can make 200 paintings a minute."

BNam June Paik in *Electronic Super Highway*

Since the early 1960s, Korean-born American artist Nam June Paik has expanded the boundaries of art by employing modern technology, pioneering the use of video as a leading form of late 20th century artistic expression. In today's world of television and computers, it is difficult to imagine that just thirty years ago the phrases "global community" and "information superhighway" were not an integral part of our language and everyday lives. These concepts are embodied in the work of Paik, whose visionary use of video as a medium has involved work on three continents and synthesizes a multiplicity of cultural ideas and images.

His primary themes of global society, communication, and the humanization of and individual interaction with technology have influenced not only later generations of artists, but have had a significant impact on information science and mass media.

Paik has succeeded during his own lifetime in becoming internationally recognized as an artist. His work is represented in major museum collections around the world, including the Museum of Modern Art, the Art Institute of Chicago, the Tokyo Metropolitan Museum, Amsterdam's Stedelijk Museum, Berlin's Nationalgalerie, and the National Museum of Modern Art at the Georges Pompidou Center in Paris. The Smithsonian's Hirshhorn Museum recently acquired *Video Flag,* acknowledging Paik's importance as a contemporary artist.

A CRITICAL ANALYSIS OF NAM JUNE PAIK'S *VIDEO FLAG*

Video Flag is a strong example of Paik's later work. *Video Flag* (1985-96) stands in a large passageway on the third floor of the Hirshhorn Museum between painting galleries and figurative sculpture. It is a video sculpture composed of seventy thirteen-inch monitors housed in a black wooden case on heavy casters (approx. 12' wide x 9' high x 3' deep). The

case conceals plugs, wires, and laser disc players, leaving only the television screens exposed. *Video Flag* is divided into two basic sections: sixteen television monitors in the upper left corner form the "stars," and the remaining fifty-six monitors form the "stripes" of the American flag. The ***stars*** section presents myriad variations on the star form. The shapes multiply, divide, advance, recede, circle, and spin in dizzying rhythms. Interjected into this recurring theme are other video clips. A spinning Statue of Liberty is used as backdrop to an eerily smooth morphing sequence of American presidents beginning with Truman and ending with Clinton. The official portrait of each president is transformed into the portrait of the next president (Truman, Eisenhower, Kennedy, Johnson, etc.) until the series is complete. The choice of presidents is a commentary on the subject of television itself; Truman was in office at the beginning of broadcast television (1945-53), and Clinton's presidency (1992-2000) will end with the 20th century, in an era dominated by the presence of television. Paik is saying that TV has shaped America since its invention and will continue to shape our society as we move into the next century.

The smoothness and rate of speed of the presidential transformation is in stark contrast to the other images in the ***stars***, which are presented at lightning speed in an erratic jump-cut style. Sometimes images can be distinguished, but, because of the abrupt presentation and withdrawal of each visual, one is never sure of what one sees. Faces appear and disappear. Home-grown icons of American culture (such as Abraham Lincoln and Marilyn Monroe) are seen, as well as appropriated American icons (such as the Ayatollah Khomeini - who has become ours, in a sense, because of frequent appearances on our living room television screens). Familiar news faces who introduce such remote personages are also fleetingly visible. Paik presents faces of Asia: a child, a woman in traditional dress, a bearded sage. People from distant cultures, from thousands of miles away, are here too -- a global community which is becoming more of a reality every day. It is difficult to know whether the people flying by are symbols or celebrities, but Paik's style makes that question irrelevant. In another artist's hands, the political and social content of the images might be interpreted as a condemnation of American politics, or current society, or the media, but Paik manages to present the subject with an even-handedness that inspires thought and question without leaving the viewer feeling uncomfortable. He does not make value judgments in his

presentation, but instead makes a visual statement that is at once playful and serious with rhythm and energy.

Later in *Video Flag*, the succession of presidents repeats, giving a sense of place in time, of where the entire sequence of images begins again. For one attempting to decipher some literal message, it is like a musical pause or rest which gives a sense of security and a new starting point. The slowdown and wavelike quality of the morphing sequence is echoed in a segment of the ***stripes,*** which through use of decreased speed, color, and line gives the appearance of gentle rippling-like an actual flag blowing in a breeze. The stripe theme is played against other images which are presented in rapid-fire succession. Although some human figures appear in the ***stripes***, Paik does not present portraits, but rather short sequences of action (flying babies, dancers) often mirrored in tandem motion. Other motifs presented in the ***stripes*** are: hearts in various sizes and configurations, electrical components flying through computer-generated space, and a rhythmic recurring sequence of "on/off" commands and "zeroes" and "ones" -- a reference to the binary coding on which computer programming is based, and on which -- at the end of the 20th century - a majority of the systems we depend on in nearly every aspect of our lives are run.

The colors of *Video Flag* are most often blues and violets in the ***stars*** -- and reds, oranges, and fuchsias in the ***stripes***, but any vivid cathode ray hue is probably shown at one time or another. Backed by the brilliance of light, the colors have a kaleidoscopic or mosaic quality. When *VideoFlag* is viewed with the purpose of detecting and defining individual images, the movement can seem jarring and frustrating, but if the sculpture is viewed as impressions or sensation it becomes almost meditative in its atmosphere -- although a glittering, exciting atmosphere.

The surface of the picture plane is in constant motion. Paik succeeds in producing visual unity by allowing ***stars*** and ***stripes*** to remain separate from each another, and the monitors within each section to be in precise choreography with the others, and in a counterpoint to those in the other section. While Paik maintains his basic themes of stars,

stripes, hearts, technology, global unity, American politics, and world culture throughout, he interprets these themes in seemingly endless visual variations and tempo changes.

Who is Nam June Paik and how, as an artist, did he arrive at this type of expression and statement?

Biography

Nam June Paik was born in 1932 in Seoul, Korea - the youngest of five children of a successful textile merchant. His family relocated to Japan after the start of the Korean War in 1950. Paik graduated from Tokyo University with a degree in aesthetics, after presenting his thesis on composer Arnold Schoenberg. Paik says that he chose Schoenberg as a model of study because, of the composers with whom he was familiar at the time, Schoenberg was the most radical ("Pensées" 17). After attaining his degree, Paik pursued his interest in avant-garde music by going to Germany, at that time the center for electronic music. There he studied piano, music composition, and music theory at Freiburg Conservatory, the University of Munich, and at Radio Cologne's Studio for Electronic Music. He began to experiment with tapes and electronics in his own music.

In 1958, Paik met John Cage, who was beginning to rely less on electronics and more on theatrical performance in his music, initially as a tactic designed to keep audiences from falling asleep during electronic music concerts (Marks 278). Paik had not performed much because of his shyness, probably because of his inability to speak either German or English well. He was not only impressed with Cage's background as a former student of Schoenberg, but also with Cage's willingness to appear ridiculous if necessary when performing his chance-based pieces. When Paik adopted Cage as his artistic father and incorporated the idea of performance art into his own music, it was a definite turning point (Keller 133).

A frequently told story about one of Paik's earliest performance art pieces is of his 1960 *Étude for Pianoforte*. After Paik completed his piano rendition of a Chopin piece, he jumped off the stage and stood directly before John Cage in the front row. He then cut off Cage's necktie with a pair of scissors, rubbed shampoo into his hair, and ran out of the theater. Cage recalls, "His actions were such [that] we wouldn't have been surprised had he thrown himself five floors down into the street...all of us sat paralyzed with fear, utterly

silent, for what seemed to be an eternity." Several minutes later, a phone call came to the theater. It was Paik announcing that his performance was over (22).

Paik's further involvement in the *avant garde* led him to the European neo-dada group, Fluxus, which was dedicated to fighting against "the exclusiveness and elitism of art" (Marks 278). Association with Fluxus and subsequent performances helped hone Paik's sense of personal statement, humor, and the interactive possibilities of artistic expression. Paik continued to work with electronic music at Radio Cologne (WDR), and since there was also a television station there, he began to think in terms of TV as a possible artistic medium. In 1962, he bought thirteen used television sets and experimented with them in an attempt to alter the broadcast images. Then, at the Galerie Bruce Kurtz, in 1963, Paik presented the world's first show of video art. The TV images were manipulated in various ways, including with magnets and reversed polarity, resulting in visual distortion of broadcast signals. Paik had found his primary medium. As he later said, in 1968, "The piano has only eighty-eight keys, now we have, in color TV, twelve million dots per second, which I have somehow to control for my work. It is like composing a piano concerto using a piano equipped with twelve million keys" (qtd. in Marks 278).

Paik moved to New York in 1964, bringing with him *Robot K-456*, a walking, talking, remote-controlled robot he had developed in Japan with engineer Shuya Abe the previous year. In New York, he became acquainted with Charlotte Moorman, classical cellist and organizer of *The Second Annual New York Avant Garde Festival*. Paik and Moorman collaborated on several performance pieces over the next decade using *Robot K-456*, music, and video as elements in their "happenings." After a publicized arrest prompted by a performance featuring a topless Moorman in *Opera Sextronique* (1967), Paik's reputation crossed over into a kind of notorious celebrity which even included an appearance on The Tonight Show.

Paik has always been at the forefront of technological changes. In 1965, he bought one of the first non-broadcast portable video cameras, and, in 1970, along with Shuya Abe, invented a $30,000 analog video synthesizer "that could mix, distort, polarize, and colorize existing images from several video and audio sources and create, deliberately or at random, totally new video patterns and colors" (Marks 279). Paik developed his video synthesizer

technique using the studios WGBH-TV in Boston and WNET-TV in New York, and in 1973 produced his breakthrough work, *Global Groove*, which mixed excerpts from French, German, Japanese, Austrian, and African television into "a frenetic collage of synthesized images and sensations. Rather than the individual images, it was the symphony of exploding color, rhythm, sound and constant motion that captivated the viewer" (West 3). The video synthesizer manipulated images in a manner which - aside from the distinctive RGB coloration and light of television -- was innovative in terms of speed, sequence, and plasticity, a new way of seeing and interpreting visual data. As Paik commented on the video synthesizer "There is no logical and sensible explanation other than its ability to produce pictures that we can neither expect in advance nor completely understand subsequently" (qtd. in Schmidt 88).

In Paik's 1982 Whitney Museum of American Art retrospective, the artist was finally able to display the full range of his work as well as many of his video sculptures, including *TV Buddha* (1974), *Moon is Oldest TV* (1956-76), *Video Fish* (1978), and *Fish Flies on Sky* (1975). The retrospective, containing over sixty works, was the largest exhibition of video art up to that time (Marks 280). Paik's style helped smooth the transition from visual media of the past into the new medium of video. "The unreal world of telecommunications...needed Paik's Dadaist spirit to embrace and embarrass the deadly world of the new communication technologies" (Odin 130).

On January 1, 1984, Paik made media history by creating the first intercontinental art project transmitted simultaneously via satellite to San Francisco, New York, Paris, Cologne, and Seoul. Paik persuaded Joseph Beuys, John Cage, and Allen Ginsberg to participate and donate work to help finance the project. Paik himself used his own income from two years of work to support his realization of a global art experience (van Assche 123).

COMPARISON: PAIK'S *MY FAUST* AND MONET'S *ROUEN CATHEDRAL*

The video sculptures and installations of Nam June Paik have taken many diverse forms. His centerpiece for the 1988 Seoul Olympics, *The More the Better,* consisted of 1,003 monitors of varying size formed into a column, both a "technological monument and a 'sacred idol'" (Stoos, "Video Time" 13). Paik's 1990

Video Arbor is an actual greenery-accommodating structure composed of TV monitors in a public outdoor space in Philadelphia. Sometimes Paik works in a series form, such as in *My Faust* (1989-91), which features neo-Gothic structures and addresses global topics, such as education, communications, and religion. Each structure is equipped with twenty-four monitors, and individual paints, props, and separate video commentary relating to each topic.

Visually, *My Faust* has links to Monet's *Rouen Cathedral* series, which is quite appropriate in view of an early analogy Paik made by way of contrasting broadcast television to video art. In this analogy, Paik compared television's hard "realism" of image to the painting tradition beginning with Giotto and ending with Ingres, and video art's fleeting, colorful imagery to the later impressionist painting of Monet (Schmidt 85). The tabernacles of *My Faust* are reminiscent of Monet's cathedral paintings, in which Monet studied the effects of light on Rouen Cathedral one hundred years earlier.

For Monet, nature never could be grasped as a whole...since "nature" was in a constant tremor...since the whole of reality was in perpetual movement. By deciding upon painting the cathedral, Monet demonstrated that...light in its intangible, immaterial, invisible essence, embraces even the solid, massive, impermeable stone structure of a cathedral and transforms it...from hour to hour, so that the cathedral will perennially appear to differ from itself. (Pissarro 25).

In a similar sense, Paik also grapples with this cognition of reality by placing the light and movement of kinetic video art into various immobile structures such as arches, houses, churches, and towering robots - rendering them penetrable and changeable not only by the effects of the art of television - but also metaphorically, by the reflection of the individual on the larger structure of society. Paik's work could be considered, at the millennium, or *fin de siecle II*, as revolutionary today as Monet's was in his time, the *fin de siecle I*.

A Visit to Carl Solway Gallery

Another theme which has been explored in series form by Paik is his theme of robots. In 1986, Paik continued what he began 20 years earlier with *K-456* in *Family of Robot,* an

exhibition at Carl Solway Gallery. The first generation of these robot sculptures consists of biological family: grandparents, parents, aunt and uncle, and children. The robots are constructed from vintage television cabinets outfitted with new technology monitors displaying Paik's videos. The robot sculptures are expressive, combining the immobility of massive height and heavy cabinetry - with the motion and fluidity of video's color and light. The robots usually have a humorous, humanized appearance. Not long after these were exhibited, Paik followed with the second generation, portraits of his artistic family including John Cage, Charlotte Moorman, Merce Cunningham, and Joseph Beuys. The theme of family is central to Paik's work. "In one piece after another [Paik] has given homage, memorialized, remembered those who gave him life and direction" (Millet 112).

In order to get more information about Paik, I thought it would be interesting to see how some of his works develop on a physical level. In March, 1997, I visited Solway Gallery in Cincinnati, in operation for 35 years, and where many of Paik's sculptures are fabricated. Solway Gallery is located in a downtown warehouse district off the beaten path of galleries, restaurants, and boutiques. The building has a secure brick front and a heavy metal door bearing the Solway logo. Inside, the front part of the 25,000 square foot space is a gallery with upper and lower floors containing work by contemporary artists. On the lower level, behind the gallery and office space, is a large industrial area where vintage televisions are warehoused, and where construction of Paik's sculptures takes place. On this day, there are two artisans. One is constructing a robot made of welded metal boxes, the other assembling a figure designed from the "guts" of vintage sets. Even though the atmosphere is busy, Carl Solway begins by apologizing about a relative lack of activity due to Paik's having suffered a stroke the previous April.

Solway explains how he became Paik's dealer and headquarters for building Paik's sculptures. In the 1960's, Solway became friends with John Cage who, at that time, was an artist-in-residence in Cincinnati. Cage's first graphic work was even published by Solway. Through their friendship, and through Cage's association with Paik, all three became acquainted; eventually Solway and Paik developed both a friendship and a working relationship. Today, all of Paik's robots and many of his other sculptures are assembled at this location. Solway relates a story about Paik's first robot. "The first robot was *K-456*

which [Paik] made in Japan; it was made out of junk. It was radio controlled, and he and Charlotte Moorman performed with it many, many times at avant garde festivals in New York and Europe...at the opening of his 1982 Whitney retrospective, he took the robot out on the street at the beginning of the show and called the news media informing them that if they came to 75th and Madison they could witness the first 21st century disaster. The robot started to walk across the street and it got hit by a car. It was staged, but the news that evening reported that a robot was killed at 75th and Madison that day."

Solway says Paik's current robots are rarely commissions. Paik designs them and sends instructions to Solway's technicians on how to build the robots in the form of drawings, collages, and sometimes blueprints. Solway has scouts who find old television sets, then they are photographed. Solway sends the photos off to Paik in New York, who studies them and creates photo collages which often become the basis for actual construction. The video editing and laser mastering for accompanying video narratives are done in New York by Paik at his studio.

Paik not only recycles old radios, televisions, and other pieces of discarded technology, he also recycles his own video footage, reusing clips and remixing them with other clips: some old, some new, some original, some appropriated. The day before visiting Solway Gallery, I went to the Cincinnati Art Museum, which has several Paik sculptures including one titled *Powell Crosley, Jr.* Powell Crosley was a Cincinnatian who invented the car radio, manufactured early television sets, and started the first public television station. This portrait sculpture uses 1940s and 1950s visuals, some actually of Crosley and his business, mixed with new imagery, representing technology which did not exist during his lifetime. I recognized one computer-animated sequence from *Video Flag* and have since noticed repeated footage in some of Paik's earlier pieces, as well as in his newest *Electronic Super Highway* sculptures. Is Paik painting a literal picture of who the figure is, and why does he recycle the same images in completely different types of pieces? Solway explains: "It's narrative about the person but it's always a mixture of his own video footage. He sometimes takes existing footage relating to the period of time or something about that person, giving the viewer some insight into who this is, but it's not really semantic in a narrative way."

One theme which runs through all Paikss work is autobiography, shown in recurring footage of himself, his family, his mentors and colleagues, and sometimes even attaching his personal artifacts to a piece. In *Nam June Paik: Video TimeCVideo Space* this issue is discussed by Toni Stoos, former curator at the Kunsthaus Zurich, who suggests that:

> The inclusion of his own persona...among great universal themes may be the first statement of how Paik sees global subject matter as being determined by the creative individual...his background is invoked not because of narcissistic self-reflection but to point out how these essential providers of his life energy contributed to his quest for an enlightened 'global village.' (10)

Stoos' statement is echoed by John G. Hanhardt, curator of film and video at the Whitney, who has said that "Paik's art recycles his images and appropriates the world's cultures, not to distance us from the world around us, but in order to reengage us with the communities we inhabit"(82), and by John Cage, who observed that Paik works again and again with a "personal iconography" similar to Marcel Duchamp and Jasper Johns (22).

