PROCEEDINGS

HOSTED BY
DUTCHESS COMMUNITY COLLEGE
POUGHKEEPSIE, NEW YORK

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Mentor: Elaine Toia

INTRODUCTION

Beacon '99

is a conference for student scholars at two-year colleges. In addition to Dutchess Community College, the other sponsoring colleges this year are Baltimore Community College (MD), Bergen Community College (NJ), Brookdale Community College (NJ), Bronx Community College (NY), Frederick Community College (MD), Harford Community College (MD), Rockland Community College (NY), Sullivan Community College (NY), Ulster 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. A scholar or expert in the field will judge each panel, and the outstanding presenter on each panel, along with his or her faculty mentor, will be awarded prizes of $100 each.

This booklet collects and reprints the most outstanding papers from these panels. These papers are neither revised nor edited and are indicated in the directory of panels, which follows, by an asterisk.

SESSION I — ALLIED HEALTH AND NURSING
8:45-10:15AM
CBI ROOM 203

Readers: Professor Barbara Kaelber, Dutchess Community College
Professor Laura Putland, Harford Community College
Professor Everett Zanes, Union County College

Judge: Deborah Dilks, RN, Dutchess County Health Department

Moderator: Professor Barbara Kaelber, Dutchess Community College

Presenters: Anne Farenga
Rockland Community College
The Impact of Diet
Mentor: Professor Phyllis Krasnow

Jennifer (Young sook) Lee
Rockland Community College
Alzheimer's Disease
Mentor: Professor Phyllis Krasnow

* Debra Pietruszka
Rockland Community College
The Causes, Effects and Treatments of Anorexia Nervosa
Mentor: Professor Phyllis Krasnow

SESSION I — BUSINESS AND ECONOMICS
8:45-10:15AM
CBI ROOM 104

Readers: Professor Sandra Ferriter, Harford Community College
Professor Leonard Kreisman, Union County College
Professor Martin Lecker, Rockland Community College

Judge: Dr. John Morley, Marist College

Moderator: Professor Deborah Most, Dutchess Community College

Presenters: Charles Dagaev
Rockland Community College
Mountain Shadows Home-Owners Association
Mentor: Professor Martin Lecker

Byron Gehlhardt
Rockland Community College
A Case Study: Pathmark and Customer Service
Mentor: Professor Martin Lecker

* Gail L. Meekins
Delaware Technical and Community College (Terry Campus)
A Business in Transition
Mentor: Professor H. Earl Roberts

SESSION I — COMMUNICATIONS
8:45-10:15AM
CBI ROOM 105

Judge: Dr. Darrell Roe, Marist College

Moderator: Professor Kelly Conner, Dutchess Community College

Presenters: Lynnora Geoghegan
Bergen Community College
Escape from Womanhood:
Rebellion, Death, and Conformity in Modern Cinema
Mentor: Professor Linda C. Robins

Ann Marie Latchman
Dutchess Community College
Cultures of Jamaicans and Trinidadians and Tobagonians
Mentor: Professor Joe Cosentino

* Danielle Lilley
Harford Community College
Representations of Femininity: An Object of His Desire
Mentor: Professor Lilli Downes

SESSION I – EDUCATION
8:45-10:15AM
CBI ROOM 208F

Readers: Professor Manolya Bayer, Harford Community College
Professor Toni Emery, Dutchess Community College
Professor B. Luckaschewsky, Union County College

Judge: Dr. John V. Phillips, SUNY New Paltz

Moderator: Professor Toni Emery, Dutchess Community College

Presenters: *

Tracy M. Dooley
Harford Community College
Research on the Validity of the Theory of the Cyclical Nature of Reading: The Relationship between Reading Proficiency and Reading Enjoyment
Mentor: Professor Sheila Allen

Melissa Hottenstein
Lehigh-Carbon Community College
The Mainstream Dilemma
Mentor: Professor Ralph Sell, Jr.

Rebecca M. Sherwood
Northampton Community College
Tag, You're It!: Are Classroom Labels Always on Target?
Mentor: Professor Kelley Kissiah

SESSION I – GENDER STUDIES
8:45-10:15AM
CBI CONFERENCE ROOM 102

Readers: Professor Sondra Fishinger, Union Community College
Professor Beth Kolp, Dutchess Community College
Professor Elaine Padilla, Rockland Community College

Judge: Dr. Mary Lousie Van Winkle, Dutchess Community College

Moderator: Professor Jackie Goffe-McNish, Dutchess Community College

Presenters: *Sarah Hijazi
Westchester Community College
The Semantics of Sexuality: A Nominalist Analysis of Sexual Identity in the Cultures and Poetry of Sappho and Shakespeare
Mentor: Professor Seally Gilles

Pam Sacaridiz
Westchester Community College
Charlotte Perkins Gilman: The Making of a Humanist
Mentor: Professor Elizabeth Gaffney

Sarah Whatley
Harford Community College
Advertisements Targeting the Genders: Promises of Utopia?
Mentor: Professor Lilli Downes

SESSION II – HISTORY
10:30-12:00
CBI ROOM 208F

Readers: Professor Sheldon Avery, Harford Community College
Professor David Beisel, Rockland Community College
Professor George Stevens, Dutchess Community College

Judge: Dr. Donald Roper, Professor Emeritus,
SUNY at New Paltz

Moderator: Professor James Mabry, Dutchess Community College

Presenters: Renata Buczkowska
Bergen Community College
The Borderlands of Western Civilization:
An Early History of Poland
Mentor: Professor Marilyn Edelstein

* Wendy Hayden
Bergen Community College
Voltaire: The Secular Apostle
Of Enlightenment Thought
Mentor: Professor Marilyn Edelstein

John Pezzola
Westchester Community College
The Enactment of the Impossible Campaign
Mentor: Professor Richard Courage

Jonathan Quinn
Rockland Community College
Irish Immigration and the American Dream
Mentor: Professor Nancy Hazelton

SESSION II – INTERDISCIPLINARY STUDIES
SPONSORED BY
THE DUTCHESS COMMUNITY COLLEGE FOUNDATION
10:30-12:00
CBI ROOM 105

Judge: Professor George Stevens, Dutchess Community College

Moderator: Professor Stephanie Roberg-Lopez,
Dutchess Community College

Presenters: *Maraid J. Mukaida
Bergen Community College
Expectations: The Key to Success for Our "Creations"
Mentors: Professor A. Kaufman and Professor M. Kassop

*Craig Stevenson
Bronx Community College
Cross-Town Culture:
Human Interaction on the BX12 Bus
Mentor: Professor Rex Butt