Another enigma about Paik's work concerns the absence of audio and music composition in his video sculptures. Since Paik studied music and began his career with sound pieces, and since there's the possibility for sound in video, why doesn't he usually employ sound as an element in these sculptures? Solway answers the question this way. "It's his humility that keeps him from doing it in a public space where other art works are around, the video itself already takes over the whole room. The installation at Documenta was one experiment...but again, he's making pieces that are going into public spaces and exhibitions. He still does performance work, he's done performance pieces even recently holding a video camera in each hand and playing piano, hitting the notes with the video cameras, and the cameras are taking live pictures of the action as well as the keys and there's a projection screen behind the piano showing what the videocameras are seeing as he's moving around playing the piano. It's typically very chaotic."

In the second floor gallery I talked to Carl Solway's son, Michael, a very active presence at the gallery. On this floor there is work by other contemporary artists in addition to two Paik pieces. The first piece is a sound sculpture. The music is, surprisingly, very pretty

and meditative. Because of Paik's audacious musical persona, I expected to hear something raucous and non-harmonic.

Michael discusses the origin of the piece, "This is in an edition of twelve, and was part of his project called the *Music Box Project*. Seventeen artists were invited to make a work of art utilizing, in most cases, their own music - and a music company in Switzerland transposed all their music onto music box mechanisms. Paik had studied to be a musician before he started getting involved in making visual art, and in 1954 he was living in Tokyo studying music. This is actually a piece of music called *Piano Piece Composed in Tokyo in 1954*. What you're looking at is a live picture. Inside the cabinet is a video camera, looking at a fifth of a 144-note movement. The camera's looking at the cylinder as it's turning. There's a little incandescent bulb, that illuminates the movement. Then the cabinet has a sort of perforated back which allows more light to come in so that you can see how the changes in light in the room affect the picture."

The other Paik piece on the second floor, *Bionic Man* (1993), is more like a painting and shows an internal diagram of a body from a Chinese acupuncture chart, which is overwritten with Chinese characters in neon, and has three small video monitors. Michael explains some of the piece's significance. "Nam June either writes in Chinese or Korean, and sometimes Japanese, but often Chinese, which is sort of the whole foundation of the language in terms of Asian writing. As a kind of a hobby, Nam June translates 13th century Chinese poetry just as something to do. So he often writes in Chinese because of his interest in the language. These characters mean mind and body, so the idea here is about the physiological relationships between mind and body."

The structure of Asian writing can also be considered influential in Paik's presentation of multi-layered imagery, as noted by Japanese professor of semiotics, Akira Asada:

> Phonetic signs such as the alphabet have necessarily to be set out linearly, whereas ideographic signs, such as Chinese characters, can be much more freely juxtaposed or stacked together. We might say they can be disposed among images in two or three-dimensional space...in Nam June Paik's work,

> the paradigmatic and multidimensional accumulation of signs and images far outweighs syntagmatic and linear integration. He piles up signs and images, takes accumulation to its most extreme point, and when it has reached a kaleidoscopic climax, paradoxically, one becomes aware of a kind of void -- a void full of images or the silence full of sounds. (126)

Currently, Solway Gallery is producing Nam June Paik's travelling exhibition, *Electronic Super Highway*, which features his vision of a global cybertown, including buildings such as a family house, school, town hall, and post office, as well as the cybertown inhabitants. The show makes many astute observations about our changing culture at the verge of the 21st century and illustrates Marshall McLuhan's prediction that we shall go from a language-based to a picture-based society ("Electronic Super Highway"). One sculpture, *Telecommuting: From Bali to Broadway* presents the idea of living in one location while working in a remote other, *More Log-On: Less Logging* refers to paperless culture, *Video Server* stresses the need for citizens to take control of the media before government and Madison Avenue are able to completely monopolize new technology. The commentary of *Electronic Super Highway* is an update of ideas Paik had discussed long before computer society became an everyday reality.

PAIK'S PHILOSOPHY

It is fascinating to discover the visionary nature of Paik's early ideas. In a 1968 paper, titled *Instant Global University*, Paik suggests the idea of computer-catalogued videotapes enabling a person from Western culture to take music lessons from the best Eastern musicians on Asian instruments, or for children to study art by drawing directly onto a cathode ray tube (Kaprow 114) - revolutionary ideas in the 1960s, but everyday occurrences in the 1990s. Paik has also contributed much to current standards of information storage and global communication. According to Howard Klein, former Director of Arts at the Rockefeller Foundation, the addition of video departments in major museums in the United States, preservation of speaking images of the great writers and thinkers, and the international public television conference (INPUT) are a direct result of Paik's early suggestions, which Klein was then able to initiate into action (120).

Equally interesting are Paik's views on modern technology as a parallel to development of information science and communication. In a 1986 proposal, Paik presents his ideas about the dissemination of information. He places video and computer technology in a historical context by comparing them to the types of communication available during earlier periods of history:

In medieval times illumination and information were often overlapping phenomena. In a church window, information came through as an illumination. In the medieval codices, pictures were painted in illuminating inks. In the age of video, this overlapping phenomenon has appeared again. Not only film and television, the so-called soft information, even the word processor Cthe hard information -- have all become a kind of illumination. With this change a shift in the character of information has come about...often hard information (political analyses or numerical statistics) and soft in formation (life-style, fashion, personalities) intersect.

Paik also notes in the same paper, a return to what he calls "nongravitational time-based information," akin to the ancient audio-visual culture of dance, music, and folktale, which was later superceded by written culture. Today, in a more global, video and computer-connected society, audio-visual culture has again become a paramount form of communication ("Sixtina" 76).

Conclusion

Paik's career as an artist has followed a path of logic, self-discovery, and deliberateness. This artistic course has modeled the discipline outlined by Paikss early influence, Arnold Schoenberg, in his book, *Fundamentals of Music Composition*:

> Proceed gradually, from the simpler to the more complex...It will be useful to start by building musical blocks and connecting them intelligently. These...blocks will provide the material for building larger units of various kinds, according to the requirements of the structure. Thus the demands of logic, coherence and comprehensibility can be fulfilled, in relation to the need for contrast, variety and fluency of presentation. (2)

In the context of its thirty-year development, it is clear that Paik has employed the building blocks of his early work throughout his career, and into his late work. Paik's work is much more than simply an entertaining use of technology. His work is about ideas. He attempts to demystify technology, while at the same time demonstrating its awesome capabilities. He reveres history and pays honor to it. He has inhabited several world cultures and unites them. He composes symphonies without sound, and communicates without words. In his work, he shines a light on who we are, where we came from, and where we are going. Nam June Paik is undeniably one of the most important innovators in late 20th century art.

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Brought to Light: Black Athene and the Problem of Historiography

By Ronald Hanaki

The publication of the first half of Martin Bernal's projected tetralogy, Black Athena: The Afroasiatic Roots of Classical Civilization, continues to provide debate even today. In his books, Bernal has professed that Egypt was an African state. Traditionally, students have been taught that the West's rich cultural heritage was Middle Eastern and Caucasian in form and substance. Although Afrocentrists have long pointed to black African pharaohs and black Africa's contributions to Egyptian culture, it took a white scholar to make the case for the influence of Africa, including black Africa, before people took notice.

The two volumes published so far are both massive and amazing in scope and scholarship. The influence of the Levant and the Aegean on Western Civilization is not necessarily disputed. However, where Bernal gets in trouble is in how much he accepts of this as gospel. When it comes to secondary sources, Bernal admits that " I do not use the best-known works of the best known scholars."[1]His treatment of Greek culture is different not only because of this but also because of his training. Bernal is not an historian but a political scientist and linguist. Historians have been loath to accept his revolutionary theories and rightly demand strong evidence if they are to refute certain historical truisms that have been established by years of scholarship. Bernal is damned because "where the orthodox demand proof for new ideas -- though naturally not for conventional wisdom, I merely require competitive plausibility; and where they believe in underestimation, I prefer estimation." [2]Accused of piling hypothesis upon hypothesis, Bernal has replied, that "I think it should be kept in mind that conventional wisdom itself is merely a heap of hypotheses. The reasonable ancient historian continuously checks her or his construction against necessarily scattered and uneven evidence available and makes it clear what he or she is doing."[3] This goes to the problem of historiography, and it in this light that his work will be evaluated. Black Athena has several major theses which dispute traditional historiography

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[1] Martin Bernal, Journal of Women's History, vol. 4, no. 3, p. 124.

[2] Ibid., p. 124..

on the origins of Western civilization. Previously, scholars have used two models to explain the origins of Greek Civilization. The "Ancient Model" has the Greeks living a primitive and rural existence and maintains that the invasions and commerce, introduced to them by the Egyptians and the Phoenicians, were what allowed Greeks to develop their civilization. The "Aryan Model," on the other hand, has the Greeks being conquered from the north by people speaking an Indo-European language called Aryan. Greek civilization and language consequently constitutes a blend of local and Indo-European influences. Both the invaders and the Greeks were white, and the main impact the conquest had was to create a linguistic mixture; hence, the Greeks remained pure.

Between the two models, Bernal considers the former the closer to offering a plausible explanation of events. His modifications, entitled the "Revised Ancient Model," makes some changes in the chronology and in the relative importance of the Egyptian and West-Semitic influences. Bernal believes that the "Aryan Model" was created by racist scholars with a streak of anti-Semitism.

Bernal's claims may not be as radical as they first appear. Upon closer inspection, it is no doubt true that Europeans claimed more than their share of cultural superiority and hegemony. European racism most certainly affected the scholarship and the paradigms within classical studies. African influence on Europe was neglected and distorted from the record. Today, these egregious mistakes can be acknowledged. Where he gets into trouble is in regard to the question of whether or not the Egyptians were black.

Whether or not "Athena" was black or white is only important in the context of racist thought. Although Bernal denies equating biology with psychological characteristics, the title of his book makes claims for race definitions based on biology. Since the publication of the books, Bernal has said that the choice of the title was an unfortunate one. Instead, the book should have been called *African Athena*. Apparently, the publisher decided that the other title would sell better.[4] Unfortunately, the title as is has made it easier for his ideas to be twisted.

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[3] Ibid., p. 125.
[4] Ibid., p. 130.

Bernal asserts that "the political purpose of Black Athena is, of course to lessen European arrogance." [5] This part of his work that has enabled Afrocentrists to make controversial claims for black superiority, claims that go beyond the author's intentions. The idea behind racism is to divide the world according to groups with certain physical characteristics, and call these groups races. This allows for the classification of racial groups as superior to or inferior to each other. Racism makes the further claim that racial purity is better than racial mixture, so that the question of racial purity of white Greece can become a mainstay for Eurocentrism. In the book, however, Bernal makes the statement that there are no pure races: the Egyptians were no more black than the Aryans were white.

Perhaps the answer to racist models is not to criticize the intentions of the authors but to create a new paradigm whose basic assumption would be true multiculturalism, the idea that different cultures created different modes of living, thinking, and expression, all of which contributed to the formation of civilization. This new model would have carefully to differentiate between history and geography, not by some vague concept of skin color or hair texture. Avoiding cultural superiority and inferiority, it would explicitly embrace racial, cultural and linguistic mixes as historical phenomena which often produced remarkably successful results. It would regard cultural transmission as a two-way street and accept cultural diffusion as a given. Thus, who was first is less significant than the process itself. This type of model would deal with regions instead of ethnic groups. Comparisons between different cultures would be possible without the need to rank them. Lastly, it would distinguish between genders and relate how this would affect culture. Bernal's volumes give short shrift to women because it was in the second and first millennium B.C.E., the patriarchal paradigm becomes defined, developed, and was institutionalized in the eastern Mediterranean regions. There is considerable research on this subject, and, if Bernal had consulted these works more carefully, he might have realized some of the limitations of his "Revised Ancient model" on the issue of gender. Nevertheless, Bernal strongly maintained that the definition of "Classics" was historically created and affected by the prejudices and political inclinations of its creators, and that it changed overtime.

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[5] Martin Bernal, Black Athena: The Afroasiatic Roots of Classical Civilization, vol. 1, The Fabrication of Ancient Greece, 1785-1985, (New Brunswick: Rutgers University Press, 1987), p. 73.

In response to scholars who have reified their methods, which are simply tools to reconstruct the past, Bernal's apparent success in doing this without their aid poses a threat to their disciplines and their relevance. But Bernal acknowledges that the critics are right with respect to the fact that advances of knowledge require both kinds of scholarship. Bernal wrote at the end of Volume I that "the scholarly purpose...of the volumes...is...to open up new areas of research to women and men with far better qualifications than I have."[6] Although disagreeing with the criticism that he uses such concepts as race, people, and influences too much, he claims to distinguish peoples by the categories used at the time by common convention. For example, he distinguishes Egyptians and Canaanites not for their genetic makeup but because their states, societies, and economies were very different and they perceived themselves to be distinct peoples. He also feels that it is important to see how these people interacted. His whole thrust in those volumes is that cultural mixture is frequently a basis for progress. To the criticism that he does not devote enough attention to women, Bernal has said that this is essentially true. While patriarchy was emerging in the Levant and the Aegean during the Bronze Age, he asserts that this did not fundamentally affect relations between the genders. Where gender becomes more of an issue is in the early Iron Age in the East Mediterranean where there is a correlation between the suppression of women's rights and democratic rule by male citizens. One of the reasons why Greek men from democratic cities found Egypt strange was that women played a greater role in public life there. Bernal is currently working on this time period, and this subject will be treated in forthcoming books. Volume III has not been published at the time of this writing.

As the above exchange shows, Martin Bernal's Black Athena is an abstruse and challenging work because it is so sweeping in the timelines he covers and in its sheer scope. Bernal offers nothing less than a new paradigm of Bronze Age archaeology, one freed from a Eurocentric bias. According to Bernal, he is the first scholar to consider the early development of Mediterranean civilization with proper credit given to pharaonic Egypt and the ancient Semite cultures of the Levant. Egypt is given special consideration, for Bernal believes that Egypt fundamentally influenced Greece, and because Egypt is in Africa, its people were racially black.

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[6] Bernal, Journal of Women's History, p. 121.

Because Bernal's work was published at the height of the campus culture wars and the political correctness debates of the late eighties and early nineties, it is relevant to consider the cultural context within which the work was received. Ideas and cultural constructs such as postmodernism were in vogue; thinkers such as Jacques Derrida, Paul de Man, and Frantz Fanon were apotheosized. The reverend Jesse Jackson was leading Stanford University students in a rally demonstrating and denouncing the Western Civilization requirement found in many colleges and universities across the country. Traditional curricula were almost overnight being revised and amended to include other non-European writers in order to become more multicultural.

Because Bernal's book lends itself well as intellectual ammunition in the campus wars, many black scholars are taking his ideas to promote Afrocentrism. Conservatives, on the other hand, seem obsessed with the political correctness debate and have characterized Bernal as black[7]and others note the fact that Bernal's father was a major figure in the British Communist Party and that Bernal himself was at one time a Maoist. In fact, Bernal's formal academic training was in Chinese history and he writes that his "mid-life" crisis was occasioned by the collapse of Maoism in the 1970's, which prompted the shift in his focus to afrocentrism, [8]which adheres to what Bernal calls the extreme version of the "Ancient Model,"[9] which makes Egypt and hence Africa, the mother of Greek civilization. Ethnically, Bernal is an Englishman of partial Jewish descent[10]and is the first serious white scholar to call attention to the extant but largely ignored literature about the "stolen" legacy of African and Egyptian culture.[11]

Perhaps it took a white scholar to tilt against traditional paradigms and call into question the motivations behind scholarship that has unfairly ignored other influences on Greece. A black scholar making the same claims might have been taken seriously at all. The fact that so many scholars have an intellectual and necessary response to his work is an indication of how profound Bernal's thesis is. His books should not be dismissed as polemical and misleading. Every word, to a certain extent, is tainted by the tendentiousness

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[7] National Review: March 15, 1990, p. 15.
[8] Bernal, Black Athena 1, p. xii.
[9] Ibid., p. 22.
[10] James Aune, Quarterly Journal of Speech 79, p. 119.
[11] Mary r. Lefkowitz, Not Out of Africa: How Afrocentrism Became An Excuse to Teach Myth as History, (New York: Basic Books, 1996) p. 2.

of the author. Yet Bernal is almost royalty when it comes to scholarly pedigree: he is the grandson of the celebrated Egyptologist, Sir Alan Gardiner. Therefore, it is not suprising to note his interest in the contacts between ancient Egypt and classical Greece. Bernal is opposed to the idea that ancient Greek civilization was primarily or exclusively a European civilization. Clearly influenced by the works of Cyrus Gordon and Michael Astour on Greek and Semitic civilizations interacting, he rejects Colin Renfew's account of the autochthonous development of Agean cultures as only the most recent in a series of ethnocentric histories. Instead, Bernal supports the moderate diffusionism (itself dismissed by many scholars) of Oscar Montelius and Gordon Childe. This school of thought sees diffusion and migration from Egypt and the Near East as playing an important part in the prehistoric development of Europe. [12]

Bernal sides with moderate black intellectuals who do not picture all ancient Egyptians as resembling today's West Africans, but do not see Egypt as essentially African. Volume I of the series, entitled The Fabrication, is the more challenging of the two volumes thus far published. Here, Bernal traces the shift in Greek historiography from the Greeks' own ancient model of their prehistory as a synthesis of Indo-European (Pelasgian), Phoenician (West Semitic), and Egyptian elements, called the "Ancient Model."[13] He alleges that the Greeks themselves said that their country had received settlers from Egypt in the past, and that their religion, philosophy, and mathematics were in large part derived from Egypt and, to a lesser degree, from Phoenicia.[14]This model has been discarded in favor of the nineteenth century paradigm that at its most extreme explained Greek civilization as a result of the conquest of native "Pre-Hellenic" people by Indo-European speakers. This theory holds that the Greeks, being Indo-European people, may or may not have learned various things from the East but learned nothing of importance from Egypt. The Pre-Hellenic people were white, but not Semitic or African, and were not Indo-European speakers. Bernal argues that this model, the "Aryan Model," came to be accepted as a result of this racist scholarship. European and North American scholars could not accept the idea that the Greeks could have been conquered or instructed by Africans. At its height, from 1927 to the 1960's the most polar form of the "Aryan Model" was used to deny all non-European influences on Greece

[12] John Baines in Black Athena Revisited, (Chapel Hill: University Of North Carolina Press, 1996) p. 41.
[13] Bernal, Black Athena, vol. 1, p. 1.

seen by earlier scholars. Since that time, the less extreme "Broad Aryan Model" has come to accept, at least continuously, some influence from Egypt. This model has made a comeback on two bases, namely new archaeological evidence and the waning of anti-Semitism in academia. For these adherents, either the Sumerians or Iranians are the favored people, most likely to have influenced Greece.