SESSION II – LITERATURE (FICTION AND NON-FICTION PROSE)
10:30-12:00
CBI CONFERENCE ROOM 102

Readers: Professor Jeffrey Clapp, Dutchess Community College
Professor Suzanne Cleary-Langly, Rockland Community College
Professor Mindy Levitt, Union County College

Judge: Dr. Peter Hawkes, East Stroudsberg University

Moderator: Professor Libby Bay, Rockland Community College

Presenters: Marilyn Needham
Lehigh-Carbon Community College
Willa Cather: O Pioneers!
Mentor: Professor Patricia Macvaugh

* Todd Marsh
Westchester Community College
Thomas Pynchon's The Crying of Lot 49: An American Tragedy
Mentor: Professor Mira Sakrajda

Caitlin Parrish
Westchester Community College
Ambiguity, Metaphor, and the Role of the Reader In Toni Morrison's Sula
Mentor: Professor Mira Sakrajda

Fatima Rodriguez
Bronx Community College
The Impact of the Diary of Anne Frank
Mentors: Professor Larraine Fergenson and Professor Valerie Watnick

SESSION II – PHILOSOPHY AND RELIGIOUS STUDIES
10:30-12:00
CBI ROOM 104

Readers: Professor Karl Oelke, Union County College
Professor Gary Owens, Harford Community College
Professor Dean J. Nelson, Dutchess Community College

Judge: Mr. Timmian Massie, Marist College

Moderator: Professor David Barton, Dutchess Community College

Presenters: Russell J. Chadwick
Reading Area Community College
Kurt Vonnegut's Cat's Cradle:
A Satirical Exploration of Empiricism
Mentor: Professor Karen H. Jacobson

* Maggie Diggory
Union County College
Esther's Virtue
Mentor: Professor Karl Oelke

Norman Ellen Emery
Frederick Community College
Plato's Republic: Then and Now
Mentor: Professor Diane Morgan

SESSION II – TECHNOLOGY AND TECHNICAL STUDIES
10:30-12:00
CBI ROOM 203

Judge: Andrew Sakrajda, IBM

Moderator: Professor David Freeman, Dutchess Community College

Presenters: *Dennis Corvello
Ulster Community College
Stream Study:
Stony Creek and the Lower Esopus Creek, Spring 1998
Mentor: Professor Michelle Rodden

George Zielinski
Harford Community College
Privacy on the Net
Mentor: Professor Lilli Downes

LUNCH
12:00-1:00
DRUMLIN HALL (NORTH CAFETERIA)

Greetings: Dr. D. David Conklin, President, Dutchess Community College

Address: Ms. Joan Pagones, Chairperson, Board of Trustees
Dutchess Community College
And
Town Supervisor, Fishkill, New York

SESSION III – LITERATURE: DRAMA
1:15-2:45PM
CBI CONFERENCE ROOM 102

Readers: Professor Libby Bay, Rockland Community College
Professor Holly Bergon, Dutchess Community College
Professor David Teague, Dutchess Community College

Judge: Dr. Richard Grinnell, Marist College

Moderator: Professor Karl Oelke, Union County College

Presenters: *Dami Noah
Rockland Community College
Early Modern English Attitudes
Towards the "Others" in Shakespeare's Plays
Mentor: Professor Nancy Hazelton

Attila Teleky
Rockland Community College
Jews in Early Modern England
and the Relationship between Shylock and the Venetians
in William Shakespeare's <u>*The Merchant of Venice*</u>
Mentor: Professor Nancy Hazelton

Orly Sigal
Rockland Community College
Aristotle's Tragedy: The Maturity
from Its Birth to Modern Drama
Mentor: Professor Nancy Hazelton

SESSION III – PSYCHOLOGY
1:15-2:45pm
CBI ROOM 208F

Readers: Professor Peter Caprioglio, Middlesex Community-Technical College
Professor Karl Denti, Dutchess Community College
Professor Lilli Downes, Harford Community College

Judge: Dr. John Scileppi, Marist College

Moderator: Professor Sheila Allen, Harford Community College

Presenters: *Coleen R. Bevington
Brookdale Community College
Distance Learning, The Wave of the Future
Mentor: Professor Elaine Olaoye

Laurie Dube-Wadiak
Warren County Community College
Eating Disorders: Starving the Soul
Mentor: Professor Regina Sharpe

Steven C. Edelman
Rockland Community College
Unacknowledged Victims: The Husband of the Incest Survivor
Mentor: Professor Joseph M. Pirone

Lori Loffredo
Westchester Community College
If We Are to Understand History,
We Must First Understand the Mind
Mentor: Professor Michael Bobkoff

Stephen Zenn
Rockland Community College
Anxiety: Its Origins and Effects According to Freud and Adler
Mentor: Professor Samuel Draper

SESSION III – SOCIAL JUSTICE AND LABOR RELATIONS
SPONSORED BY DUTCHESS UNITED EDUCATORS
1:15-2:45PM
CBI ROOM 105

Readers: Ms. Susan Moore, Dutchess Community College
Professor Richard Reitano, Dutchess Community College

Judge: John J. Klarl, Esq., Wood and Klarl, Esqs.

Moderator: Ms. Susan Moore, Dutchess Community College

Presenters: *Lisa Denig
Westchester Community College
International Response to Human-Rights Abuses in China
Mentor: Professor Mira Sakrajda

Kathleen DeSessa
Bergen Community College
Megan's Law
Mentor: Professor Dorothy J. Altman

Joseph G. Skrenta
Bergen Community College
Deadbeat Dads
Mentor: Professor Dorothy J. Altman

George Zielinski
Harford Community College
Advertising Industry: The Negative Influences on Women
Mentor: Professor Lilli Downes

SESSION III – SOCIAL SCIENCES
1:15-2:45PM
CBI ROOM 104

Readers: Professor Beverly Brown, Rockland Community College
Professor Orlando Correa, Harford Community College
Professor Joel Diemond, Dutchess Community College

Judge: Dr. Bruce Luske, Marist College

Moderator: Professor Jeffrey Urbin, Dutchess Community College

Presenters: *Donald Jackson
Northampton Community College
Twisted Tongues and Twisted Visions of Black Gay Politics of Identity
Mentor: Professor Uriel Trujillo

MaryEllen Rafferty
Westchester Community College
Deinstitutionalization: A Misguided Policy
Mentor: Professor Mira Sakrajda

Linda R. Waters
Reading Area Community College
The Club: An Ethnographic Study
Mentor: Professor Pamela Blakely