Ultimately, Bernal wants to institute the "Revised Ancient Model," which accepts the nineteenth century typology of Greek as an Indo-European language and its implications of northern influence of Greece at some early stage. Yet he also finds room to accept the ancient stories of Egyptian and Phoenician settlements in the Aegean and maintains that these as well as other contacts in the Bronze Age and iron Age led to significant Afro-Asiatic cultural influences on Greece. Therefore, most of what the proponents of the "Aryan Model" call the non-Indo-European or Pre-Hellenistic aspects of the Greek civilization can in truth be seen as Egyptian or West Semitic. Bernal's contention is that this model has not been fully accepted because of racism and anti-Semitism as well as the inertia inherent in academic circles, especially in classical studies.

Bernal's volumes are ambitious works in progress. This perfunctory summary does scant justice to his detailed (some would say unbelievable) account of the works of modern authors. He would argue, somewhat plausibly, that coming as an outsider to the discipline of history is a strength, not a weakness, which allows him to see the forest despite the trees. Further, he would contend that as an outsider, he is better able to point out the traditional excesses and wrongs of scholarship that trained historian is not able to do. He writes, "if I am right...it will be necessary not only to rethink the fundamental bases of Western Civilization but also to recognize the penetration of racism and 'continental' chauvinism into all our historiography."[15] Some classicists even agree with him. Gregory Nagy, a professor of classics at Harvard University, is quoted as saying "the part that I think is extremely useful, the part that makes the book important, it is the way Bernal exposes the cultural provincialism of some of the early classicist of the last century."[16] Despite classicist and other historians agreeing with him about some things, they question the way he uses

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[14] Jasper Griffin, The New York Review of Books, June 15, 1989.
[15] James Muhly, The Washington Post Book World, July 21, 1991, p. 4.
[16] Ellen K. Coughlin, Chronicle of Higher Education, July 21, 1991, p. 4.

historical evidence to promulgate his point of view. It should be duly noted that many scholars dismiss the books as too preposterous to be taken seriously. However, to do so would be to overlook some of their merits. Most important is the question of historiography, and just how important it is for historians to interpret and assess historical evidence objectively.

Bernal marshals an awesome amount of evidence from archaeology, linguistics, history, and mythology in support of his points. In fact, his reading is so sweeping and broad that it would not be hyperbole to say that he is a one-man university. A critic reviewing Black Athena has said that one is "faced with a dense world of documentary sources, art history, mythology, philosophy and anthropology which can only remind him of his own inadequacy. The natural way out is to assume that Bernal is superficial and is bound to expire sooner or later in his own contortions."[17] The sheer range of this scholar makes it hard for one particular specialist to review his work. No one person could actually analyze all aspects of this brilliant but vexing work.

The major rebuttal of Bernal has come from Mary R. Lefkowitz, a professor of history at Wellesley College, first in the pages of The New Republic and later in her own book, Not Out of Africa: How Afrocentrism Became an Excuse to Teach Myth as History. She has also co-edited the definitive critique of Black Athena entitled Black Athena Revisited with Guy Maclean Rogers. It collects individual works by experts and specialists in the disciplines of the classics, linguistics, archaeology, and literature. Any serious scholar seeking to come to terms with the implications of Black Athena must consult this text. It has to be conceded that a student paper cannot tackle all the issues and problems raised by Bernal and his critics. Nevertheless, there are some salient issues that must be dealt with, and my discussion will commence with the major points Bernal raises.

The first is that, taken together, the ancient evidence from the fifth century B.C.E. to the fifth century C.E. indicates that the Greeks did indeed recognize their debt to Egypt and Phoenicia, as per the "Ancient Model." Second, this debt to Egypt and the Levant remained an untrammelled part of the European historiography tradition on Greek origins until the beginning of the eighteenth century. During the eighteenth and nineteenth centuries,

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[17] John Ray, Times Literary Supplement, October 18, 1991, p. 4.

however, and simultaneously with the establishment of "classics" as a modern academic profession, both the Egyptian and the Phoenician contributions to Greek civilization were denied. Somewhat due to Indo-European linguistics but mainly due to European social and cultural forces, the "Aryan Model" superseded the "Ancient Model." Although Semitic influences have been made increasingly apparent, the ancient tradition of Egyptian influence on Greece is still denied, and a modified "Aryan Model" persists in academia today. Bernal argues for historical revision on the basis of competitive plausibility, which is dubbed "Competitive but not very plausible" by the critic James Muhly.[18]

Bernal dedicates Volume I to his father, an historian of science, "who taught me that things fit together, interestingly."[19] Some would object that things fit together too interestingly, but many would concede that the book's major virtue is that he is the first to integrate fully his survey of theories on Greek origins into a sociology of knowledge that explains the shift of theories as the result of largely racist social and political forces. At best, this work would compel scholars to renew efforts to study Greece within a Mediterranean context in order further to examine the mechanics and processes of cultural interchange and sharpen the definitions of the ways in which the ancient Greeks were both like and unlike their neighbors. Perhaps Bernal's interdisciplinary approach would encourage specialist to transcend their traditional spheres and to cross the divide separating the classics from near Eastern studies and Egyptology.[20] The question of who stole what from whom is not as important as the text provoking scholars to assess and reassess and perhaps re-present their traditional ideas about the past.

Bernal can be criticized for his " Ancient Model" because he relies too much on ancient sources, particularly Herodotus.[21] Herodotus included traditions of Egyptian colonization in Greece and is regarded as a good source, while Thucydides, who failed to mention these stories, is claimed to have been motivated by national prejudice. Bernal appears to reject the total skepticism of some of his critics regarding the historical usefulness

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[18] Muhly, p. 4.

[19] John Baines, New York Times Book Review, August 11, 1991, pps. 12-13.

[20] Molly Myerowitz Levine, Arethusa 25, pps. 97-109.

[21] Frank M. Turner, Arethusa 22, pps. 97-109.

of the ancient mythic sources and selectively argues that those sources which support his argument are reliable. Bernal and the nineteenth century historians whom he criticizes both use source criticism to support their arguments. They simply disagree on which sources are to be believed. The critic B. Branham has said that the ancient sources are "at best... dubious sources for the history of the second millenium B.C.E.," which is Bernal's focus.[22] The breakup of the early Mycenean world in the twelfth century B.C.E. was followed by a "Dark Age," which hangs like an impenetrable curtain between the Greek Bronze and Archaic Ages. The break in this historical record is being filled by Aegean archaeology, and was assumed to indicate a cultural break. Therefore, it can be argued that "the pattern of civilization...which we call 'Greek' and which has directly influenced all subsequent Western history, was evolved only in the countries between 100 and 650 B.C."[23]

Bernal must deal with this period of cultural discontinuity in Greece, both in order to support his reliance on his classical sources for the earlier period and to prove the formative effect of Egyptian and near Eastern Bronze Age contacts an Classical Greek civilization and thus on Western culture. Bernal argues that ancient historians had a "feel" for the societies they describe in a way that contemporary scholars cannot equal, but he also attempts to shorten this "Dark Age" by moving the "Ancient Model" back from Classical to Archaic (776-500 B.C.E.) and Geometric Greece (950-776 B.C.E.). He argues for religious continuity on the basis of the Linear B tablets and astonishingly argues for an early date for the transmission of the West Semitic alphabet to Greece (before 1400 B.C.E.), despite the lack of any surviving Greek inscription before the eighteenth century B.C.E.[24] If this line of reasoning were to be accepted, writing would become the means for cultural continuity through the Dark Age, and hence the importance of Bernal's forthcoming volume focusing on language. Confirmation or rejection of this argument would have to come from archaeologists. This also highlights how much easier it is for historians to accept this type of argument than archaeologist, because such distinctions look cleaner on paper than in the field.

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[22] B. Branham, Liverpool Classical Monthly 14, pps. 56-60.

[23] Chester G. Starr, The Origins of Greek Civilization 1100-650 B.C., (New York: 1961), p. 5.
[24] Martin Bernal, Bulletin of the American Schools of Oriental Research 267, pps. 1-19.

There is also the matter of Bernal's championing of diffusionism. Bernal, like many nineteenth century scholars before him, accepts cultural transmission. This theory posits cultural influences flowing from Levant and Egypt to Greece, rather than flowing from the North to South and East, as claimed by the "Aryan Model." Diffusionism is a potentially incendiary issue because it can be politicized and misapplied, generating racist theories of origin. It should be noted that the middle ground allows for the possibility of indigenous development with cultural borrowings, and places the emphasis on transformation. This idea specifies that "cultural reception rarely operates mechanically; the receiving culture is at least as actively engaged in interpretation, evaluation and adaptation as the donor culture is in the production and dissemination of its cultural wares."[25]

The most controversial aspect of this work is of course the nineteenth century historians' focus on the origins and race of the Greeks. Who were they? Greeks considered themselves an indigenous people and were not particularly concerned about where they came from. Afrocentrism claims that Africa is the mother of all civilizations: Egypt is in Africa; Africa is black; Egypt influenced Greece; ergo Western civilization comes from black people. This is a simplistic construct, but in discussing the sociology of black historical knowledge, the sociologist Orlando Patterson provides this caveat:

It is sometimes possible to ask too much of history. If, under our present circumstances, we cannot achieve a status which, by itself, ensures our pride, then no amount of wishful thinking back will help us. All we should do then is to make of our past the sand in which we hide our heads. The unemployed Roman pauper has no more pride than his despairing Harlem counterpart, even if he makes his bed each night beneath the walls of the Colosseum. In the final analysis, a stark truth confronts us: "that the present gives meaning to the past as much as the past informs the living".[26] The search for past origins, if done at the expense of present achievement, can become a fatalistic and fruitless diversion in an American Society that attempts to locate identity in the present rather than the past. Afrocentrists conveniently omit the Semitic part of Bernal's arguments to buttress the mythology of black Egypt (called Kemet) as the mother of Western Civilization. Lefkowitz cites as an example a student who was told by another instructor that Socrates, because of his

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[25] Branham, p. 59.
[26] Orlando Patterson, Harvard Educational Review 41, no. 3, pps. 297-315.

flat nose, was black. This instructor emphasized that classicists universally fail to mention the African origins of Socrates because they do not want their students to know that the ancient Greeks stole from Egypt. As Lefkowitz points out, because Socrates was an Athenian citizen, he had to have Athenian parents and because foreigners could not become naturalized Athenian citizens, he had to come from the same ethnic background as other Athenians. If Socrates came from Africa, he could not become an Athenian citizen.[27]

To the question of whether or not Egyptians were black, Frank Snowden, Jr., professor emeritus of classics at Howard University and the authority in scholarship on blacks in classical antiquity, argues that "Black Athena" is a misnomer for "Egyptian Athena," He mentions that Bernal is wrong in equating Egyptians with Negroes or blacks not only by Herodotus himself but also by other classical as well as Egyptian sources. Snowden avers that to find classical equivalents for the concept of black or Negro, the equivalent in classical times would be the Ethiopians. To see antiquity through the prism of modern notions of color and race, Snowden argues, would be misread history.[28]

Modern physical anthropologists recognize the Egyptians as one end of a continuum of interrelated populations stretching across the African continent whose color intensity varies in rough proportion with their distance to the equator. This discussion is also obfuscated by the fact that the Southern Egyptian population changed over time. Recent studies suggest that the earliest pre-dynastic Egyptians were both less variable and closer to tropical African populations and those that came later. The southern populations of Egypt grew more variable and shared more traits with Egyptians from Delta, who themselves shared more commonalities with peoples from the Near East from dynastic times on. Many Afrocentrists choose to use the word "black" as an umbrella term for people of color. Bernal claims, on shaky grounds, that "even if I were to concede...relativism [that is the impossibility of arriving at any absolute historical truth], I would argue that the scheme set

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[27] Lefkowitz in Black Athena Revisited, p. 3.

[28] Frank M. Snowden, Jr., Arethusa 22, pps. 83-95.

out in Black Athena is better on ethnical grounds, that it is more congenial to our general preferences-to the general liberal preferences of academia-than that of the Aryan Model."[29]

Bernal's attempt to remove racist bias from nineteenth century scholarship is admirable, but to profess another racist version of history in its place is plain wrong. Further, Bernal makes this statement:

Some of my classicist friends have asked me whether I am not disturbed by the use made of Black Athena by Black racists. My answer to this is that I am disturbed because I hate racism of any kind. I would prefer to be in my position than theirs, however, as I am infinitely less concerned by black racism than I am by white racism, and white racist, directly or indirectly, make constant use of orthodox views of the classical world and the Aryan Model. In any event, regardless of the politics of the situation, the reason why I am devoting the second half of my life to this project is not simply as an attack on white racism but because I believe in the Revised Ancient Model to be a less inaccurate representation of the history with which it is concerned and I know that untangling its ramifications is fascinating".[30] As a demonstration of his methodology, it is illustrative to turn to chapters 2 and 3 in the second volume dealing with Egyptian influence on Boeotia and the Peloponnese in the third millenium B.C.E. According to Bernal, the similarities between Egyptian methodology and Boeotian cults indicate the presence of Egyptians in Boeotia in the early Bronze Age, or the third millenium B.C.E. However, many civilizations have myths that share common themes with their cultures, even in individual details of stories (such as a flood story common in the Bible and other cultures' creation myths).

The Egyptian presence on the Greek mainland in the third millenium B.C.E. is an important part of Bernal's assertions. The first chapter of the second book, however, deals with Crete before the Palace period (7000-2100 B.C.E.). Bernal, rejecting any theory of indigenous development during this time period, not only on Crete but also in the Aegean region generally, claims that there was a massive and sustained influence from the Near East and Egypt. It is highly doubtful that any archaeologist today would reject the existence of

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[29] Bernal, Black Athena, vol. 1, p.73.

[30] Martin Bernal, Black Athena: The Afroasiatic Roots of Classical Civilization, vol.II, The Archaeological and documentary Evidence, (New Brunswick: Rutgers University Press, 1991), p. xxii.

some outside influence in pre-palatial Crete, but there are no physical remains, at this time, to support the idea of widespread contacts or occupation. Bernal's diffusionist explanation of cultural development in the prehistoric Aegean and the isolationist explanation creates unnecessary barriers that are not supported by the evidence and scholarship that he cites and sets up in opposition. Justifiably distrustful of current archaeologists for their anti-Semitic and racial heritage, which dates back to eighteenth century Germany, treated at length in volume one, he wrongly ignores the conclusions they draw from the actual, physical evidence. Egypt's role is inflated beyond its borders, and this without much in the way of substantive evidence.

Chapters 4 through 12 further examine Egyptian and Levantine influence on Greece in the Bronze Age. The most conspicuous element of Bernal's reconstructions is a resurrection of theories popular in the 1920's and the 1930's that made the Hyksos, a foreign group that inhabited the Nile delta in the first half of the second millenium B.C.E., the dominant presence in the eastern Mediterranean. More is known today about these people because of recent excavations, which report that the pottery and architecture found at this delta site point to a Canaanite origin for the Hykos, who oversaw a thriving trade in wine and oil. Bernal rejects this mercantile view for these newcomers to Egypt from the Levant. He alleges that these Hykos should be seen as warlike invaders ruling a vast empire from Anatolia to Greece. They are alleged to have become the initiators of Mycenaean civilization in Greece. As for the role of Indo-European Aryans in the composition of the Hykos, His explanation fails to illuminate. Bernal writes "where I accept the Aryanists' interpretation, I refuse to accept their basic Social Darwinist premise that conquest or domination through violence somehow makes a people or linguistic group morally or creatively better than those who are conquered or dominated."[31] Historians have long since stopped considering violent invaders to be morally superior to those they subdued.

Bernal places himself in the company of outsiders like Heinrich Schliemann and Michael Ventris, both of whom revolutionized the study of the classics. The difference is that Schliemann found Mycenae and Troy; Ventris discovered that Linear B was a syllabic script for an early form of Greek. These are real accomplishments based on physical,

[31] Ibid., p. 360.

palpable evidence. How much of Bernal's reconstruction can an honest historian rely on? Even more amazingly, Bernal puts forth the argument that early in the second millenium (1930's to 1920's B.C.E.), the pharaoh, Sesostris, undertook a military campaign up the coast of Asia Minor through Anatolia, perhaps into the Cyclades, across the straits at Troy and into southern Thrace. His forces then went north up the west coast of the Black Sea, through Scythia at the top of the Sea, back through Colochis (northeast and east of the sea), where they left black settlers, and then back home to Egypt (187 – 273). Bernal offers a variety of mythical and historical figures and themes: for example, Herodotus's mention of a black population in Colochis, although only speculation can solidify the meaning of the historian's terms. The methodology is similar for the following section which convincingly raises the date of the volcanic eruption of Thera to 1628 B.C.E. on the basis of radio-carbon dating, dendrochronology (use of tree rings), and Artic ice core layering, as well as myths and other evidence from all over the world.

If the raising of the date of Thers's eruption can be taken to be true, then this affects any number of things from the dissolution of the Minoan civilization to ceramic datings and commerce. Further, Bernal claims that the invasion of Egypt by Hykos took place late in the eighteenth century B.C.E. and while these people may have been of mixed race, they were primarily Syro-Palestian. Supposedly, after the invasion of Egypt, creating the 15th dynasty, they went on to conquer Crete, the Cyclades, and the fertile plains of southern Greece. He maintains that Hykos warriors are buried in the Mycaenean Shaft Tombs. The fact that there is no archaeological evidence as yet for these startling assertions is explained away by the "speed of the movement."[32]

If these claims were taken to be true, then these invaders of Greece and the Aegean could not be black, as he continues to insist, although they may not have been Semitic. No evidence is presented to substantiate the belief that the Egyptians are black. As Emily Vermeule, professor Emerita at Harvard University, Points out, the Egyptian pharaohs often led armies "against black neighbors to the south in the Land of Kush," meaning that they

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[32] Muhly, p. 3.

were perceived as different in some way.[33] The Egyptologist, John Baines, remarks that "the ancient Egyptians depicted themselves differently in paintings. Egyptian men were depicted as reddish brown, women yellow, and people living to their south black."[34] Baines would even say that "Egyptians would not have known the meaning of the term Africa."[35]

Arguments and scholarly debate will certainly continue over this controversial word. Volumes III and IV promise to offer evidence of the Afroasiatic roots, this time in language, myth, and religion. The book has inspired conferences and even special issues of scholarly journals devoted to this word alone. In fact, there is a lively debate going on in academia, ostensibly hidden from public view. Bernal deserves a tremendous amount of credit for challenging orthodoxy and provoking, even necessitating, the reevaluation and reassessment of traditional modes of scholarship in such assertive manner. However, to the extent that Bernal commits the same kinds of mistakes that he accuses other eighteenth and nineteenth century scholars of making, he deserves censure. Nevertheless, his work and the forthcoming volumes have stirred up and continue to stimulate debate, and his methodology has reinforced the need for strong standards in historiography.

Bernal would concede that the texts themselves could be better written and constructed. To his credit, he even accepts the criticism that he has been somewhat coy in offering up his ideas, but he would defend himself by claiming that his caution and circumspection are due to the simple fact that he himself does not have all the answers. His frequent use of the first person pronoun in the books is due to the fact that he has no consensus for which to appeal to, since his ideas are so revolutionary and unorthodox. Bernal concedes that all this makes for bad style and turgid writing.[36] Further, despite the lack of treating women in his work, Bernal would be the first to assert that women have been instrumental in the criticism of his work. Such a scholar is Margaret Washington, who points

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[33] Emily Vermeule, The New York Review of Books, March 26, 2992, pps. 40-43.

[34] Baines, The New York Times Book Review, p. 13.

[35] Ibid., P. 13

[36] Bernal, Journal of Women's History, vol. 4, no. 3, p. 123.

out that both racists whites who saw Egyptians as Caucasians and black people who saw Egyptians as Africans were instrumental in preserving the "Ancient Model" in nineteenth century America.[37]

Michael W. Tkacz, philosopher at Gonzaga University, has reasserted that the multicultural tradition is instrumental in the development of the Western tradition.[38] For his part, Bernal has written that "I foresaw reception of my word as passing through four stages: ignore, dismiss, attach, and finally absorb."[39] What the classical scholar, Arnaldo Momigliano, said remains especially salient: What I think is typically Greek is the critical attitude toward the recording of events, that is, the development of critical methods enabling us to distinguish between facts and fancies. To the best of my knowledge no historiography earlier than the Greek or independent of it developed those critical methods; and we have inherited the Greek methods.[40]

Momigliano was an Italian Jew and a refugee from the Holocaust. What he was saying was that the Western heritage belonged to him, just as it belongs to all of us, and history, if anything, has shown us that the intellectual riches of the Western heritage extend beyond and across civilizations, European, and non-European, allowing diverse people to receive it and make it their own.

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[37] Margaret Washington, Journal of Women's History, vol. 4, no. 3, o. 107.

[38] Michael W. Tkacz, The Intercollegiate Review, vol. 33, no. 1, pps. 10-17.

[39] Martin Bernal, Journal of Women's History, p. 130.

[40] Arnold Momigliano, The Classical Foundations of Modern Historiography, (Berkeley and Los Angeles: University of California Press, 1990), p. 30.

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The Ghosts of Yoknapatawpha County

By Susan Bauer

Madonna or whore? These are the two categories into which Southern society sorted its females. In his fiction, William Faulkner created "disruptive" females who rebelled against or denied this categorization. These disruptive females cross back and forth between gender roles, refuse to stay on the pedestal, or conform to other stereotypes. They represent aspects of Faulkner's struggle against the injustices and inequities of the Southern aristocracy.

I became familiar with the stereotypes Faulkner used by reading Faulkner and Southern Womanhood by Diane Roberts. The femininist perspective of this book, in some ways, seemed to support my first impression that Faulkner was also guilty of marginalizing women by placing them into stereotypes as well as into violent, no-win situations. However, the depth of feeling which I perceived throughout his literature convinced me that it could not be that simple. There had to be a deeper, more profound message, and I decided that in order to find that message I had to look more deeply into his literature.

In her book, Diane Roberts states that Faulkner did attempt to free women of stereotypes by "Moving the extreme ends of the hierarchy towards each other, undermining the social edifices on which the binary is built" (Roberts xiii). If this is true, then Faulkner's literature is destabilizing the social structure rather than supporting it and so are the stereotypes he uses. His novels depict how society, not he, contains, diminishes, and silences females.

By creating rebellious, non-conforming females in his literature, Faulkner takes women off the pedestal and frees them from the containment of their stereotype. Unfortunately, once free of the stereotype, they are condemned, betrayed or abandoned by society.

Of the six stereotypes outlined in Diane Roberts' book, I have chosen the three which best illustrate Faulkner's attempt to disrupt the system: The Confederate Woman, a self-sacrificing, chaste, subservient yet simultaneously superior woman; The New Belle, a modern, educated Confederate Woman who is not only rebellious but becoming aware of her

sexuality and the power it wields; The Night Sister, an unmarried, bitter, and sexually repressed woman considered useless because of her unmarried and childless state.

The five women I have chosen to examine are Granny (Confederate Woman) from The Unvanquished, Drusilla Hawks (Confederate Woman) from The Unvanquished, Temple Drake (New Belle) from Sanctuary, Joanna Burden (Night Sister) from Light in August, and Miss Rosa (Night Sister) from Absalom, Absalom!

The character of Granny precisely fits the role of a Confederate Woman as pure, contained, controlled, and asexual. Because of the war, Granny was forced to break out of her stereotype and cross into roles which, prior to the war, had been exclusively male. In this instance, gender-crossing was acceptable, for a time, because Granny was responsible for the preservation of the family, the plantation, and the Southern community. However, Granny is murdered when she steps outside the protective boundaries where her role as a Confederate Woman affords her no status.

After her silver and mules are stolen by Yankee soldiers Granny is determined to retrieve them. With the help of a Yankee Colonel, she is successful. Granny then decides to forge the initial order given to her by the Yankee Colonel and repeatedly uses it to steal mules back from the Yankees. The mules are then given to members of her community who need work animals. Once embroiled in this role, Granny is reluctant to abandon her mule-requisitioning scam even after it becomes too dangerous. Granny becomes a casuality of the war when she overreaches herself and becomes involved with corrupt, amoral men. Grumby, who murders her, and Ab Snopes, who collaborates, are men outside the Southern Aristocratic tradition. Because she is a product of that tradition, she mistakenly assumes that being a white, upper-class "lady" excludes her from harm and that even a criminal will respect and protect a lady.

This same situation can be seen from a different perspective in Sanctuary. Temple is very secure in her role as a New Belle. She is a modern woman, rebellious and educated. However, just like Granny, Temple's background and upbringing never prepared her for dealing with criminals without moral or ethical codes. I believe Temple is content and secure in the confines of her stereotype and that she was annihilated mentally and emotionally by her rape, kidnapping and bondage in a brothel. By the end of the book, when Temple is further humiliated in front of the entire town at the trial, "She sat in an attitude at once

detached and cringing" (Sanctuary 284), "Gazing like a drugged person" (Sanctuary 289), "Her face quite rigid, empty" (Sanctuary 287). She is mentally and emotionally lost, empty, and defeated.

Where Granny's breaking out of her stereotype is necessitated by the war, Temple is a victim of events and circumstances out of her control. She is catapulted out of her secure niche into a world which has no rules; she is betrayed and abandoned by the *unchivalric* Gowan Stevens, who, according to the Southern code of behavior, should have protected her, and she is eventually brutally and repeatedly raped because of his ineptitude. She can not possibly cope with what happens to her. Temple's victimization is complete when, after the trial, one of the men states, "Jeez, I wouldn't have used no corn cob" (Sanctuary 294).

Both Granny and Temple, even though they accepted and found security in their roles, were abandoned and betrayed by society once they stepped outside the confines of those roles. I believe the most grievous betrayal of these women was their enforced naivete, caused by society's insistence that women needed to be protected and sheltered. Society led Granny and Temple to believe that their status as a "lady" protected them, and that everyone, including criminals, embraced those beliefs and standards. For Granny, this belief is confirmed early on when she is even "protected" by a Yankee Colonel, an enemy of the Old South.

Through the characters of Granny and Temple, Faulkner has challenged the roles of Southern ladies and gentlemen which was the foundation of the Southern Aristocracy. Granny succeeded admirably in a masculine sphere, not only in the area of self-preservation, but also in fighting the hated Yankees. Granny's mistake, which led to her death, was her misplaced trust that *all* men espoused what she believed. Temple also put her faith in the wrong man. The difference in Sanctuary is that Gowan Stevens is *assumed* to be a Southern gentleman. If Gowan Stevens had done what society taught Temple he should do, she never would have been placed in such a dangerous situation. Further, a gentleman would have at least *tried* to protect her. At the conclusion of the novel, Temple is safely back under the protection of her father and brothers but is now condemned by society as a fallen woman. She is further marginalized and betrayed by society when the brutality of her rape is diminished by men in the town, who see only a "looker" and not a young girl who has been destroyed.

Like Granny, Faulkner portrays Drusilla Hawks as a Confederate Woman caught in the war-induced confusion of gender roles. Perhaps because she is a young woman, Drusilla challenges patriarchy more overtly. Drusilla reveals and threatens patriarchy when she defies the privileged status of "lady," trying to retain the freedom she experienced as a "private" soldier during the war. This situation is untenable to her mother, who, with the help of the town ladies, is determined to "save" her daughter. Faced with the combined power of the family and community, Drusilla cannot retain her precarious hold on freedom and is forced to submit to the wishes of a patriarchal society. However, even then, Drusilla does not fit into either the feminine or masculine worlds. She refuses the containment and restrictions of the feminine and she has no place in the masculine.

Even though Drusilla rejects the feminine role assigned her by society, I don't believe she is rejecting her femininity so much as she is rejecting her society:

> Living used to be dull you see. Stupid. You lived in the same house your father was born in, and your father's sons and daughters had the sons and daughters of the same Negro slaves to nurse and coddle; and then you grew up and you fell in love with your acceptable young man, and in time you would marry him, in your mother's wedding gown, perhaps, and with the same silver for presents she had received, and then you settled down forever more while your husband got children on your body for you to feed and bathe and dress until they grew up too; and then you and your husband died quietly too and were buried together...Stupid, you see" (The Unvanquished 100-101).

When Drusilla realizes that she cannot accept the feminine role assigned her and that there is no place for her in the masculine sphere, she leaves. "'She's gone' Aunt Jenny said" (The Unvanquished 253) and the sprig of verbena she leaves behind is a flower, feminine but strong, "the only scent you could smell above the smell of horses and courage" (The Unvanquished 220).

Through Drusilla, Faulkner challenges the definitions of gender and class which are imposed upon females and the unrealized potential due to these restrictions. The need for self-expression by individuals of *both* genders is seen when Drusilla recognizes the same struggle against society's expectations in Bayard and, because of this bond, believes she is in love with him.

More than any other of Faulkner's women, the Night Sisters defy tradition and

demand to be heard. As explained earlier, the Night Sister is an unmarried woman who is defined as a bitter, sexually repressed, man-hating woman whose non-conformity is in her unmarried state and who is often the most abused because she is seen as empty and useless.

Joanna Burden from Light in August is a Night Sister. She not only doesn't conform, she identifies herself with the forbidden. She is a "Yankee" who openly associates with blacks. Much to the white community's horror, rather than disguising her Yankee tendencies, Joanna befriends members of the black community by offering her assistance when needed, accepting their companionship in return, and establishing a fund for the education of black children. Because of these flagrant "transgressions," she is ostracized by the white community.

By portraying Joanna as a Night Sister who has an affair with Joe Christmas (who is presumed part black) Faulkner addresses two extremely controversial issues: Southern feminine gender roles and the Southern male's need to "protect" white women from black rapists.

Faulkner challenges feminine gender roles by having Joanna find fulfillment in a society that denies her femininity and deems her unfulfilled because of her unmarried and childless state. Joanna finds fulfillment through her efforts in helping the black members of the community. She then finds sexual fulfillment through Joe Christmas as well as an understanding of her sexuality and her femininity. The sexuality is unnatural, however, because her social status denies her normal, sexual relations.

Joanna crosses gender boundaries in her liaison with Joe Christmas who, at times, seems powerless in their relationship (which suggests a feminine response). Their physical union resembles a battle for control, bordering on rape (his and hers). Even Christmas feels this when he remarks, "It was like I was the woman and she was the man" (Light in August 235).

Light in August contains gender-crossings other than Joanna's and Joe's. Most notably, Gail Hightower, after he is ostracized from the community, crosses gender boundaries into the feminine sphere. Like Joanna, Hightower is an outcast, rejected by the community and a recluse. His role in society is diminished and marginalized, and his reaction to violence (even against himself) is passive and non-resistant (all considered feminine traits). Both Joanna and Hightower come full circle in the novel. Joe Christmas murders Joanna because she

reverts back to her stereotype as well as to the traits of her religious upbringing. Gail Hightower, after twenty-five years of exile, begins to feel like a man again after delivering Lena's baby. He feels "A surge of something almost hot, almost triumphant (Light in August 404)". After he eats breakfast, he resists the urge to wash the dirty dishes, then sleepily thinks, "If I were a woman, now. That's what a woman would do: go back to bed to rest" (Light in August 405). Instead, he goes to his study and chooses to read Henry IV instead of Tennyson: "This time also he chooses food for a man" (Light in August 405).

Through the gender-crossing of these and other characters, I believe, Faulkner was trying to point out the "other" side of every male and female which is hidden and repressed rather than seen as another dimension of ourselves. It is the "masculine" in Joanna which attracts Joe, as much as the possibility of his being part Negro which attracts her. They are both attracted to the "other" in each other.

Joanna ironically attains status in the community after her murder (and presumed rape). Joanna is abandoned by and ostracized from her community because she refuses to conform to traditional ideals of Southern womanhood. However, she attains this new status after her death because she is now the *victim* of a black man and the enraged community demands that her murder and presumed rape be avenged in order to justify their lust to spill Negro blood. Her victimization by Joe reinforces the hierarchy and her final victimization by the old order.

It is, perhaps not coincidental that both Joanna and Hightower die when they revert to their stereotypes after brief fulfillment in the role as other, Joanna as male-seducer and Hightower as mid-wife.

The racial paranoia which gripped the South is succinctly portrayed through the character of Percy Grimm who violently restores the South's illusion of stability based on stereotypes. After he shoots and then emasculates Joe Christmas, he states, "Now you'll let white women alone, even in hell" (Light in August 464).

In contrast to Joanna, Miss Rosa, a Night Sister from Absalom, Absalom, at first appears to conform to her stereotype. Miss Rosa's rebellion is disguised behind this facade. Her poetry, while a passive voice, is still a voice, and until she tells her story to Quentin, it is the only voice she has. Miss Rosa's bitterness stems not from her unmarried state but from the status denied her by society because she is unmarried. She entertains the thought of

marrying Thomas Sutpen, whom she truly hates, only because marriage would raise her status in the community and give her a voice. When this becomes impossible, she finds a better way to make sure her story is told. She tells it to Quentin.

In her narrative, Miss Rosa not only has a voice in which she describes the destruction of Southern women by Southern men, she also challenges the masculine voices that continue to marginalize her by referring to her as a "ghost," "an outraged spinster," an "also-dead." By telling Quentin her story, she retains control of the narrative as well as establishes its authenticity and legitimacy. Faulkner's portrayal of Miss Rosa is clever. At first, she seems to be exactly as she is portrayed and described by Mr. Compson: "Years ago we in the South made our women into ladies. Then the War came and made the ladies into ghosts" (Absalom, Absalom! 7). However, by the end of the novel the reader has come to perceive Miss Rosa as much more than a woman who is shriveling and fading, lost in her bitter memories of the past and embalming herself in a tomblike house. Rather, she emerges as one woman who refuses to be marginalized and diminished by society and who knows she has to beat society at its own game in order to make her voice heard.

Through the character of Miss Rosa, Faulkner not only breaks a woman out of the stereotype, he also gives her a legitimate voice. He wraps her in tradition and conformity but reveals underneath the heart of a rebellious, non-conforming Night Sister! While Faulkner may not always have exhibited in his personal life the sensitivity to women he so eloquently expressed in his novels, those novels possess a rare insight into the debilitating effects of a society which marginalizes women. I have come to appreciate his attempts to challenge and re-define the gender roles into which women have been cast, appreciating as well the inner turmoil this struggle with old traditions and new values must have created within him, "...A life's work in the agony and sweat of the human spirit, not for glory and least of all for profit, but to create out of the materials of the human spirit something which did not exist before."

Indeed, I now see in William Faulkner's work what he expressed in his Nobel Prize Address: "The poet's voice need not merely be the record of man, it can be one of the props, the pillars to help him endure and prevail."

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The Effect of the Great Depression on Arthur Miller's Word

By Lisa Denig

Most people will admit that their lives were shaped by certain experiences they had growing up. This idea is often apparent in the work of authors and playwrights. For some, their youth provides them with settings and characters that they can use in their stories. For others, there are events which so traumatize them that they form certain moral judgments which become a continual theme in their work. This latter principle applies to the playwright Arthur Miller. For Miller, "the Great Depression was a central experience in his youth, and his concern with the American economic system testifies to [the Depression's] abiding effect on him" (Porter 75).