SESSION III – NATURAL AND PHYSICAL SCIENCES
1:15-2:45PM
CBI ROOM 203

Judge: Dr. Kim Touchette, Bard College

Moderator: Professor Mark Condon, Dutchess Community College

Presenters: Jessica Ganz
Rockland Community College
Palisades Center Mall: Environmental Pollutant
Mentor: Professor Phyllis Krasnow

*Ashley Saint-Fleur
Rockland Community College
The Implication of Natural Selection:
Is Evolution Progressive or Simply a Mechanism for Varation?
Mentor: Professor Elaine Toia

Michael W. Shapiro
Rockland Community College
Features of Medicine: Aspects of Overall Health for a New Era
Mentor: Professor Phyllis Krasnow

RECEPTION
3:00-3:30PM
DRUMMLIN HALL (NORTH CAFTERIA)

PLENARY SESSION AND AWARDS
3:30-4:30PM
DRUMMLIN HALL (NORTH CAFETERIA)

Presenter: Dr. Mary Louise Van Winkle, Dean of Academic Affairs
Dutchess Community Colleg

Debra Pietruszka

The Causes, Effects, and Treatments of Anorexia Nervosa

Eating disorders are psychologically and physiologically perplexing. The fixations and emotions of being reckless over food, eating habits, and body image characterize them. People with eating disorders become ensnared in the wretched rhythm of recurrent and ceremonial conduct whose concentration is food. One out of every two hundred females between the ages of ten and thirty suffer from the serious eating disorder called anorexia nervosa (Frissell and Harney 20). Therefore, in this paper I will explore the causes, effects, and treatments for anorexia nervosa, one of the leading eating disorders, which plagues millions of people of different ages, races and ethnic groups throughout the world each year.

Anorexia nervosa, "slimmers' disease," comes from the Latin words meaning "nervous loss of appetite." It is a disease that is characterized by an obsession with thinness, resulting from voluntary self-starvation and leading to excessive emaciation. Although anorexia nervosa was described in great detail in Middle Age literature, the nomenclature *anorexia nervosa* was first characterized in 1873 by Sir William Withey Gull (1816-1890), a distinguished London physician, who modified the hackneyed medical symptom, a lack of appetite into an evolved disease termed anorexia nervosa.

In Gull's description of anorexia to the London Clinical Society, of which he was one of the original members, he asserted that anorexia was a disease whose foundation is "central and not peripheral," implying that anorexia involves the brain and not the

gastrointestinal tract (Bergh and Sodersten 1). He claimed that anorexia is also characteristically different from the starvation

among the insane. An anorexic during his era was considered on the borderline of insanity, meaning in contemporary psychiatric lingo that she was neurotic rather than psychotic. Gull also professed that anorexia was unrelated to the organic diseases such as tuberculosis, diabetes or cancer, and that anorexia had explicit clientele; young women between the ages of sixteen and twenty three (Brumberg 112).

Though eating disorders existed since early times, the study of them is a recent science. Until about a 100 years ago, eating disorders were not recognized as a form of illness, and close to 30 years ago it began to attract the attention of physicians, psychologists and scientists. Experts argue as to which category of science eating disorders fall into. Biomedical researchers advocate the physiological causes of eating disorders and search for various factors in heredity, brain chemistry, and body metabolism in their study. Psychologists, psychiatrists, and psychotherapists focus on the emotions as the basis for eating disorders.

According to the *Diagnostic and Statistical Manual of Mental Disorders*, 3rd edition (DSM III) of the American Psychiatric Association, the diagnostic criteria for anorexia nervosa includes the intense fear of becoming obese which does not lessen as weight loss progresses; disturbance of body image; weight loss of at least 25% of original body weight; refusal to maintain body weight over minimal normal weight for age and height; and no known physical illness that would account for weight loss (Matthews 29-30).

The disease mainly affects teenage girls and young women, but can affect men as well. In fact, in 1996 *People* magazine conducted a poll, and discovered that about 10 percent of the teenagers suffering from anorexia nervosa are male (Frissell and Harney 37-38). Most eating

disorders begin before twenty years of age, but some eating disorders plague adults in their thirties, forties, and even fifties. According to studies done by Garfinkel and Garner, there has been an increasing number of onset anorexia as late as age 59 (Matthews 31).

About a third of all anorexics have "binges," in which their attempt to restrict food intake fails and they lose control over eating. There are two types of anorexics; the restricting type and binge-eating/purging type. In the foremost, a person does not regularly engage in binge eating or purging behavior (self-induced vomiting, excessive exercise or the misuse of laxatives, diuretics, or enemas), and in the latter does engage in the activity regularly. Dr. David Garner, a leading psychiatrist on anorexia nervosa, alleges that an infinitesimal knowledge is accepted about the binges of anorexics because "clinical reports suggest that they are often small in size and would be considered subjective binges" (qtd. in Fairburn 26-27).

Researchers are currently analyzing the chemicals in the human brain to observe the source of eating disorders. Studies have found a correlation between depression and eating disorders since the chemical serotonin and nor-epinephrine (beta endorphin and oxytocin levels) are found in minuscule measurements in people with eating disorders as well as people suffering from depression. In both cases, prescribing antidepressants such as Prozac, Elavil, and Paxil can energize the person and can chemically elevate his mood. Gonadotropin, vasopressin (AVP), neuro-peptide Y (NPY), and cerebrospinal fluid (CSF)

and corticotrophin releasing formula (CRH), several brain hormones which increase in response to stress and fear, are found in larger quantities in anorexics (Frissell and Harney 29).

Most victims of the three major eating disorders (bulimia, binge eating and anorexia) act

in an obsessive-compulsive manner. The term obsessive-compulsive means that a person has a tendency to become preoccupied with a disturbing idea, yet at the same instant that person is also being irresistibly drawn to it. Anorexics are overly critical about their bodies and are preoccupied with becoming unrealistically thin. As a result, they may weigh themselves several times a day, look in the "fun house" mirror twenty times in a one hour time span, cut food into small pieces, count calories in every food eaten, collect recipes, or cook for others while not eating themselves. Alterations in beta-endorphin, CRH and NPY may contribute to the detachment in anorexics, who feel the need to reduce caloric intake and have obsessive thoughts about food (Fairburn 85).

Three main conditions influence a person's body image for the negative or for the positive; attitudes of the primary caregivers, standards determined by society and a person's peer group. The attitude of the parent or caregiver affects the child immensely. Parents may have difficulty accepting who they are and their body, and therefore will not be able to support the changes in their child. In conjunction with these changes in a person's body are issues of freedom and self-rule. As children get older, they distance themselves from their parents and gravitate towards friends. A mother or father's ability to respond positively or negatively to their child's emotional changes can greatly affect

the adolescent's development of "self shame" and "body shame" (McFarland and Baker-Baumann 103).

Some researchers believe that teenagers with eating disorders respond to their surroundings and environment severely because of the media's notion of the chimerical physique ("thin is in"). The teen may believe that he/she cannot measure up to the cultural ideal and as a result will feel embarrassment. In 1996, Council on Size and Weight discrimination found that

"50 percent of nine year old girls and 80 percent of ten year old girls have dieted and that anorexia nervosa has the highest has the highest mortality rate (up to 20 percent) of any psychiatric disorder" (qtd. in Frissell and Harney 101). The main reason girls diet at such a youthful age is because they are under the premise that they are "too fat." Obsessing about size and weight allows a person to ignore their inner feelings. Thinness represents power, independence, and control, while fat means the complete antitheses; ineffectual, subservient, and reckless.

As stated earlier, as adolescents' age, their peer group replaces their family. Children, as a whole, assume that physical attractiveness goes hand in hand with popularity. They feel the typical "peer pressure" which everyone goes through at one point in their lives. If something is not "in" (stylish), then one is not accepted into the "popular" crowds. Those who do not feel accepted by their peers may believe it is because of their appearance, creating the distorted image of the ideal body. They believe that shedding a few pounds can solve all their problems.

Numerous people with eating disorders struggle with an identity crisis. By definition, having a strong identity means acceptance of one's uniqueness as well as

others acceptance of your uniqueness. According to Dr. Hilde Bruch, author of *The Golden Cage* and a prominent psychologist on eating disorders, many anorexic females fulfill their parents' demands at the their own expense. She contends:

> The enigma of anorexia nervosa is how successful and well-functioning families fail to transmit an adequate sense of self confidence and self value to these children. They grow up confused in their concepts about the body and its functions and deficient in their sense of identity, autonomy and control. (Matthews 33)

Excessive teasing, ridicule, and criticism are three dangers to one's self esteem or self worth. Some have a mental tape recorder insulting them, replaying the offensive words they often hear. Anorexia, as does any other eating disorder, stems from a low self-esteem. Some experts contend that eating disorders should be termed "feeling disorders" because of the distorted eating habit results from feelings. Anorexics show less sensitivity to their inner needs and emotions, and by doing so, they completely ignore their hunger pains (Frissell and Harney 30).

Sigmund Freud (1856-1939), the founder of psychoanalysis, regarded an anorectic adolescent as fearing womanhood and sexuality. In 1895, he wrote, "The famous anorexia nervosa of young girls seems to me (on careful observation) to be melancholia *where sexuality is undeveloped*" (qtd. in Brumberg 28). Freud considers eating as well as all appetites as an expression of libido or sexual drive. The phases of libido include the oral stage, when the juvenile examines everything orally; the anal

stage, when the adolescent gets satisfaction from control of its body; and the genital stage, when the libido becomes concentrated in the genitalia. Anorexics fall into the anal stage by dominating their eating habits. Some philosophers interpret anorexics as generally being sexually inactive (Brumberg 28).

During the 1890's, Freud developed a theory and treatment for neuroses, and termed it psychoanalysis. He characterized it by the unconscious storing impressions of early childhood experiences as well as sexuality, which can lead to the development of adult emotional problems.

Treatment involves free association of ideas, whereby enshrouded events are discovered. This links aspects of the past with the present association. Therefore, anorexics (adults as well as adolescents) may unconsciously have hidden thoughts about body image and weight.

Pierre Janet (1859-1947), a leading practitioner for anorexia nervosa, maintains that an anorexic girl has an obsession with her body which has been triggered by a puberty induced fear of maturing (Bergh and Sodersten 3). In connection with this theory, in the *New York Times Magazine*, Sam Blum quotes Dr. Orestes Arcuni of the Payne Whitney Clinic in New York,

> Put simply...the child with anorexia nervosa is trying desperately not to grow up. Her body is becoming a woman's against her will...although a child learns that he is a separate entity from his mother by the time he is 1 year old, it takes until he is 18 months before he is ready to begin the process of physically moving away from her...And unintentionally she conveys the feeling that any self assertion is

dangerous…He'll continue to develop, to grow, but only according to his mother's directions. (qtd. in Matthews 31-32)

Judith McNeely, a psychologist at the University of Wisconsin, compared eating disorders to alcoholism and found that eating disorders affect more women than men in a 10:1 ratio, but alcoholism affects men more than women by a 4:1 ratio. She explains that these are both socially learned behaviors, not medical, and therefore are a product of gender expectations. Society associates women with preparation and serving food, thereby expressing their skill and

proficiency. As a result, women feel drinking is less permissible for society, in contrast to the previous view, regards heavy drinking in men as the rite of passage into manhood (Sonder 64-65).

People with eating disorders often come from families who lead stressful lives or lead pressurized lives as individuals. High stress levels can result in physical changes in a person's body called "fight or flight response," which was first termed during the prehistoric times when cavemen had to ward off the perilous predators. On an average day, a person has frequent fight or flight reactions, but does not find an effective method to release the adrenaline and muscle tension. As a result, he can suffer severe physical consequences such as high blood pressure, headaches, cardiac and circulatory problems, arthritis, colitis, and asthma. In relieving stress, a person can relax their muscles by breathing and stretching the tense muscles. Learning to identify with feelings and express them properly can alleviate the emotional aspect of stress.

Glamour Magazine conducted a survey in 1984 of 33,000 women in which 75% between the ages of 18 and 35 responded that they were overweight. In reality, 25% were overweight according to standardized height and weight charts. In fact, 45% of the respondents were underweight women claiming they were too fat (qtd. in Costin 7). These women feel the need to achieve the ultimate perfection. In order to lose weight, they starve themselves. They deprive themselves of the nutrients needed to sustain life.

Cherry Boone O'Neill, daughter of actor/ singer Pat Boone and recovered anorexic and bulimic, expresses in her novel *Starving for Attention*:

> That was D-Day for me, the day the diet began. My hatred of fat had escalated into a stark fury and this furious of fat translated into a furious hatred of myself. That very moment I made a commitment that I was going to shed those ugly pounds regardless of the cost. I'll starve if I have to, I thought, but I am going to regain control over my eating and my body even if it kills me! (qtd. in Matthews 35)

Anorexics do not realize that successful weight control can only be attained when one understands the instruments for wholesome eating. Rather than yo-yo dieting (lose-gain weight cycle), a person should make permanent modifications in food preferences, develop an exercise plan, and adjust their attitude. Susie Orbach writes in her international best seller *Fat is a Feminist Issue II*, "Diets turn 'normal eaters' into people who are afraid of food" (30).