Much has been written regarding Miller's moral insight and strong sense of social responsibility but few critics are aware that this outrage grew out of a young man's coming of age during a national crisis. For the generation which grew up during the 1930's, "the process of disillusionment, which is perhaps a natural rite of passage from adolescence to maturity, coincided with a stripping of masks at a national level" (Bigsby 117). The moral convictions Miller formed during the Great Depression are evident in his plays, three of which I examine in depth: the somewhat obscure The American Clock, the more famous Death of a Salesman, and All My Sons. In these three dramas, Miller explores "the dangers of rampant materialism, the struggle for dignity in a dehumanizing world and the erosion of the family" (Discovering). These are just a few of the issues that Miller carried with him when he emerged from the Great Depression to begin his career as a writer.

Arthur Miller was born October 17, 1915 in New York City. His father was a "prosperous businessman until the stock market crash led to the collapse of the economy and to a scarring of Miller's psyche from which he never fully recovered" (Masterplots). He was a mediocre high school student who worked various odd jobs after graduation until finally being accepted at the University of Michigan. It was there that Miller began writing plays and even won several student awards. His first Broadway play, The Man Who Had All the

Luck, was produced in 1944 and, although it closed after only four performances, it established Miller as an important young playwright. He went on to write such classics as Death of a Salesman and The Crucible, as well as several essays, novels and some non-fiction work. He married Mary Slattery in 1940 and divorced her in 1956 to marry the famous actress Marilyn Monroe, whom he also divorced five years later. Miller is currently married to Inge Morath, a photojournalist. Although he has not had a commercial success with his more recent plays, Miller continues to write drama and even traveled to Beijing, China, to direct a version of Death of a Salesman.

One of Miller's more recent endeavors is The American Clock, which he published in 1980. Miller was, at first, dissatisfied with the play and reworked it, causing there to be two distinctly different versions of it now in publication. As Miller himself testifies in the play's introduction, "The seemingly endless changes it (the play) went through reflected my own search for something like a dramatic resolution to what, after all, was one of the vaster social calamities in history -- the Great Depression of the thirties" (Clock XII). The play is structured as a series of vignettes that chronicle the hardship and suffering of that period. Miller introduces the audience to a numerous characters, each facing the Great Depression in a different way. Using this approach, Miller emphasizes the fact that this was one of "the few experiences genuinely shared by the American people as a whole" (Bigsby 117). The entire cast sits on-stage throughout the play and even occasionally commenting on scenes in which they are not directly involved.

One of the more prominent set of characters is the Baum family. Here, Miller draws directly from his personal life. The Baums are an upper-middle class family who loses everything when the Market crashes. Eventually, Moe Baum's business goes under, just as Miller's father's business did. The relationship between Moe and his son, Lee, is eerily similar to that between Miller and his father. In fact, at one point, Moe has to ask his son for a quarter so that he can buy lunch that day. In some way, this small act affords Lee a better understanding of his father and what has happened to him. Miller wrote in his autobiography Timebends, that eventually he, too, saw his father "as a kind of digit in a nearly cosmic catastrophe that was beyond his powers to avoid" (114). The character Lee not only depicts Miller's relationship with his father but also is virtually a duplicate of the author himself. Lee withdraws all his money from the bank to buy a new bicycle only to have the bike stolen

a week later. This exact episode is drawn directly from Miller's youth. Lee's reaction to the Depression is to turn to Marxism, a path that Miller temporarily traveled in search of answers. As Miller later wrote, "Adolescence is a kind of aching that only time can cure, a molten state without settled form, but when at the same time the order of society has melted and the old authority has shown its incompetence and hollowness, the way to maturity is radicalism" (Timebends 115). Miller captures this feeling perfectly in the character of Lee Baum.

Not only does the playwright use his family and experiences, he also infuses the play with a particular atmosphere, a certain spirit that can be found only in those who grew up during the Depression. Using songs and references to famous figures of that time, Miller brings to life the seemingly contradictory feelings of joy and despair that thrived in this era. The American Clock is his attempt "to expose the fundamental betrayal of American values which he believes to have occurred in the twenties and thirties and yet the play still retains a certain nostalgia" (Bigsby 118). This idea is thoughtfully remarked on in the play by Robertson, a Wall Street banker. "Remarkable," he quips, "the humor they still have, but of course people still blame themselves rather than the government" (Clock 154). Miller, himself, would later comment on this accountability. In his autobiography, he wrote, "What kept the United States from revolution in the depths of the Great Depression was the readiness of Americans to blame themselves rather than the system for their downfall" (Timebends 113). The people of this period forged a bond with each other that the author evokes through interwoven plot lines and the effective use of all of the characters on stage witnessing all of the others' scenes. Miller summed up this theme best when he said that the play "evoked the idea, quite simply, of 'other people,' of sympathy for others, and finally of what I believed must come again lest we lose our humanity--a sense of sharing a common fate even as one escaped from it" (Welland 143).

By far, Miller's most successful play was Death of a Salesman. First produced in 1946, it is the story of Willy Loman, a down-and-out salesman struggling to support his family and to come to terms with his relationship he has with his two sons. When the audience first meets Willy, he has returned from an attempted sales trip because he can no longer see when he is driving. Subsequently, it is learned that his sales have dropped off so badly that he must continually borrow money from his neighbor. Nonetheless, Willy still

impresses upon his sons the idea that success will fall inevitably to the man with the right smile, the best line, the most charm. Willy tries to portray himself as this man but his older son, Biff, sees right through him. Biff believes his father is a failure. When Willy finally reaches this conclusion himself, when all his self-delusions are washed away, he takes the only action he feels he can in order to reclaim his lost dignity--he commits suicide so that his family may collect his insurance money.

In Death of a Salesman, Miller again portrays a father-son relationship that echoes his own experience. Willy "champions a success ethic that is both shallow and contradictory--the cult of popularity, good looks and a winning personality" and when this no longer works for him, society casts him aside (Discovering). Biff realizes his father's fallibility and is unsure how to handle it. He is equally upset that Willy seems unable to face his financial downfall. Trying to make Willy see the truth, Biff angrily yells, "Pop! I'm a dime a dozen, and so are you!" (Death 217). Likewise, Miller wrote of his own father after the collapse of the family business, "I knew perfectly well it was not he who angered me, only his failure to cope with his fortune's collapse...I was filling with pity for him" (Timebends 112). Willy's failure may not have been caused by the Great Depression as Miller's father's was but the reaction of the sons is quite similar. It has been noted that many male writers had fathers who had actually failed or whom the sons had perceived as failures. Fitzgerald, Faulkner, Hemingway--the list is quite long. As Harold Bloom expresses in his notes, "How many times have we heard contemporaries exclaim that Willy reminds them of their own fathers, and that they find a deep loving sorrow in the reminiscence" (46).

Both the playwright's father and his character, Willy Loman, were considered unsuccessful by their sons as well as by society at large. It is "impossible to understand an individual without understanding his society" (Discovering). So it must be determined what society considers a success in order to discover how these two men failed to measure up. The answer for Willy can be easily found in his own dementia. Willy had recurring flashbacks of his brother, Ben, who became quite wealthy mining diamonds in Africa. Ben is Willy's idol. He is everything that Willy aspires to be. Ben awes Willy with his tale of financial wizardry. "When I was seventeen I walked into the jungle, and when I was twenty-one I walked out. And, by God, I was rich" (Death 157). This is Willy's picture of success. In Willy we are examining the malady not of an individual but of a society (Bloom 34).

Miller can hardly conceal his contempt for this selfish, materialistic society which respects economic success as it flaunts underlying moral law. Death of a Salesman is nothing if not an "indictment of the American system" (Discovering). The Great Depression was the biggest factor in forming and fueling Miller's disgust for these shallow values. It was not financial stress alone that shook the foundations of American life at that time but a false ideal which the preceding generation of the twenties had raised to the level of a religious creed--the ideal of success. Miller would later write, "I knew that the Depression was only incidentally a matter of money. Rather, it was a moral catastrophe, a violent revelation of the hypocrisies behind the facade of American Society" (Timebends 115). Miller saw how his father's fate was shared by those who had blind faith in the so-called American Dream and he presents this to his audience in the form of Willy Loman. He pays tribute to these Depression-era men by causing his audience to have sympathy for Willy. In his book Timebends, Miller writes, "A fine dusting of guilt fell upon the shoulders of the failed fathers, and for some unknown number of them there would never be a recovery of dignity" (113). The Depression caused many of these men to take their own life, the same decision that Willy chooses for himself. He lays down his life to secure one thing -- his sense of personal dignity. The tragedy is that Willy Loman, like so many failed businessmen of the thirties, destroys himself and his family "through the guilt that economic failure in a highly material culture inflicts" (Martin 4). It is apparent in Death of a Salesman that the Great Depression left Arthur Miller with a bitter taste for his society's materialistic success ethic.

In All My Sons we again see the influence of Miller's upbringing. The play is set during World War II, centering on Joe Keller and his family. Keller, a manufacturer, has knowingly sold defective parts to the United States Air Force, resulting in the deaths of several American pilots. When his sons learn of this, one, a pilot himself, commits suicide by crashing his plane; the other demands that Keller take responsibility for his actions. As the play closes, Keller accepts his obligation to society, recognizing that all the lost pilots were, in effect, his 'sons.' He then takes his own life to atone for his crime.

The father-son relationship between Joe Keller and his son Chris again resembles that of Miller and his father but this time with a different nuance. In All My Sons, Chris is the moral center of the story. He cannot comprehend his father's seeming indifference to the broader consequences of his actions. Joe Keller has a moral perspective "no larger than the

fence that surrounds his factory or the grass growing evenly around his own house" (Blumberg 52). He is merely interested in providing food and shelter for his family, nothing more. This is precisely the light in which the idealistic young author saw his own father. In fact, Miller recounts in his autobiography an argument he had with his father wherein the elder Miller tried to explain to the younger the basic tenets involved in doing business. "But," quipped Miller's father, "if there's not going to be a profit..." To which the younger Miller screamed, "Profit is evil, profit is wrong!" (Timebends 114). A somewhat distorted version of this same fight is played out between Joe and Chris Keller. Joe is trying to impress upon his son why he knowingly shipped out faulty parts. He explains that he did so in order to stay in business. "I did it for you," cries Joe, "a business for you." To which Chris, a veteran of the war, replies, "For me! I was dying everyday and you were killing my boys and you did it for me? What the Hell do you think I was thinking of, the Goddam business? Is that as far as your mind can see, the business?" (All My Sons 116). Obviously, both Joe Keller and Miller's father were products of a time in which self-preservation became an everyday battle and this was difficult for their idealistic sons to accept.

With All My Sons Miller again indicts the American system but this time he holds the individual responsible. It may be one thing for a society to prize success at all cost but it is truly another thing for a man to commit a crime in order to attain that success. But even as Miller insists that Joe Keller be held responsible, he also includes some biting commentary on America's business ethics. As if walking down the streets of his youth and seeing the boarded up shops, the author writes through a character in his play, "This is the land of the big dogs, you don't love a man here, you eat him! That's the principle: the only one we live by" (All My Sons 124). Miller watched during the Depression as giant corporations swallowed up small, failed family businesses. Joe Keller seems to portray this quite clearly when he says "...you got a process, the process don't work, you're out of business, they close you up, they tear up your contract, what the Hell's it to them?" (Porter 78). Miller doesn't endorse Joe Keller's actions but I believe his personal history, his growing up in such a time, causes him to understand Joe, if only a little bit.

Psychologists say that we are all products of our environment, including experiences that shape our childhood. This is very much the case in regards to Arthur Miller and his work. The Great Depression caused his father to lose his business, therefore making it

extremely difficult for him to support his family. Miller responded to this with various emotions, many of which we see played out between Willy Loman and Biff or Joe Keller and Chris. Also, the hardship inflicted on Miller's family and others during the thirties caused Miller, early in life, to form the moral judgments so prevalent in his work. "The seemingly whimsical economic forces of the Depression became, for the individuals who suffered because of them, intensely personal in their effects" (Porter 83). Even fifty years later, as Arthur Miller penned his autobiography, one can sense the anger and heartbreak that the Great Depression left him with. He wrote of the people of that era, "It was hope that had gone out of them, the life illusion and the capacity to believe again. America was promises and, for some, the Crash was in the deepest sense a broken promise" (Timebends 114). This shattered dream would provide immense raw material for the gifted playwright, Arthur Miller.

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Maroon Gift

By Jessica Libero

A soft light sweeps over the body of a young blonde woman rising up from her bed in the morning hours. The female narrator begins: "don't you just hate to be woken up from your beauty rest by the unreliability of your maxi pad?" The next scene explores the menstruate's deep purple velvet couch, where she collapses onto it and sighs. The narrator chimes in: "women of today need reliability and comfort in their sanitary napkins!"

Maxi pads, tampons, rags, blood clots, seepage, mouse traps, diapers, sanitary napkins, plug, the Red Sea, flow, time of month, and special friend are a few of the words used to describe the female experience known as menstruation. As an eleven year old girl, I knew more vulgar terms for my soon to be acquainted "friend," than I knew about the actual event itself. Menarche was a source of embarrassment and bewilderment for me. Although my mother tried her best to educate me and soothe my fear of eternal damnation, I was confused, angry, and disgusted with my body. My junior high years were peppered with excruciatingly painful menstrual cramps and a scent that seemed to fill my lungs once a month. Adolescence reeked of panic and shame. I was ashamed to be female. I was ashamed that blood leaked forth from my vagina like the great flowing Mississippi river. I was ashamed to ask the teacher to use the lavatory for fear that everyone would know that I was going to be up close and personal with "Ms Stayfree." When I forgot to bring a pad to school, the sheer thought of asking the nurse for one scared me so much that I would make my own out of those hard brown paper towels in the school bathrooms. To my dismay, they weren't too absorbent, and many times I left a bloody stain on my chair. I was teased by my classmates so much that each month I faked an illness to stay home from school for those 5-7 days. If I was menstruating, my older brother harassed me incessantly and found it utterly disgusting when I washed out a pair of bloody underdrawers in the sink. I felt like a freak and wanted out of the raw deal I felt God had handed me. It seemed so unfair to me that men didn't menstruate. They seemed to get away with everything.

When I went to an all-women's college and was surrounded by intelligent and self-accepting role models, I found a new perspective. I began to see that an experience that so defines my gender should be treated with respect. Rather than celebrating our menstruation experience, my fellow society members and I scorned, hid, detested, and ignored it. When I searched within myself for an answer, I realized that I generally found the experience to be quite beautiful. In fact, I felt lucky and grateful to experience something men couldn't. Menarche was my rite of passage into womanhood, my maroon gift.

It occurred to me that I had felt so negatively toward and ashamed of menstruation because I was living in a state of unawareness, like most adolescents in the world. I pledged to myself that any situation I was in that reeked of menstrual shame was my cue to shout, " I am a menstruating woman!! Isn't that the most beautiful thing you've ever heard?"

The shame of menstruation and the negative connotations associated with it have a beginning and an end that spans the distant past into the hopeful future. In many countries, women are treated with disrespect when they are menstruating. In fact, sex with a woman who is menstruating, has even been considered deadly. Certain religions have strict rules and taboos regarding a menstruate. The cultural exploitation of menstruation makes it evident that the shame associated with a woman's period is a product of a "man's world." Men conceive these ideas and roles for women out of fear and envy and when women accept these roles the process of shame strengthens. In order to heal from the harm already done and to halt the process of self-hatred swirling into motion, women must search within themselves and join forces to break down yet another barricade of freedom.

"Taboo" comes from the Polynesian term, "tapua," which literally "sacred" and "menstruation." Taboo expresses power, calls for attention, and implies a ban or prohibition excluding something from use, and if those taboos or cultural rules are not obeyed, a severe and harsh punishment can ensue. Taboos exist to protect human beings from danger. Taboo deals with the "sociology of danger itself because it is concerned with both the protection of dangerous individuals from themselves and the protection of society from them" (Delaney 7).

Menstrual taboos exist regarding sex, physical contact with menstrual blood, and eye contact with and the activities of a menstruating woman. Buckley and Gottlieb state that "menstrual taboos are cultural constructions" (24).

Defined from a male point of view, menstrual taboos exist in every part of the world. Women are expected to accept them without question. Taboos are so imbedded in a culture's subconscious that the first and hardest step towards progress for women is the realization that these taboos exist.

Although in America menstruates may not reside in seclusion huts, a special hut built for women to live in during their cycles, a deeply rooted shame still exists. Shame is kept hidden by women, instead of accepted and explored . Around others, particularly men, few women are ready to admit they are menstruating at that specific time. For instance, Sophia Conlon admitted she would not ask a girlfriend in front of men for a tampon because not only would she feel ashamed, but more importantly the men would feel "uncomfortable" (Conlon, Sophia. Interview. 10 Dec. 1997). Mrs. Conlon's response provides evidence of the learned behavior that menstruation should remain a secret and be kept hidden from men.

In advertising for menstrual products there exists an attitude to be neat and clean. Ads for tampons and maxi pads promise women "nothing will show" and "your secret will be safe." The message is clear—if there is something to hide then it must be a shameful and embarrassing experience. Advertisers are telling women to be ashamed, using words like "neat," "discreet" and "tell-tale outlines." Menstrual products are sold as psychological products instead of as technological ones. If the necessary precautions aren't taken, then someone, a man particularly, may find out. The female fear of being found out damages a woman's relationship with herself and her body. In a sense, men don't need to feel their menstrual fear any longer because it has been projected onto women successfully. Women experience this projection as shame. As we panic and scurry in the stalls, slipping tampons into our life-giving vaginas, we are denying our true nature as female beings and the true nature of menstruation as a beautiful aspect of our lives. Historically, the shame placed on menstruation can be linked to many religions. In the Book of Genesis, the inferior role of Christian and Jewish woman is described in the Testament when Eve eats the apple and God shall punish her and all women for her sin.