Diets are ineffective for the most part because they lower the body's metabolism, thereby decreasing the need for calories. A regimen of less than 1000 calories can cause

the body to be in a starvation like state and force the body to conserve calories. In order to survive the body innately will lessen its caloric intake. From the lack of nutrients in the body, a person's emotions usually change. These feelings include anxiety, depression, irritability, as well as problems concentrating. Weight loss does not always exfoliate the fat deposits in the body. Those who lose weight may use up the glucose and glycogen deposits in the liver, then in the muscle cells, and eventually burn muscle protein. As a result of depleting muscle protein, the body will feel extreme weakness and fatigue. Often the anorexic feels dizziness and fainting spells.

Belgian astronomer Quetelet developed a system whereby one can determine whether he or she is underweight, a healthy weight, or overweight. This system known as the body mass index or BMI calculates a figure usually ranging from 10 to 50. Anything under 16 is considered severely underweight, 16-18 is significantly underweight, 20-25 is a healthy weight, 27-30 is overweight, 30-40 is significantly overweight, and anything over 40 is severely overweight. 18 is considered the threshold for being underweight and 27 is considered the threshold for being overweight (in Fairburn 205).

Eating and appetite were at one time associated solely with the stomach, but over the past hundred years scientists are trying to correlate body weight, eating and brain chemistry. Dr. Frolich, a 19th century physician, researched this matter and discovered one patient whose weight relatively doubled in a very short time span. Some time later, the patient passed away. Physicians located a large tumor at the base of his brain, which impaired his hypothalamus, the "master" gland which controls the autonomic nervous system (i.e. eating, metabolism, body temperature, sleep and in females menstruation) (Sonder 43).

Scientists conducted further studies and concluded that damage to one part of the hypothalamus produced overeating, but injury to another part of the hypothalamus appeared to cause the adverse effect of self-starvation or anorexia nervosa. Other researchers believe that both parts of the hypothalamus functioned together to maintain a body's set point weight, which is considered the thermostat for the body. Once a person goes below their set point, their metabolism automatically slows down and the appetite is stimulated. Vice versa will occur if a person goes above their set point. This radical idea suggests that fat sends a message to the hypothalamus, telling it when there is a surplus or deficiency (Sonder 43-44).

Estimates of deaths from anorexia nervosa vary from between 10 and 20% (Matthews 39). The most common cause of death from anorexia is heart failure, which results from starving the body of nutrients. In effect, the body lives off the muscle tissue including the muscle tissue that surrounds the heart. On February 4, 1983, at age 32, pop singer Karen Carpenter died of heart failure associated with low potassium serum, a consequence of prolonged starvation. After a critic called her "chubby", Karen starved herself for eight years (1975-1983), using laxatives (to stimulate bowel movements), drinking water with lemon, taking dozens of thyroid pills daily, and at times resorted to bulimia. By the time she sought treatment in 1981, her body physically could not sustain the abuse. Karen's death confirmed that anorexia nervosa is not just a problem. It is a disease that, if not treated properly, can be fatal (Matthews 82).

In the process of starvation, the insulating layer of fat diminishes, leading to the inability to tolerate cold. The extremities become cold, often appearing blue. As compensation, the body sometimes grows a fine layer of hair (lanugo) over the face, back

and arms. Anorexics may lack brown fat or brown adipose tissue whose function is produce body heat. As a result of this deficiency, anorexics tend to feel chilled (hypothermia). Hair often becomes brittle, nails become fragile, and skin dries, becoming a yellow hue from eating too many vegetables and fruits containing carotene. Anorexics experience slowing of the heartbeat (bradycardia), edema (fluid retention), and hypotension (low blood pressure). Stools diminish and constipation often occurs. Because anorexics suffer from malnutrition, they may have stomach pains and bloating, or swelling and puffiness around the ankles and feet. Anorexics may also avoid comments regarding weight, thereby becoming secretive and withdrawing from social occasions (Matthews 30-31).

In post pubescent females, the menstrual cycle is often affected and in some cases ceases entirely (amenorrhea). An anorexic female is defined as lacking three of more consecutive menstrual cycles. Physical development may slow and cause infertility (not only for women but men as well). Variations in CRH, NPY and opioid levels may contribute to amenorrhea and decreased sexual activity. Whereas the female has absence of the menses, the male suffers from reduced testicular function. Anorexics who both binge and purge may experience severe dehydration and electrolyte imbalance (sodium, potassium and hydrogen), that can lead to abnormal heartbeat and death. Combinations of anorexia and bulimia can lead to hiatal hernias, deterioration of tooth enamel, abrasions of the esophagus, swollen salivary glands, kidney failure and osteoporosis (Brumberg 26).

Osteoporosis (a loss of bone mass) results from calcium deficiency and is accompanied by the mineralization of the remaining bone. Calcium is one of the essential

vitamins needed in developing strong bones and teeth. One study discovered that even those who were given calcium supplements, eating disorders still caused a major calcium deficiency. A study conducted by Anne Klibanski and other researchers at Massachusetts General Hospital found that adults with anorexia had a bone density 30% lower than normal. Another study concluded that under eating can harm the body's ability to fight infection (Broccolo- Philbin 2).

Scientists, physicians and psychiatrists debated the causes of anorexia nervosa, making its treatment difficult. Another reason for the obstacle in treatment is that anorexics themselves believe that nothing is wrong with them. Treatments vary based on the person's need. People with eating disorders, in particular anorexia nervosa, do not all have identical responses to

analogous treatments. Since eating disorders are usually entangled with other conflicts in one's life, there are no simple treatments. Treatments can include combinations of group therapy, individual and family therapy, hospitalization, nutritional counseling, medication and support groups.

For any successful treatment, patients must want to change. Patients also need the love and support of family members and friends. The initial struggle is acknowledging the disease, like the cliché says: "admitting to the problem is half of the battle toward recovering." The first place to begin is to have a physical and psychological examination, which can be done by a regular medical doctor with the aid of a mental health professional, who specializes in eating disorders. The initial goal of treatments is to achieve a normal weight range for the patient between 90 and 110% of the ideal body weight according to height and weight charts. About 70% of anorexics in

treatment can be expected to achieve these goals after treatment of about six months (Matthews 39).

Individual (behavioral) therapy for an anorexic patient aims to develop a plan in which the patient has a sound self worth, by unmasking their true identity, enabling them to perceive their doings as suitable for themselves. Therapists understand the core of their patients' problems, thereby revealing the patients' abilities to believe, appreciate and explore. Once the patients realize these needs, they learn to become a more independent individual.

The purpose of group setting is to provide comfort and motivation to people with similar problems. The psychotherapist monitors approximately five to ten anorexics that share their problems with the eating disorder. Group therapy meets once a week, in which partial hospital

treatments exist. It is crucial to keep in mind that therapy does not provide an instantaneous remedy, but rather should be viewed as a growth process, in which personal development will help an anorexic or a person with any other eating disorder recover. Centers, which specialize in eating disorders, provide more intensive outpatient programs. These programs usually meet three to four times a week, for about six weeks, where patients and family members are educated about eating disorders and become involved in nutritional programs. Since there is no hospitalization, patients reside at home and continue their everyday activities (Frissell and Harney 70).

Unless there are detrimental medical complications, hospitalization for an eating disorder occurs very infrequently. Patients in the early stages of anorexia (less than six months) can be successfully treated without hospitalization. But for some anorexics,

hospitalization may be the only hope. In this case, weight loss of 40% or more from the normal means that the patient is too weak (from starvation) to undergo any psychotherapy (Frissell and Harney 26). The patient's medical needs must be met before the psychological needs. The patient will be fed intravenously or in an extreme case force fed through hyperalimentation, in which a tube is inserted into a vein above the heart, allowing liquid nourishment to pump through the tube directly into the bloodstream. Some physicians believe that this is counterproductive, for it drives the anorectic into greater persistency to attain authority over her eating once hospitalization has ceased.

The physical cure for anorexia nervosa is simply to eat, an activity that the anorectic enjoys. Though the anorectic is ravenously hungry, she refuses to eat for fear of becoming obese. Nutritionists and weight loss counselors can provide controlled, full nutrient diets. Therapeutically, anorectics have been given thyroid extract, implants of calf pituitary, vitamins,

insulin, corticosteroids, testosterone, lithium carbonate, and methyl (L) dopa. Psychiatrists have used shock therapy and prefrontal lobotomy. Currently, the medical locale expects a cure for anorexia through antidepressants combined with psychotherapy (Brumberg 26).

Ineffectiveness of the treatments for anorexia nervosa results from the unscientific approach to defining the condition. During 1981- 1984, researchers studied 70 women, at an eating disorders clinic on New Zealand, who were diagnosed with or treated for the first time for anorexia nervosa. Twelve years later, the participants were compared with 98 random women who did not have any eating disorders, by completing a psychiatric interview. The study concluded that anorexia nervosa persisted in 7 of the 70 women at

the clinic, and the rest of the women showed signs of anorexia and met the criteria for at least one other psychiatric disorder. In the twelve years, one woman committed suicide (Bower 1).

Eating disorders affect eight million people in the world, in which seven million are women and one million are men (Broccolo- Philbin 1). Anorexia nervosa, one of the notorious self-imposed eating disorders, can be frustrating for the anorectic, the family involved and the caregivers that assist in curing the patient with the appropriate therapies. Although most researchers and scientists claim that anorexia nervosa possesses more psychodynamic causes than biological (i.e. the hypothalamus), the concluding solution for the etiology of anorexia is a conglomeration of both. The disease involves the habitual behavior, similar to intoxication or drug addiction, which alters the person mental and physical state. The consequences of anorexia range from physical problems and relationship difficulties to conflicts with one's inner self. Support and guidance are essential elements in treating the disorder, for forsaken anorexia ventures death

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A Business in Transition

by Gail L. Meekins

I. Introduction

A. Background

This study resulted from a cost-volume-profit (C-V-P) analysis paper completed by the primary researcher in a management accounting course. The C-V-P analysis indicated that there were broader business issues that needed to be considered. Further research was conducted with the assistance of a Student in Free Enterprise Project (SIFE) Team lead by the primary researcher, Ms. Gail Meekins. The primary researcher contacted the owner of the business studied in the C-V-P analysis, and he agreed to participate in the business consultation project. The team consisted of the researcher as project team leader and two other students who assisted with data collection, information research, and analysis of the data. Review of the document and data were done by the Chair of the Business Administration Department, Dr. Nancy Magrone, and Sam Walton Fellow, Dr. H. Earl Roberts.

B. Small Business Ownership

Owning and managing a small business can be risky. Small business owners face the issues of limited management skills; inadequate financial resources; and local, state, and federal government regulation (Boone & Kurtz, 1999, p. 169). The Business Disc (France, 1999) cited that the Small Business Administration stated that nine out of ten businesses fail within the first ten years of operation. Boone & Kurtz in Contemporary Business (1999) state that, "...almost one new business in four will permanently close its doors within two years of opening them, and 62 percent will fail within the first six years

of operation" (p. 169). To be successful in today's business environment requires a high level of business skill and knowledge.

Individuals who invest their time and effort to start and operate a business have a great opportunity and take a high risk to be successful. To increase the possibility of success, management and marketing publications identify that a business plan is a core requirement. For example, Dun & Bradstreet offers planning and marketing advice through their web site (http://www.dnb.com). The internet has an enormous number of references for developing business plans. Using a search engine and the descriptor "business plans," multiple sites were found. These provide advice on management, marketing, and financial planning. A business plan does not need to be complex but should clearly state the small business owner's vision, mission, goals and objectives, organizational structure, marketing plan, financing plan, and operational plan.

Small business owners need to have an aptitude toward being an entrepreneur. According to The Business Disc, an interactive business simulation, there are key characteristics to being an entrepreneur. On the disc, an entrepreneurial survey is presented which the American Institute of Free Enterprise developed. The higher a person's aptitude, the more likely he/she could be successful in starting and operating his/her own business.

Many times individuals start a business and later discover the need for key entrepreneurial characteristics through trial and error. Experience can be an expensive and time-consuming way to learn how to start and operate a business. This study is an example of how a small business owner created a successful business and later encountered difficulty in maintaining the business operation.

C. Problem Description

A small electronic repair business was the focus of this study. The primary activity of the business has been to provide customers with expert repair service for broken electronic equipment. Services provided include expert repair, guarantee of work, and sale of parts. Customers expect repairs to be completed quickly and competently. Competitive pressure in the industry has come from increased quality of electronic equipment. A result of technology advancements and the decline in the quality of services offered customers affected this business. It has experienced a shrinking market and shrinking profits.

Advances in technology and improved quality of equipment motivated the owner to consider ways to expand into other markets to survive as a small business. Therefore, the owner ventured into the retail sales of home satellite systems and computer hardware in an effort to increase sales and profit. These efforts did not have the desired effect.

D. Purpose of the Study

The purpose of this study was to provide management consultation to the owner of the business with the intent of identifying strategic business alternatives. The research questions investigated were as follows:

1. What are the perceptions of customers regarding the effectiveness of the services received?
2. What is the competitive position of the business in its competitive environment?
3. What operational factors contributed to or detracted from the success of the business?