That God will "multiply thy sorrow and thy conception" (3:16) refers to the pain of childbirth and menstruation. In the Book of the Prophet Isaiah and, most importantly, in the words of Leviticus 15:19-33, the role of menstruating women is clearly defined as an unclean

image- "And if a woman have an issue, and her issue in her flesh be blood, she shall be put apart seven days: and whosoever toucheth her shall be unclean until the even."

Not only was the menstruate considered unclean, but anyone or anything that came in physical contact with her was also considered to be tainted with her dirty blood. Although Christianity has ended the practice of these rules, Orthodox Jewish women, believing they are following the word of God, perform sacred cleansing baths (*mikvahs*) and sexual abstinence seven days following their periods. Muslims presently perform similar taboos regarding menstruation diligently. A woman's adet (menstruation) is considered a source of fear and women are treated as objects of control . During menstruation women are forbidden to touch the sacred text (Koran), partake in the spiritual pilgrimage to Mecca, or to bake sacred bread, for fear that menstrual blood would contaminate the spiritual world. Menstrual blood is considered impure and anything it comes into contact with is impure as well. Delaney theorizes that in Islam "menstruation condenses the conceptual cluster having to do with corporeality, time and decay -- unlike seed, which carries meanings of creativity, spirituality, and the eternal." (88). In the Muslim world, spirituality and religion reinforce and uphold menstrual taboos.

In medical textbooks the description of menstruation is extremely negative, which explains another component of the shame women feel and the fear men inhabit. Many texts describe a woman's progesterone and estrogen action in the uterus as a "preparation" for the embryo and explain the endometrial changes as the sole purpose of "producing" large amounts of nutrients for the fertilized ovum. If a fertilized egg does not implant, a text explains the events of menstruation with words such as "deprives," "debris," "loss," and "hemorrhage." Perhaps these negative explanations are a result of the male view that menstruation is a failed production of a women's role. Martin argues that "seeing menstruation as failed production contributes to our negative view of it" (Fee 224). Women are not producing children and therefore must be out of control and threatening. Women are not "reproducing, not continuing the species, not preparing to stay at home with the baby, not providing a safe, warm womb to nurture man's sperm" (Fee 225). Symbolically, women are, in a sense, by menstruating, rebelling against the male image that women should constantly bear "their" children.

Menstrual blood is documented as terrifying to men. Indeed, the repulsed attitude of men regarding menstrual blood is a form of fear. "The deeply engrained dread which primitive man universally entertains of menstruous blood," is cause for the seclusion of menstruates, as well as the taboos that prohibit menstrual sex (Frazer 603). "Menstrual blood is considered volatile fluid capable of wide-ranging destruction" (Weideger 85). In Mae Enga there exists a belief that "contact with menstrual blood can make a man vomit, can kill his blood, waste his flesh, darken his skin, ruin his vital juices, and dull his wits" (Delaney 20). If a man comes into contact with the blood of a menstruating woman, punishment from the heavens can result in death among the Bri-Bri Indians of Costa Rica. The blood symbolizes the "failed production" of a woman's childbearing role.

If menstrual blood is considered impure and unclean so are female genitalia. Blood empties out of the vagina from the sexual organs. If a women believes in the attitudes expressed by the taboos, she will believe that her sexual organs and her sexuality are unattractive and impure. This attitude prevents women from fully understanding their own unique cycles and sexual bodies. Sexual freedom cannot exist. We don't fully explore or understand our bodies by our own sense of touch or through verbal communication with our fellow females. The deeply ingrained thread of shame tightens around our vaginas like a noose.

There is a story regarding the ancient tribe of the Changa in which men are envious of menstrual power and attempt to mimic the experience. "They developed an initiation ceremony in which a plug is put into the anus. After initiation, they assert the existence of a unique male biological capacity- they no longer need to defecate. The men take care never to defecate where a woman might see them, so that no woman will ever learn that the 'secret' power is a simple trick" (Gannon 106). This menstrual envy is still practiced, particularly in America, where male rage and jealousy are projected onto women as shame. Envy exists because men have never and most likely will never bear children and menstruate. Man can never experience the relationship between a mother and child. Menstruation is another aspect of the female gift. In order to appease themselves, men try to dominate, regulate, and construct taboos. Men fear women's ability to reproduce and menstruate because if women don't procreate there is no alternative. Women have the ability to end the process of reproduction through abstinence and other methods.

The seclusion of menstruating women is a very common taboo. In the Torres Strait Islands, a woman was an object of control, the menstruating "girl was believed to be in danger of sexual assault by her father, but the father was also facing the same dangers that would befall any man in contact with a menstruating woman, loss of his masculine powers" (Delaney 29). The father's daughter was now able to marry, which gave him an economic advantage through the bartering system. She needed to be placed in absolute seclusion for fear the father's plan should be destroyed. A woman was an object of control. The male Creek and Kindred Indians of the United States found menstruating women a "most horrid and dangerous pollution" (Gannon 48) and expelled them to live in huts far from their village during their cycles. In Indian law, a menstruating woman is considered highly polluting and can contaminate the family house and food supply. Therefore, she often dwells in seclusion in a menstrual shelter built next to the home. Although several Indian women feel the seclusion hut is a place to "go into yourself and make yourself stronger" (Buckley 190), men have designed this law to dominate and control women out of fear.

The shame of menstruating women is further perpetuated by the response and dialogues between a doctor and patient. For instance, many doctors perceive a woman in physical menstrual pain as having mental problems and PMS has been referred to as "nervous disorder." Premenstrual Syndrome (PMS) is a serious and real occurrence for most women. During PMS women can experience depression, increased sexual drive, anxiety, fatigue, headaches, and increased creative energy. The phrase, "it's all in your head," which many gynecologists and doctors tell premenstrual women, deprives and undermines a woman's ability to listen to her own body. In the past, gynecologists believed that a woman's physical pain was her internal fight against her femaleness, which reiterates the idea that if women are menstruating they are not fulfilling their proper role.

Menarche is a beautiful beginning into womanhood. Unfortunately, most young girls receive little education about the physical, mental, emotional, and spiritual aspects of menstruation. Investigating my family, I traced my own shame to my great grandmother. Sophia Conlon, my grandmother, stated that her mother, my great grandmother, did not once mention even the word "period" to her (Conlon. Interview. 10 Dec. 1997). As a response to her experience she tried to be open with her daughter, my mother, Judith Libero. Unfortunately, my mother was already treated with a high dose of cultural menstrual shame

and would hear none of what my grandmother said (Libero. Interview. 9 Dec. 1997). As the story goes, I listened to my mother's advice and brief explanation, but it wasn't enough. I believe that further home and school education is essential for adolescent girls, but we need to dig deeper first. Women must uproot their footing on patriarchal soil and search for the seeds of shame. Uncovering the many layers of our mothers, fathers, brothers, and sisters requires dedication to the futures of menstruating girls.

Indeed, to progress with healthy feminist approaches to the education of menstruation, women must first look within themselves for their roles in the acceptance of the male appointed shame. In order for women to experience fully, rejoice and believe they are blessed with the "maroon gift," an acknowledgment of harms done is greatly needed. Weideger states that "it is reasonable to expect that when women become aware of the menstrual taboo and that rejection and distaste are not natural responses to menstruation but manifestations of the particular psychic structure of men, these male reactions will not be as readily accepted" (126). In the future, menstruation will cease being associated with shame, disgust, debris, and pollution and will find its rightful place in life, fertility, creativity, spirituality, and the moon.

Christianity and Culture: How the Battle for the Family is Redefining the Church

By Marymae Jansson

Thesis: The Christian church in America, in its concern over the decline of the traditional family, is emphasizing the importance of the traditional family over the importance of the Family of God, which includes all believers in Christ regardless of marital status of family structure; and by so doing is redefining the purpose and mission of the church.

"And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptizes shall be saved; but he that believeth not shall be damned" (Mark 16.15-16). These words, spoken by Christ just before His ascension, are known as the Great Commission. It is the last instruction He gave his disciples.

This instruction may sound simple and direct, but for two thousand years Disciples of Christ have sought to understand exactly what the role of the church in the world should be. Early disciples took the last instruction literally and went on the fist missionary journey to Antioch, as recorded in Acts 11. Disciples of Christ in America today, the body of believers in Christ known as the church, irrespective of denominational affiliation, find their mission field in America and the saving of the traditional nuclear family their present battle. Traditional family structure, composed of a married couple with children, has marriage as its foundation. Divorce rates, which have approached the 50 percent mark and in the 1970s exceeded death as the leading cause of marriage dissolution, have been undermining the foundation of the traditional family (Stacey 9). David Seamands, a former missionary in India, professor emeritus of pastoral ministries and counselor in residence a Asbury Theological Seminary states, "The church can no longer take lightly the state of marriage in America. I have come the believe that on this issue we face nothing less than a mission-field situation." He urges Christians to plan a stratagem to "transform the standards of our culture." According to Seamands, American culture has generally sanctioned a Christian view of sexual morality, marriage and divorce, but with lax divorce laws and an amoral media, the view "has completely changed" (27). There is no segment of the church that is

more aware of the family focus of the church than single never-married adults. This is one of the largest growing segments of the America are going into, has been undergoing significant changes. Since 1970 the number of households composed of married couples with children has decreased by 15%. Households compose of persons living alone has risen 7%. Families headed by men without a wife present have risen from 1.2 million to 3.2 million. From 1970 to 1994, the proportion of never married men and women age 30 to 34 years has more than tripled. As of 1995, married couples accounted for only 53.7% of all households, with the remaining 46.3% of households represented by single-parents or single adults (Americas, 4; Never married, 1).

Modifications in family structure are largely the result of adaptation to societal changes, often linked with economic changes such as the Industrial Revolution. Where extended families once operated as units of economic production and consumption prior to the Industrial Revolution, they have since adapted to demands for increased mobility necessary to earn wages. This phenomenon usually occurs in urban rather than rural areas. Large families, once an economic asset in agrarian society, became an economic liability in an industrial society. The autonomy of the nuclear family in an urban society isolated from the support of kinship ties, coupled with the recent rise of feminism and the changing roles of women as they entered the work force, is correlated with an increase in divorce rates. Economically, women at the head of single-parent household were often plunged into poverty while working wives could boost the economic status of their middle-class families into affluence (Stacey 13). Yet, when these changes began to take shape at the turn of the century, American Culture generally accepted the idea that a married couple with children constituted a family (Hunter 177,178).

A lack of cultural agreement on what constituted a family became evident when social scientist brought the issue of changing the family structure to the attention of national policy makers and to the for front of national debate beginning in the 1960s. When the US Senate held hearings in 1973 on "American Families: Trends and Pressures," the plural term "families" was used, instead of the singular term "family," because of a lack of consensus among organizes of the hearing on what was supposed to be the American family (Hunter 178,179). White House involvement helped to bring the issue to the forefront of national awareness and sparked a national debate on what constitutes a family. The family, according

to James Davison Hunter, is the most conspicuous battlefield in a culture war that he examines in depth in his book Culture Wars: The Struggle to Define America. Hunter, Professor of Sociology and Religious Studies at the University of Virginia, suggests that the debate concerning the family is not so much concerned with the definition of the and family as it is concerned with judgement and fate of "on particular conception of the family and family life" (Hunter 177-180). The concept of family that he is referring to is the traditional family, sometimes referred to as "the Godly family" (Stacey 7).

Hunter identifies two main groups struggling to dominate American culture: "orthodox" and "progressive." Hunter prefers the terms "orthodox," rather than "conservative" and "progressive," rather than "liberal," to distinguish between the two groups because the terms "liberal" and "conservative" have political connotations, while they terms "orthodox" and "progressive" have religious connotations. He feels they are more accurate since these two views stem from religious roots and refer to "formal properties of a belief system." Orthodox, of cultural conservatives, are committed "to an external, definable, and transcendent authority... consistent and unchangeable measure of value, purpose, goodness, and indentity." In contrast, for culture progressives, moral authority " tends to be defined by the spirit of the modern age,... rationalism and subjectivism... truth is viewed as process.... reality is unfolding." Progressives tend "to resymbolize historic faiths to prevailing assumptions of contemporary life" (44-45)

Regarding the family, the positions of these two views are as follows. The orthodox define family as the traditional family, by which they mean persons living together who are related by blood, marriage or adoption. The orthodox view of family is

> An idealized form of the nineteenth-century middle-class family:
>
> Male-dominated nuclear family that both sentimentalized childhood and
>
> Motherhood, and at the same time celebrated domestic life a an utopian
>
> Retreat from the harsh realities of industrial society (Hunter 180).

The progressives see the idealized nuclear family as

> Not only the symbol but the source of inequality and oppression for

Women in society… Where the women's movement has called for a Recognition of individualism, the family has insisted upon subordination Individual interests to those of the group (Hunter 180).

The progressive view of family is one of relationships based on companionship as opposed to the orthodox view of family based on biological configuration (Hunter 181). Single, never married adults, who do not have children or are not living with someone in a committed relationship, are not mentioned in either concept of family. Yet, it is generally accepted that everyone is a member of a family.

Whether one lives in a traditional or a non-traditional family is often a meter of personal choice for the individuals involved. Where single-parent families are concerned, however, it is often not a choice; it is often a consequence of failed marriages. What both sides seem to be unaware of is that they are merely reacting to each other and to societal changes for which they were ill prepared and over which they had little control. Progressives blame the traditional family structure for oppressing women.

Orthodox blames progressives for undermining traditional family structure. Both progressive and orthodox are each lobbying for government sanction of their particular concept of family. By seeking the allocation of collective funds, without a collective consensus on what constitutes a family and how it should be supported, there is little reason to believe that either side in the current culture war will soon call for a cease-fire.

While both orthodox and progressives seek government sanction for their concept of what constitutes a family, religion columnist Mike McManus, writing in Policy Review, asserts that the debate is a direct result of the degeneration of two-parent families and that at the core of that degeneration is that "…couples no longer marry for life, and the federal government can do nothing to strengthen marriage commitment. Historically, that has been the job of organized religion…"(50). Both orthodox and progressives have taken the concept of organized religion to new heights in their efforts to advance their viewpoints through myriad of organizations. One such organization is Focus on the Family, an orthodox organization with a reported 2 million supporters. James Dobson, psychologist and founder

of Focus on the Family states, "We are in a civil war of values and the prize to the victor is the next generation-our children" (Hunter 64)

Many of these organizations are classified as non-profit ministries and are funded by the donations of individuals who support their cause. Donations also come from a growing number of Christian-owned and operated companies who often donate considerable sums to organizations and the political candidates they support. Norman Millers, chairman of Interstate Battery, is one of the growing number of such businessmen profiled in the U.S. News and World Report featured on "Christian Capitalists." Miller's"...highly visible blend of commerce, religion and politics... struggles to redirect the country's cultural compass" (McGraw 53-54).

Doug Bandow, senior research fellow at the Cato Institute, writing in The American Enterprise; reports on the development of what he calls" Christianity's Parallel Universe" The social and political aspects of this parallel universe include orthodox organizations, such Focus on the Family, the Christian coalition (with approximately 117 million supporters), the Traditional Values Council (representing approximately 31,000 churches), and the National Association of Evangelicals (58).

Progressive organizations include the Baptist Joint Committee on Public Affairs, The National Council of Churches, and the Progressive Evangelical Network. Many of these organizations are classified as non-profit ministries and are funded by the donations of individuals. Both orthodox and progressive organizations utilize "...fax networks, church bulletins, newsletters, Sunday school classes, and pastoral exhortation..." to advance their viewpoints (Bandow 58).

Bandow also reports on the more commercial side of ...Christianity's Parallel Universe, encompassing art, education, journalism, music, politics, and more." There are over 6,000 Christian bookstores nationally with sales of approximately $3 billion, over 160 religious television stations, over 1,300 religious radio stations, more than 20 religious cable networks, scores of independent producers of Christian video and film, and a contemporary Christian music industry in excess of $700 million. In an economy that is increasingly consumer-driven, Christianity has certainly become big business (Bandow 58).

It is not only "Christianity's Parallel Universe" that is consumer-driver, but churches at the local level have succumbed to the influence of the business of Christianity. Local churches are taking the business of Christianity seriously and increasingly utilize research and marketing techniques to counter dwindling memberships. The use of research and marketing techniques is transforming how individuals are viewed, whether presently in or out of the church, from one of members or potential members of the Family of God, to one of customers of the church. Advertising Age reports of one such church, Mecklenberg Community church in Charlotte, NC, that "hired a research firm to find out what its customers would want" (Miller, Churches 1). There have been impressive results, such as Willow Creek Community Church, sometimes called "McChurch," whose services now attract about 15,000 people. "There are no religious icons...instead people...sit back for a service that features modern music, dance, drama, and even a few movie clips" (Miller, Churches Keeps5). Despite impressive results, the use of marketing techniques has not escaped criticism. "The idea of promoting the word of God in the same way sneakers or soda pop are sold has offended some" (Miller, Churches 1). Allen Angle, Marketing Manager for Mennonite Media Ministries, dismisses and controversy saying, "I wouldn't doubt that if Jesus were around, he'd be using the some sort of marketing techniques" (Miller, Churches 5). While Seamands urges Christians to organize and transform the standards of our culture has transformed the standards of our culture, the question that needs to be asked is if the culture has transformed the standard of the church.

Dr. Philip D. Kenneson of Milligan College, TN, is a sharp critic of church marketing. In an essay for Theology Today he states that marketing strategies focus on matters of church life that are measurable. This approach redefines "the character and mission of church in terms of manageable exchanges between producers and consumers," And not only masks " the church's confusion about its own identity and it's relationship to the wider culture, but exacerbates it as well" (323). He then points out that "God's grace is given freely; it is not an exchange" (328). The problem with marketing the church is that to do so, specific individuals or groups who are not targeted, despite the clear directive of the Great Commission to preach the gospel to *every* culture.

Kennison asserts that Christian education and Sunday school paradigms fortify the consumer mentality by "grouping people according to certain need-driver criteria such as age, gender, marriage-status, or common interest" (330). Attention is focused on individual pursuit rather than unity and cooperation, and the traditional family becomes a "....extension of individual self-interest"(341). The church loses its identity as the "household of God...," and its purpose ,to"...gather regularly to worship its Lord" (341). The Great Commission is being transformed from a command to preach the gospel to *every* creature into a marketing technique to solidify a customer base by meeting the needs of various groups. Such efforts often end up with churches competing with each other for customers who shop around for the church that best meets their needs.