II. Review of Management Analysis Tools and Techniques

To conduct this study, there were specific analytical tools and techniques selected and applied to address each of the research questions. These tools and techniques were used to collect data on which to base inferences, recommendations, and the results of the study. Both quantitative and qualitative tools were used. These tools included conducting customer and competitor surveys, interviewing the owner, preparing a cost-volume-profit (C-V-P) analysis and a comparative SWOT analysis of 1988 and 1998, reviewing management policies and procedures, and using the researcher's personal knowledge of the business as a result of being an employee in this business more than six years prior to this study. The data were analyzed for qualitative and quantitative content and were used to formulate recommendations and conclusions.

III. Data Collection

A. Customer Satisfaction Survey

The researcher and SIFE team members visited the company office to obtain the necessary customer information to complete the customer satisfaction survey. The potential respondents were obtained from a daily listing of customers who picked up their equipment after the repair was completed during a specified survey period. The primary researcher prepared a script that was used by the team members when contacting customers to solicit their input. The customer survey form was designed to solicit information to determine customers' perceptions of the company.

B. Competitor Survey

Information obtained during the initial interview with the owner by the researcher revealed the company's primary, secondary, and tertiary markets. The team members

compiled a listing of competitors, utilizing telephone directories, in the primary and secondary markets. The primary researcher prepared a script for the team to utilize when contacting competitors to solicit information. The members asked the questions of the competitors as if they were prospective customers. Team members did not identify themselves as conducting a survey of competitors in order to facilitate the collection of accurate data. The survey form was designed to solicit information from competitors to determine how well the business being studied was competing in its primary and secondary markets. The team also attempted to judge the customer service ethics of the competitor by the nature and way in which the competitor responded to questions from consumers (the researchers) who were not "knowledgeable" and "informed."

C. Management Practices and Procedures

The Corporation Manual, listing company policies and procedures, was reviewed to determine if the business was following the manual, if there were new, undocumented procedures, and to verify if there were violations of the policies. This information, along with information obtained during the owner interview, was utilized to create a comparative SWOT analysis. Current and relevant financial information was not available; therefore, the Internal Revenue Service (IRS) tax forms for fiscal years ended September 30, 1995, 1996, and 1997 were utilized by the researcher to prepare unaudited C-V-P statements. Tax forms for fiscal year 1998 were not available.

IV. Data Interpretation

A. What are the perceptions of customers regarding the effectiveness of the services received?

The total survey population consisted of 92 customers from the most recent 30-day service period. A random sample of 46 customers were selected to be surveyed or 50 percent of the total population. Fifteen individuals agreed to answer the survey questions. Fifteen individuals declined to participate and sixteen were not reached due to either inaccurate telephone numbers or no answer.

Review of the repair forms for the participants of the sample revealed that 93 percent were cash repairs and seven percent were warranty repairs. The fact that 40 percent of the repairs were cash customers referred through manufacturer warranty status was important because this contrasted with the owner's view that warranty referrals were not important in relation to cash customers. The relationship between warranty referrals and cash customers did not seem to be clear to the owner.

Implications of Survey

1. Customers' perception of the company –

The customer survey data indicated that customers were satisfied with how they were treated by the staff. Customers reported that the broken equipment was not repaired. This was the basis for the customers' perception that the company's employees were incompetent. For this reason, the customers are not willing to do business with the company in the future.

2. Success of marketing method –

The main form of marketing for this company was small advertisements placed in the local telephone directory. Other types of marketing included relying on repeat customers and referrals, both from manufacturers and satisfied customers. This survey revealed that manufacturers were referring the majority of new customers. The decline in

the number of manufacturers for which the company was authorized to repair was directly related to the decline in market share.

3. Success of core function of the business, repairing electronic equipment –

According to the survey, 40 percent of the work that this company completed did not repair the equipment. This was a basic failure of the core function of the company. In order for this company to compete successfully, Total Quality Management (TQM) must be built into every aspect of the repair of each piece of equipment. Knowledgeable and capable service technicians should be employed to decrease the failure rating to a benchmark of less than five percent.

B. What is the competitive position of the business in its competitive environment?

The purpose of the competitor survey was to determine the position of the company in the industry. Specifically, how the company competes in the following areas: 1) Length of time for repair; 2) Deposits and fees; 3) Guarantee; 4) Customer service (how a customer is handled on the telephone). Twenty-five potential competitors who repair electronic equipment were identified utilizing a local telephone directory.

Implications of survey

The competitor survey clearly identified that the company does not have a competitive advantage in the local region. There was no difference in competitive factors among competitors in length of time for repair and guarantee. This firm had a competitive disadvantage in the cost of repairs.

A. What operational factors contributed to or detracted from the success of the business?

Review of records

The owner made financial records and management documents available to the

researcher for review. A close review of the company's policies and procedures revealed that there were excellent base policies. However, they had not been updated since the 1980's nor had the procedures been followed for the last eight years.

The policies and procedures manual had both general and very specific guidelines. In the opinion of the researcher, the basic policies were good. However, any benefits were lost because the owner was not following the procedures nor enforcing them.

Upon inspection of other forms and files of the company, the researcher found these to be outdated. There were several forms that were very basic to the running of the company such as the work order, listing of customers, price lists, and warranty authorization key codes. These forms were of poor quality and, in many cases, there were no written information on such items as price schedules.

SWOT Analysis

The company had performed well and grown tremendously throughout the 1980's, peaking about 1988. A comparative SWOT analysis was completed to gauge the company's competitive position when it was at its peak and generating profits. A similar analysis was conducted for 1998. Comparative financial data for 1988 was not available for this analysis. The major connection between 1988 and 1998 was the fact that a large number of strengths in 1988 are now considered weaknesses.

1988 – Strengths & weaknesses

The major strengths that helped the company to grow and gain market share were:

- Authorized service center for over 70 manufacturers
- Performance plans and benefits for employees

- Shop manager; qualified, dedicated staff; meetings were held; internal training for technicians held
- Items were picked up for repair from a large number of stores
- Innovative value-added services that gave competitive advantage - sell parts, first computerized order tracking system, accept credit cards, guarantee
- Established and followed policies and procedures
- Monthly financial statements
- Largest repair shop in area.

There were not many weaknesses, though they were important:

- No mission/vision clearly defined
- Poor pay structure
- Renting location
- Only advertise in the telephone book.

1988 – Opportunities & threats

There were several opportunities open to the company as follows:

- Increasing popularity of camcorders
- Service contracts
- Other locations
- Commercial work – both repair and sales.