The book Marketing the Church, by George Barna, is associated with the increasing interest in marketing techniques to promote church growth. Ironically, it is Barna who addressed the issue of singles in the church in his report Unmarried America. This group is largely ignored in church culture, but Barna recognized them as a market. His choice of the word" unmarried" to identify this group reflects the church's perception of these individuals. The word unmarried "stigmatizes by describing people in reference to what they are not" (Christoff viii). Barna identifies young, never-married as the"...least churched of Americans" (53), and for them,"... religion –is most notable for its relative absence" (21). However, it is singles who feel that they are "relatively absent" in the culture of the church. According to Barna, never-marrieds"consider church to be a family affair...They do not see [Christianity] as a faith for all people or social status" (58). This is not necessarily because of what the church says, rather it is because of what the church does. Barna relates a story in which a single pastor in a large church told his class a single life can be a full life and the singleness could even be a gift from God. His class met his remarks with skepticism because "the single pastor was telling them one thing, the church's culture quite another" (58).

The culture of the church is centered on the problems facing the traditional family, rather than the clear understanding of the identity and the purpose of the Family of God. This evidence by the materials developed for church discussion groups: "...books on divorce, co-dependency, growing up in single-parent homes..." (McManus 51). The culture of the church operates on "[t]he common assumptions—that we are all meant for marriage, that marriage is the highest order in God's creation, that divorce is failure—" (Brown 35). It is

typical for seminaries to have "seven shelves of books on marriage and three-quarters of a shelf, about thirty titles, on singleness" (Sloane 55). Single persons entering a church and experiencing the church are likely to ask, "Aren't we supposed to be a family? Aren't we all brothers and sisters in Christ? I don't hear anyone talking about that." After all, it was Christ who said, "For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother"(Matt. 12.50).

Singles, in response to a lack of acknowledgment and inclusion in church culture, have formed singles ministries in local congregations. There are several national seminars and gatherings in which representatives from these local single ministries meet to exchange ideas and support each other in their efforts to be vital members of the church. There are several publications, started by singles and for singles, such as Christian Single and SAM (Single Adult Ministries) journal.

This banding together of single adults in the church mirrors the banding together of social and common interest groups in American society in general and is evidence of the culture transformation the standards of the church. The Family of God, rather than being a unified body of all believers, is being dissected into its component parts, much as American Society has been dissected into its component parts as groups require recognition of their unique contributions as integral parts of society. This phenomenon was commented on by author and social commentator Stanley Crouch during an interview with Booknotes host Brian Lamb. Crouch states,...you know, the black people are supposed to go this way, and the women are supposed to go that way, and the Indians are supposed to go this way, and Asians are supposed to go that way, and the homosexuals are supposed to go. You know eventually, the midgets and the people who eat, you know, Strawberry ice cream ect., they'll start their own movement.

Chrouch's comments are about American Society, but the trend he describes is not unlike what is happening in the church, where we see women going this way, children going that way, men going here, singles going there, divorced going this way, married going that way... The underlying assumption in grouping of individuals for the purpose of education and personal growth is that people need someone just like themselves to relate to. The

church, which is supposed to be a unified body of believers, would do well to consider Crouch's comment regarding this trend: "You know, we've got to get out of that."

The Family of God includes all believers in Christ, young, old, married, and single. "For all have sinned, and come short of the glory of God..." (Rom. 3.23). Following that the truth of the church, the varied members of the Family of God will find that they will always be relating to someone just like themselves. Perhaps then the church will again embrace its identity as the Family of God, a sovereign embodiment and witness of the gospel message that it was commanded to preach. (Rom. 3.23). Following that the truth of the church, the varied members of the Family of God will find that they will always be relating to someone just like themselves. Perhaps then the church will again embrace its identity as the Family of God, a sovereign embodiment and witness of the gospel message that it was commanded to preach.

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The Ontological Argument: A Well Reasoned Leap of Faith

By John Longobardo

Since the dawn of rational thought, man has postulated the existence of a God. For whatever reason, we have attempted to prove that there is a being beyond us, possessing capacities we lack, or possessing our qualities in a perfect or infinite way. Various arguments have been formed to support this idea, but few arguments have held the success of the Ontological argument, or, argument from reason. The most important version of the Ontological argument was drafted by St. Anselm over eight hundred years ago, and it has served since as an *a priori* proof of God's existence. Anselm's argument has not gone without criticism, however. Soon after it was written, objections began to arise. Over the past eight hundred years, a series of objections have led to revisions of the Ontological argument, the final effort being brought forth in the late 1960's by Norman Malcolm. The previous objections that have been raised can help us to understand the flaws in the Ontological argument, and the introduction of new criticisms may finally remove the potency of this argument.

The history of the Ontological argument begins with St. Anselm's original version. Anselm believed that the statement, God does not exist, can only lead to a contradiction. For Anselm, God was "Something than which no greater can be thought" (Moore and Bruder 427). The logic behind this argument is brilliant. Anselm has basically stated that God is greater than the greatest possible being that you can think of The "Fool" (Moore and Bruder 427), as referred to by Anselm, was one who did not understand this concept of God, and continued to doubt His existence. Once the fool had the slightest understanding of the being, "Than which no greater can be thought" (Moore and Bruder 427), he was trapped in Anselm's logic. If one said that the greatest possible being did not exist, it would reasonably follow to say that the idea of the greatest possible being was more real than the absence of such an idea, and from this it followed that the existent being was greater than the mere idea of such a being. The idea of God that Anselm gives us is, "One whose non-existence is not conceivable" (Moore and Bruder 426). This is the Ontological argument, and to refute it,

according to Anselm, is to say, "That very same thing than which a greater cannot be thought is something than which a greater can be thought" (Moore and Bruder 427). The most immediate objection to Anselm's argument came from a Benedictine monk, Gaunillo, who criticized the argument on two key points. Using Anselm's logic, Gaunillo created the idea of the perfect island in his mind, and the island in his mind could not be as great as the actual island, so therefore, there had to be a perfect, existing island. The point of Gaunillo's objection was to show that Anselm's logic could be used to prove the absurd, and must be flawed. Why would anyone place their faith in an argument that could quickly be altered to prove the existence of the perfect island, or the perfect house'? Anselm swiftly, yet unconvincingly side stepped Gaunillo's objection by saying that only God's non-existence is inconceivable. Anselm responded to Gaunillo by stating, "I can confidently say that if anyone discovers for me something existing either in fact or at least in thought, other than 'that than which a greater cannot be conceived,' and is able to apply the logic of my argument to it, I shall find that 'Lost Island' for him and shall give it to him as something which he will never lose again" (Sober 120). Anselm challenges Gaunillo's notion of the perfect island and attempts to show that such an idea is not the equivalent of God, but, he offers no proof other than restating that God is, "That than which a greater cannot be conceived" (Sober 120).

Gaunillo's second, more convincing argument noted the impossibility of conceiving a perfect being. There was no way, to Gaunillo's way of thinking, that one could understand a being without limitations. The human mind is not capable of comprehending a perfect being; we can not formulate God, if Anselm's logic holds true. How many revisions would be necessary before we were even remotely close to the idea of a perfect being'? A great point that can be raised through Gaunillo's second objection lies within the thought of the perfect being and the actual perfect being. Anselm did not distinguish between the idea of God and the actuality of God. Gaunillo realized that before we can accept such a being, we have to understand the concept of the superior nature of such a being. "First of all, it should be proved by some most certain argument that some superior reality, that is, a nature which is greater and better than everything that is, actually exists. From this we can then prove all the other qualities that must not be lacking from that which is greater and better than all things" (Sober 12 1). What Gaunillo has done here is to challenge Anselm to provide the characteristics, the actual qualities a superior being would have to retain in order to be God.

Anselm's response to Gaunillo can best be described as an explanation of the defining characteristics of God, "When you try to think of a greater or higher being, you can't do it" (Moore and Bruder 427). Anselm held that God was, "Something than which nothing greater can be thought"' (Moore and Bruder 427), and believed that Gaunillo was unclear on the idea of God. God was the being whose non-existence was inconceivable, and the idea of such a being is not as great as the actuality of such a being. Anselm believed Gaunillo's objection to be invalid because God was, "That than which a greater cannot be conceived" (Sober 120). For the second time, Anselm avoided Gaunillo's objection by restating the Ontological argument, but, as we shall see later, Gaunillo's objection may hold the key to the Ontological argument.

The next objection to the Ontological argument came from St. Thomas Aquinas, and it followed the lines of Gaunillo's objection. Aquinas did not believe that the essence of God, the nature of God, could be determined from a concept. Aquinas held that, "You cannot prove God exists ... merely by considering the word God" (Moore and Bruder 428). The Ontological argument as interpreted by Aquinas rests on the assumption that we know God's essence. God's attributes could not be self-evident to humans in the way that the attributes of a square are self-evident. Examining the concept of God left one with nothing but a heightened understanding of the concept, and certainly not with an understanding of God. A key point raised by this objection is in the difference between the recognition of God and the essence of God. To recognize that there is a perfect being is by no means saying that you grasp the core, the nature of such a being. Saying that there is a perfect being- is not the same thing as saying that I understand why this being exists, and what this being feels, and thinks. So, by analogy, I could say that there is hate in the world; I just do not know why people hate. I do not know the essence of hate. Anselm was not alive to respond to Aquinas' objection, but we can infer a response from the Ontological argument. Anselm never claimed to know the essence of God; he simply understood that God was the greatest possible being, and subsequently, God had to exist. Anselm's argument was based on reason, not on empirical evidence. Anselm did not have to understand why there was a God, just the fact that the existent God was the have to understand why there was a God, just the fact that the existent God was the greatest possible being. Aquinas' need for empirical evidence of God's existence was not shared by Anselm. Anselm would have felt that

empirical evidence of God was irrelevant to the Ontological argument, which was based on his *understanding* of the being, "Than which nothing greater can be thought" (Moore and Bruder 427). Anselm believed that God possessed one defining quality, the necessity of existence. It is not possible to doubt the existence of God, because the minute that you accept, the idea of God to deny it, you get caught in the premise that anything less than the existent God is not God. There was no account of essence in Anselm's argument, just shallow logic.

Rene Descartes penned his version of the Ontological argument while searching for certainty in the world around him. Descartes attempted to challenge each belief he held in order to find solidity in his own existence, and the existence of things around him. After Descartes proved his own existence to himself, he challenged his own idea of God. Descartes believed in the concept of God as a being that possesses all perfection and held' existence to be a perfection. If existence truly was a perfection, it would follow that Descartes could not conceive of God as a non-existent being, and, therefore, God had to exist Descartes' Ontological argument served to streamline Anselm's original version. What Anselm held as the being, "Than which nothing greater can be thought" (Moore and Bruder 427), was narrowed down by Descartes to explain why no greater could be thought to exist. Descartes' method sought to define God as the amalgamation of all perfections, one of which was existence. Descartes gave insight as to why God's nonexistence was impossible, and indirectly addressed Gaunillo's second objection.

To date, the most compelling criticism of the Ontological arguments, as written by Anselm and Descartes, has come to us from Immanuel Kant. Kant doubted the validity of the Ontological proof and explained why this could not be used as proof of God's existence. The main similarity that Kant noticed between the two Ontological arguments was the use of existence as a predicate, or a property of God. Anselm alluded to this fact by saying that existence was a part of God, a part of the definition, and Descartes straightforwardly said that one of God's characteristics of perfection was existence. Kant pointed to this common idea to criticize the Ontological arguments. "By whatever and however many predicates we may think a thing - even if we completely determine it - we do not make the least addition to the thing when we further declare that this thing *is*" (Moore and Bruder 454). What Kant is says that existence is not a property, but, instead, existence pre-supposes that a thing has

properties. According to Kant, to say that "God does not exist" is not a contradiction, unless you believe that God exists. We can say that a unicorn must have one horn to be a unicorn, but that does not indicate that unicorns exist, only that if unicorns exist, they must have one horn. If you believe that unicorns exist, you must concede the fact that they have only one horn, but if you do not believe in the existence of unicorns, it will not matter how many horns they have. Anselm's Ontological argument states that God has to exist because He is the being, "Than which nothing greater can be thought" (Moore and Bruder 427), but if you reject the entire idea of God it would not matter whether or not God existed. We can apply Kant's criticism to Descartes' argument in a similar way, stating that, "If *there is* a being that 'possesses an perfections, then God exists, for existence is a precondition of something's having any perfections at all. But this fact does not mean that God actually exists" (Moore and Bruder 45 1).

The rebuttal to Kant's objection came many years later, in the form of Norman Malcolm's Ontological argument. Malcolm considered Kant's objections when revising the argument, and setting out to eliminate the relevance of this objection. Malcolm went back to Anselm's version of the Ontological argument, and realized that it consisted of two main arguments. The first part, as I have discussed, is the idea that God is a greater being if He exists than if He does not, but the second part reveals the existence of a "Divine predicate" (Miller 299). God is a greater being if he can not exist. This aspect, relevant only to God, is what separates himself from the perfect island, as introduced by Gaunillo. Malcolm formulated his own argument on the basis of a disjunctive syllogism. A disjunctive premise grants that there is P, or there is Q. If P turns out to be false, then Q must be true. Using this form of logical argument, Malcolm was able to arrive at the conclusion that the existence of an unlimited being is either necessary, or impossible. "If God, a being a greater than which can not be conceived, does not exist, then He cannot come into existence or have *happened* to come into existence, and in either case He would be a limited being, which by our conception of Him He is not. Since He cannot come into existence, if He does not exist His existence is impossible. If He does exist He cannot have come into existence, nor can He cease to exist ... So if God exists His existence is necessary" (Miller 300). Using these ideas, Malcolm came to the conclusion that God's existence was either impossible or necessary, and if such a being was not self-contradictory or logically absurd, it would follow that this being

would have to exist-necessarily exist. What Malcolm has done differently from his predecessors is to bring forward a second option. Both Anselm and Descartes ended their respective arguments with only one possible conclusion, an existent God, but Malcolm has presented two possible endings, impossibility or necessity. Could this be a way of confirming the Ontological argument? What if we can prove that such a being is impossible?

Malcolm has written his argument with consideration of past objections and truly believes that he has ended the debate over the validity of the Ontological argument. Any attempt at criticizing Malcolm's argument must first and most importantly consider the premise that the existence of an unlimited being is not self-contradictory. What would it mean to be unlimited, and can there be rational proof of such a being'? The most convincing proof against Malcolm's argument is evident in the world around us, the problem of evil. The undeniable existence of evil - however it is defined - reveals God's limitations. It is self-contradictory to say that a benevolent being knows that an evil occurrence is about to take place, has the power to stop it, (and coincidentally, the power to create it), and does not do so. The existence of war, disease, natural disasters, and even crimes such as rape and murder suggest the limitations of any being. John Stuart Mill observed the "evil" in the natural world, and the consequences that these observations would present to an unlimited being. It is logically impossible for a being to exist unlimited, because no being can be both omnipotent and benevolent. To represent this more clearly, Ishall use the example of rape. A woman is on her way through Central Park, and waiting in the shadows is a rapist. An unlimited being would know what was about to happen, have the power to prevent such a tragic occurrence, and desire to stop it. That such a being does know, can stop it, and yet does nothing is self-contradictory, as anyone can tell who has opened any newspaper in New York and has read about women who have been raped in Central Park. As Mill pointed out, no being can maintain omnipotence and benevolence, and therefore no being can be unlimited. Malcolm's remarks, "Thus God's existence is either impossible or necessary. It can be the former only if the concept of such a being is self-contradictory or in some way logically absurd" (Miller ~300). As we can see, using the observations of Mill, such a being *is* logically absurd, self-contradictory, and therefore impossible.

Theological arguments (mostly fallacious) attempt to reduce the problem of evil and to explain it, but are generally unsuccessful. So I choose know to attack the very heart of the

Ontological argument. The versions of the Ontological argument written by Descartes and Malcolm stem from Anselm's original argument. What about this argument has allowed it to remain a legitimate proof for the existence of God? The key to Anselm's argument has been its language, but a more analytic look at the language may prove to be its major flaw, particularly the notion that, "No greater can be *thought*" (Moore and Bruder 427). Would it not have been more powerful to say that no greater *can* exist'? Why does Anselm choose to rest his proof on thought'? Anselm might have responded to this by saying that the thought of God is more real than the absence of such a thought, and it would immediately follow that the existence of a God is greater than the thought of a God. The problem here is in how Anselm takes the subjective God and parlays it into the objective God, the one that has to exist. Can one draw such a conclusion from the existence of a thought'? I think of God, therefore, God exists'? Would that not be the same as saying that the thought in my mind of the perfect glass of water is superior to the actual glass of water that I can drink'? If I am stranded in the desert and about to die from dehydration, I would probably have the thought of the perfect glass of water. To follow Anselm's logic, the actual glass of water that I can drink is far superior to the one I can only think about. The previous statement is definitely true; the actual glass of water would be better than the thought of water, but, that does not mean that I will have a glass of water. The fact that I can think of something that, if paired with the actual representation of the thought would be greater, does not in any way bring that thought into existence. This objection may appear similar to Gaunillo's argument, and we can look back at Anselm's response to Gaunillo to determine how he would respond to me. The idea that the actual water is superior to the thought of water will not bring such a thought into existence, for only God possesses the "Divine predicate." Anselm argues that only God retains necessary existence, as in his response to Gaunillo's objection. Anselm was able to sidestep Gaunillo by restating his Ontological argument, but that can not work in this situation. Using Gaunillo's second objection, we can ask what the qualities of this God might be, and demand some sort of logical proof. Anselm did not offer any proof beyond his conception of God, and his thought can not translate into existence unless we believe, as he does. Descartes' streamlined version of the Ontological argument attempted to define what made God necessary, and he used the idea of existence as a perfection possessed by the perfect being. As we have learned from Kant, existence is not a predicate, but instead pre-

supposes a thing having properties. Malcolm's revision of the Ontological argument directly attacks Kant's criticism, but can not serve as a logical proof in light of the observations of John Stuart Mill.

The Ontological argument takes what can best be described as a leap of faith, but not a leap based on truth. Anselm does not distinguish between the objective God and the subjective God. Can one imply thought from reality'? If I am thinking of the. Greatest possible being, one so great that a greater can not be conceived, how does that carry over into reality'? Anselm might have countered this by saying that the fact that I have an understanding of such a being implies that the greatest possible being has to exist, but it does not work that way. I could have the thought of the perfect chord arrangement, and could reasonably say that such an arrangement would be better if I actually played it, but that does not translate into the sound of music. All it does is state that actually playing the music would be greater than thinking about it, but that serves little purpose in playing the actual progression. The thought does not carry over into reality based on the fact that it would be better. How do I know that it would be better'? What if I have a thought in my head that can not translate- into reality'? If I envision, that is to say that I construct, the thought of the perfect child, can any child I father or encounter meet such a criteria'? In my construction, the perfect child would demonstrate substantial ability at an early age. This child would not cry at night, nor early in the morning, would not write on the walls or refuse to cat his or her strained peas. If you had a child that demonstrated these abilities, you could simply expand upon other qualities that the child lacked to recreate the image of perfection. The perfect child would represent the opposite of everything that your child does wrong: that is the beauty of imagination. No matter what is real, we can always imagine something better. Anselm has placed God in our thoughts - the being than which no greater can be thought to exist - but our thoughts and ideals change as our views change. What I think are qualities of the perfect job today may change tomorrow. Thoughts are subjective. Furthermore, one can always prove reality to be less than that which is not contained in reality. Say, for example, that you have just lost your job. The thought of that next, better job is far greater than your current state of unemployment, but when you come back to the real world, you are still unemployed, and when you begin your next job it will pale in comparison to that perfect job that you were thinking of. As long as we have God as, "Something than which no greater

can be thought" (Moore and Bruder 427), we have no cause to assume God into reality.

Thoughts become "real" only when we act upon them, when we create the adaptation of said thought into reality. If I am thinking about robbing a bank I have committed no crime, but when I actually rob a bank I am a criminal. Can Anselm create such an actual representation of his thought of God as I can of crime'? Would this mean that everyone has to actualize God? That would seem problematic because we could conceivably have billions of existent Gods. Why is Anselm's idea of the greatest possible being better than mine'? What if my imagination is more capable of assigning qualities, or if I assign a quality that is not in Anselm's mind'?

Anselm has placed God in our thoughts but can not translate that thought into reality. Just as we can not draw an analogy from in-organic to organic, we can not draw an analogy from imagination to concrete. Imagine saying that the missiles dropped on Baghdad created mass destruction, but not as much destruction as was created when Godzilla stormed Tokyo. That comparison is ridiculous, for Godzilla does not exist, even if I have the concept of Godzilla in my mind. How great is Anselm's God'? Certainly we would be asking the same question if we inquired how great Superman was, How can the greatest being thought to exist imply the greatest being that does exist'? It becomes a version of the egocentric predicament. We can not escape the restraints of our own mind, and neither can our thought of God. No matter what Anselm attempted to say, our thought of the greatest being provides no reason to imply the actual greatest being.

Using this flaw in Anselm's argument, we can point to the same flaw in Descartes' argument. Descartes' Ontological argument rests on his concept of the perfect being. What does that mean? I have a lot of concepts in my head -- does that lead to the conclusion that all of them are true'? Like Anselm, Descartes takes a leap of faith from the thought of a being into the reality of such a being. The entire basis of the Ontological argument, in any form, is nothing more than a leap of faith. I do not know why these men chose to make this leap, but they can not logically prove its validity. Gaunillo was the first to notice this, but was quickly cast aside by Anselm. Anselm used his idea of the greatest being to say that God's non-existence was impossible, but that means absolutely nothing. The amazing similarity between Gaunillo's perfect island and the Ontological argument's perfect God is the fact that they are both concepts. There is no divine existence, because existence can not

be a property; it can only be a pre-condition to having properties. What the different versions of the Ontological argument attempt to do is prove that God is the greatest being that can be thought to exist, and therefore exists, but before they can make that claim they have to prove that He exists. Three writers of the Ontological argument have pre-supposed the existence of God based on His properties, which can not be proven, logically or otherwise.

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An Investigation Into Pile Structure and Evolution, and Its Significance to Insect Tetraphenylporphyrin

By Susan Packard

Abstract

Insect metabolism, unlike that of mammals and birds, is dependent on body and environmental temperatures. Some insects, such as bumblebees, are able to create heat through muscular contractions, while others must depend on the sun's heat. Because temperature is so critical to these organisms, many insects have evolved adaptations to help them retain heat in inhospitable environments. For my project, I have been investigating the role that "fur", or pile plays in insect temperature regulation. I found that this insulation is necessary to retain flight temperatures in bumblebees. In addition, a barbed pile structure, which helps the bristles to stick together and provide better insulation, is evident in several different pile-bearing species.

Introduction

For over two years, I have been studying the structure and thermoregulatory role of pile ("fur") in several insect species, but most thoroughly in the bumblebee, Bombus vagans. The head, thorax, abdomen and legs of bumblebees and some **other** large insects are covered with this short, dense fur. Pile's connection to heat retention has been documented by several scientists, most notably by biologist Bemd Heinrich in his bumblebee thermoregulation studies (2-5). However, it has been questionable whether pile's insulating properties are critical to the insect, and whether it has evolved specifically to meet this need.

The flight muscles of bumblebees must attain a temperature of approximately 29°C before the bee is able to fly (7). Since bumblebees often forage in much lower ambient temperatures, they must employ some method to warm their muscles above air temperatures. Although they are considered poikilothermic, bumblebees can create heat through physical, rather than metabolic, means by "shivering" their wing muscles. This behavior, known as preflight endotheriny, allows the bee to warm itself sufficiently for flight in ambient temperatures (TA) that would be paralyzing to many other insects.

I hypothesized that thoracic pile, because it surrounds the wing muscles, would be critical to retention of the heat created by preflight endothermy. Bees with pile would have little trouble raising their metabolism and temperatures from 9.5°C (analogous to the cold fall morning during which they forage) to room temperature to flight levels. However, bees with much of their thoracic pile removed would recover only slowly from their cold-induced stupor and, because they are not insulated, might not be able to retain enough heat to reach flight temperatures. Therefore, pile would be critical to an insect's survival. I also theorized that the structure of the pile and its density would affect its efficiency. I hoped to find a similar structure in several different species of pileated insects that depend on endothenny or the sun's heat to counteract inhospitable ambient temperatures. In addition, I have investigated possible selection pressures affecting pile's evolution in insects and leading to its present function.

Methods

I. Preflight Endothermy

The rate of heat production during preflight endothermy can be estimated by the frequency of abdominal pumping. The bumblebee expands and contracts its abdomen, forcing nutrient-enriched blood and oxygen from the air sacs to the massive wing muscles that pack the thorax (6). An increase in the rate of contraction implies an increase in metabolic rate, and therefore relative heat production. A metabolic chamber was used to confirm these results.

I used several 3-4 month old bumblebees *(Bombus ~vagans)* of varying sizes. All bees were caught while foraging and were refrigerated at 9.5°C within an hour. Refrigeration put the bumblebees in a harmless comatose state, reducing energy exertion that would have affected test results.

To determine the insulating properties of pile during preflight endothermy, it was necessary to remove much of the thoracic pile of the experimental bees. Pile was removed from the dorsal thorax and below each wing, between the head and the wing's point of attachment to the thorax. To avoid possible injury to the bees, pile was not removed within a millimeter of the wings. A straight razor was used to depileate the bumblebees while they were anesthetized (Flynap, Carolina Biological Supply), and they were tested at least an hour later, long after the chemical had worn off.

Abdominal pumping rates were measured first in pileated bees as they warmed from a starting body temperature (TB) of 9.5°C to 2 5°C (room temperature), and attempted to reach flight temperatures. The average number of pumps per second was calculated (IO).

Metabolism chambers (Lab-Aids) were then utilized to confirm the results of the previous tests (Fig. I). Both experimental and control chambers were set up at 2 1°C, each consisting of a chamber, capillary tube, 15 potassium hydroxide pellets to absorb $C0_2$, and a detergent solution, which created a mobile seal for the capillary tube. The experimental and control chambers were identically prepared, except the control contained a dead bee of near or equal weight to the bee being tested, along with small balls of paper or foil to approximate the volume of the experimental chamber. After the two chambers were set side by side and the index solution was added, measurements were taken every 15 seconds. (Fig. 2)

The metabolic rates of both pileated and depileated bees were similar from 60 to 165 seconds (IO). From my research, I can assume that the bees were still recovering from the cold and had not yet begun preflight endothermy. After 165 seconds, however, there was a noticeable difference between pileated and depileated bees in total 0_2 consumption Metabolism in pileated bees increased an average 00487ccO_2/g/s, while 02 consumption in depileated bees actually slowed to average .0023 cc0_2/g/s. These results imply that depileated bees retain so little metabolic and ambient heat that they are unable to warm themselves so they can further increase their metabolism.

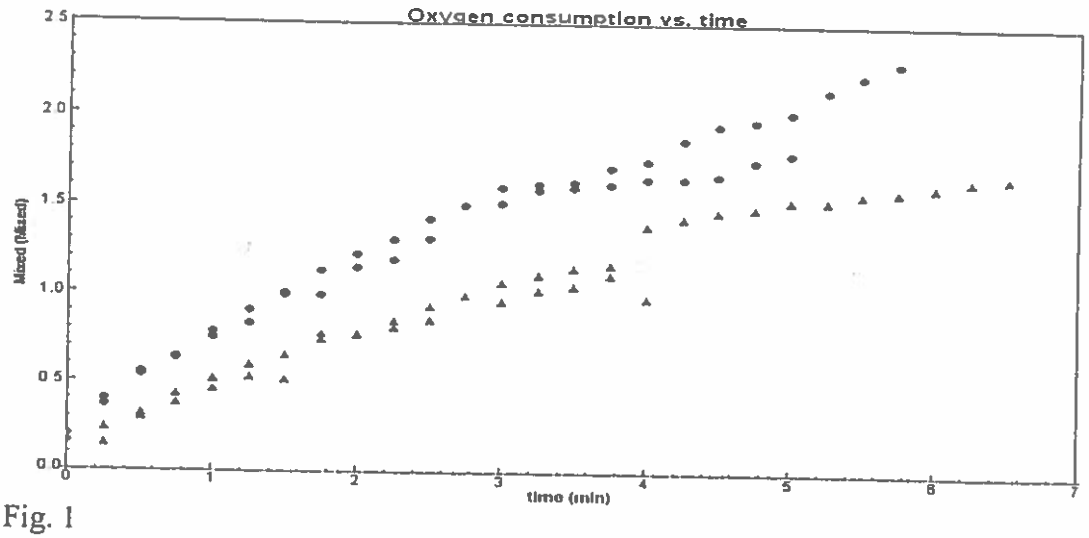
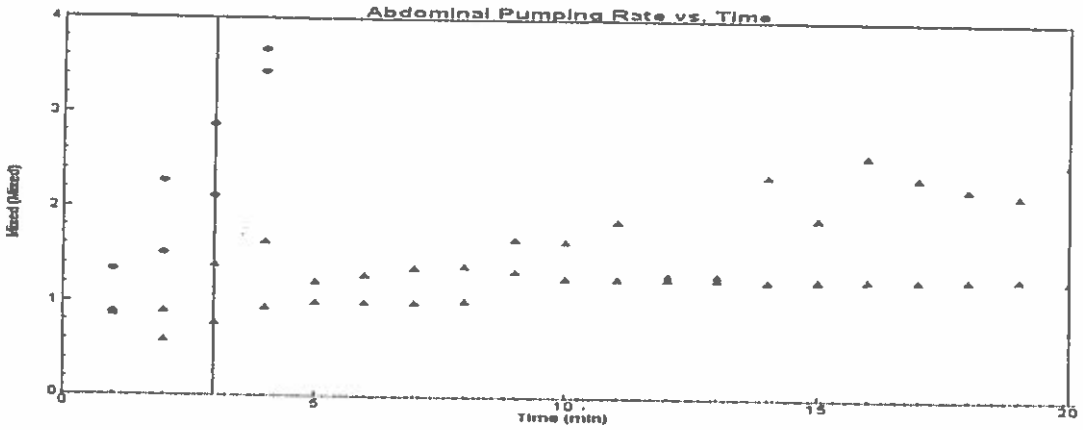

Oxygen consumption vs. time
Mixed (Mixed)
time (min)
0.0
0.5
1.0
1.5
2.0
2.5
0
1
2
3
4
5
6
7

Fig. 1


Abdominal Pumping Rate vs. Time
Mixed (Mixed)
Time (min)
0
1
2
3
4
5
10
15
20

11. Investigation into pile structure

The structure and distribution of the pile are important factors in heat retention. A barbed or irregular shape helps the pile to stick together and form air pockets that trap heat. Its retention ability increases with density (3). When viewed under a light microscope at 4~OX magnification, the barbed structure of pile is clear. A similar shape is also found in the pile of caterpillars (*e.g. Isia Isabella)* that depend on the retention of the sun's heat to increase their metabolism. Not all pile is barbed, however; that of the winter moth is smooth and similar in appearance to true hair, but still remains tightly packed against the organism's body. In general, the longer the pile, the fewer barbs. Perhaps long scales weigh themselves down, but shorter pile would stick up and create air resistance without some mechanism to hold it together.

I took samples of both the dorsal thorax and abdomen of a depileated bee to check for a difference in pile density between the two points. A dark, circular pore marks the pile's point of insertion in the exoskeleton. The average density of the bristles was determined by an average of the pores in ten random samples of each piece of exoskeleton. The concentration of pores was significantly higher on the thorax (325 pores/mm^2) than the abdomen (I 94 pores / mm^2).

Discussion

1. Importance of Insulation for Preflight Endothermy in Bombus vagans

As discussed before, preflight endothermy is critical to many large insects that forage and fly in TA below the body temperature necessary to maintain flight. The data collected points towards the necessity of pile for flight and foraging behavior. While the metabolic and pumping rates of normal bees increased steadily during warm-up, the depileated bees were much slower to recover from their stupor. Because they could not retain as much endothermic heat as furred bumblebees, they had to rely to a greater extent on TA (which was below the required flight temperature). The muscles of poikilotherms can contract only intermittently at low temperatures, if at all. Therefore, depileated bees most likely could not greatly quicken their metabolism from its virtual standstill, much less raise TB above TA.

II. Adaptation of the pile to thermoregulatory purposes

Like bird down, which has a dendritic shape that helps the feathers to mat together and

create air pockets, the pile's barbed structure most likely increases the efficiency of heat retention. That the same shape has evolved in the pile of several non-pollinating insects further implies that this structure has evolved as a function for thermoregulation, not just pollen gathering.

It is significant that the pile density of *Bombus vagans* is higher on the thorax than the abdomen. The thorax, packed with flight muscles, experiences a high rate of heat production, and a potentially high rate of heat loss as well, especially during flight. The dense, barbed pile is probably flattened into a heat-retaining mat during flight that retards cooling.

III. Possible Evolutionary Pathways

One question regarding pile is whether it has evolved strictly to meet thermoregulatory needs, or if other factors have affected its structure. Pile is not actually hair, but modified scales. In insects that depend on the sun or their own metabolism for heat, selection pressure would most likely favor longer or denser scales to retain warmth. In flying insects, pile that cuts convective heat loss in flight by matting down would also be beneficial. Length, however, is limited by natural selection. The action of flight in itself requires a great deal of energy, and the additional air resistance created by long, bulky pile would be detrimental to insects in terms of both energy and speed.

The function of pile in pollen collection has been documented (2). While it is true that it effectively "catches" pollen, thus making pollinators more efficient, pile is present in several non pollinating insects and absent in some important pollen bearing species. Rain beetles *(Plecoma spp.)* and many species of caterpillars are pileated, and rain beetles exhibit endothermy similar to that of bumblebees, raising their body temperature to 30-40°C even at temperatures below 15°C. In contrast, the nearly hairless euglossine orchid bees of South America are among the chief pollinators of orchids. They carry pollen packets not on hairs, but between the plates of their exoskeleton and anywhere else it will adhere (2). Even in flightless, non-endothermic insects such as caterpillars, pile helps to retain the sun's heat while the insects bask. However, their bristles tend to be longer and stiffer than those of bees, and also serve as protection against predators and as detectors of vibration and sound. It is possible that these elongated scales first functioned solely as insulation in caterpillars, but because length was not as limited as it is in flying insects, bristles gradually gained a

secondary use as sensory organs and protective spines as well.

Further Study

This research has been ongoing for the last two years, and further work is underway. The experiments described here will be repeated this spring using materials supplied by the college to insure more accurate and reproducible results. Juvenile bees of near or equal weight and age will be used to account for variables in hardiness. A manometer will record much more accurately than the metabolism chambers the oxygen consumption of the bees. I also plan further study of such characteristics as pile length, color and air resistance, and their effects on the bee's control of body temperature.

Conclusion

The data I have collected shows that pile is a critical factor that makes the energy budgets of large insects more efficient. Heat from the sun is trapped and retained as the insect basks, as is the heat created in endothermy. For large insects with high metabolism, conservation of energy is extremely important. In addition, insects that must spend a great deal of time in basking and endothermy in order to fly due to poor insulation become easy targets for predators.

Although thermoregulation in bees and other large insects has been extensively studied, there are still aspects of pile that have not been investigated. How, for example, are some hirsute tropical bees able to disperse the heat created as a result of flight? Further research into insect insulation may yield the answer to this question, as well as insight on the phenomenon of heat production in poikilothermic organisms.

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Bronx Community College (NY)
Dutchess Community College (NY)
Charles County Community College (MD)
Harford Community College (MD)
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