The main threats to the company were the possibility of losing warranty status, increased technology leading consumers to purchase new equipment rather than repairing broken equipment, manufacturers entering the repair market, and the threat of a downturn in the economy.

The researcher used strategic management tools as presented in Concepts of Strategic Management (David, 1997). The tools used were a SWOT matrix, an internal-external portfolio analysis, and grand strategies.

An internal-external portfolio matrix for 1988 (Appendix A) scored the company in segment IV, indicating that the company should have promoted intensive strategies to increase market share, penetration, development, and product development. Another alternative indicated by the analysis was the possibility of utilizing integrative strategies.

Review of the SWOT Matrix indicated that the company was in a strong position to expand the business. The company strengths and opportunities provided the ability for the business to open new locations, seek additional commercial work, or look for other manufacturers for which to become an authorized service center. To avoid these weaknesses, the company should have regularly reviewed and updated its business plan as well as employee job specifications and pay structure.

1998 – Strengths & weaknesses

There are fewer strengths in 1998 than in 1988. The identified strengths were:

- Owner knowledge
- Value-added services – sell parts, accept credit cards, new computer software system
- 25 years in business – experience
- Pick up repairs from stores.

The identified weaknesses were, for the most part, a reversal of what were strengths in 1988. There were a few weaknesses identical to those noted in 1988.

- No clearly defined mission/vision/goals

- No current/enforced policies/procedures
- Personnel issues: Not enough staff/qualified staff, no employee performance plans in place/followed, low morale/negative attitude/poor pay structure/ no managers other than owner
- No printed price list
- Only authorized for 30 manufacturers; lost a large amount of major manufacturers
- Amount of deposit related to competition
- No financial statements.

1998 Opportunities & threats

There were several good opportunities for the company to consider:

- Local stores going out of business – attempt to become reauthorized for products these stores repaired under warranty
- Increase amount and type of advertising
- Pursue commercial work, both sales and repairs
- Train staff on new types of equipment
- Expand business to include video productions.

The threats to the company in 1998 were very similar to those in 1988, with the main difference being that competitors may have better-skilled technicians than this company.

The weighted scores of the internal–external portfolio matrix for 1998 (Appendix A) indicated a significant difference from the matrix for 1988, placing the company in segment IX. Strategies in this segment could include selling off the entire company or

segments of the company. If Grand Strategies (Appendix B) are considered, other options would be retrenchment, diversification (concentric, horizontal, conglomerate) or divestiture.

The SWOT Matrix Analysis for 1998 indicated that for the company to take advantage of its strengths and opportunities, it should seek reauthorization from lost manufacturers and consider opening new locations or partnering with other service centers. To address its weaknesses and threats, the business should reorganize and restructure, conducting a total review of its business plan, goals, and objectives.

Interview with Owner

The owner felt that the company was in the customer service business and that its customers were the "elite" class, who purchased the more expensive equipment, in search of quality. There was no advertising directed toward this market segment.

Upon discussion of the topic of warranty authorization, the owner felt the larger manufacturers that were lost since 1988 had not significantly impacted the company. His premise was drawn on the fact that not much profit was realized from all the stock repairs. The customer survey indicated that of those 40 percent, who were referred from the manufacturers, 100 percent were cash customers.

When approached concerning the staff issues, the owner was evasive and stated that he did not have the money to hire additional staff and did not have the time to "address" staff issues. The owner was not very receptive to the idea that staff issues were a concern for the business. When the researcher observed that the disarray of paperwork and unfinished administrative duties warranted hiring additional staff, the owner again justified that "he could handle it" and the funds were not available to hire additional staff.

Implications of review of management practices and procedures -

From observation of the business operations, a strong implication is that the disarray of the records and the fact that the owner is handling all of the office and administrative duties has lead to the poor condition of the administrative and financial records of the company. The owner does not appear to recognize the true reasons behind the decline in the business, as indicated by the analysis of this study's data. The SWOT analysis indicated that the business has made a drastic downturn since 1988, with a large part of that due to staffing issues; although the owner blames the dropping economy.

D. Financial

Due to the inaccessibility of current and relevant financial statements, the researcher prepared a C-V-P analysis (Appendix C) using the available IRS tax records for fiscal years ended September 30, 1995, 1996, and 1997. With the limited information, the researcher was unable to calculate financial ratios.

Cost of goods sold almost doubled in 1997 versus 1996 and accounted for 47 percent of the variable costs. Other administrative costs dropped considerably. They accounted for 29 percent of variable costs in 1995 and just 13 percent in 1997. Another important factor was that the cost of salaries dropped nearly 45 percent in three years. They accounted for only 19 percent of variable costs in 1997 versus 34 percent in 1995. On the other hand, professional services increased to over 130 percent in 1996 and 1997. This business appears to be moving toward high staff turnover rather than working to keep the staff it currently employs. The data clearly indicated that the costs should be reviewed and adjustments made appropriately.

V. Recommendations and Conclusions

A. Strategic Alternatives

The business is currently in a weak competitive position, with a low profit level and high cost of goods sold. There was moderate to rapid market growth in the overall home electronics market in the past decade. In keeping with the Portfolio Matrix and Grand Strategies (Appendices A and B) of increasing market share, penetration, development, and product development, the following strategic alternatives could be considered as options for the owner.

- Restructure and reorganize the business, possibly filing Bankruptcy Chapter 11 to allow sufficient time and resources to achieve this process. This should include all of the following:
  - Business plan, including mission, vision, goals, and objectives
  - Obtaining current and relevant financial information
  - Policies and Procedures guides
  - Update forms such as price lists
  - Review and adjust fee schedule more in line with competitors
  - Institute Total Quality Management (TQM) to help eliminate the number of incorrectly repaired pieces of equipment
  - Staff issues – including:
    - Hiring sufficient staff to allow owner to spend time on administrative tasks
    - Updated and effective performance plans
    - Institute training procedures for all staff
    - Review and upgrade of pay scale

- Hiring competent managers
- Address low employee morale and negative attitudes.

This restructure and reorganize alternative will allow the company to refocus on what business it is in and enable it to regain lost strengths and competitive advantage to compete in the local industry.

- Seek reauthorization from manufacturers for whom authorization was lost

  Gaining additional manufacturers' authorization that have been lost since 1988 will allow the business to gain competitive advantage, increase market share, as well as increase profit levels for the business.

- Increase marketing efforts utilizing non-traditional marketing methods such as the internet, radio, and billboard, specifically geared toward the target market

  Increased market penetration and development will be gained by increasing marketing efforts. This will increase market share and profits.

- Increase value-added services such as extending the guarantee period, allowing customers to screen repairs before the equipment leaves the shop, etc.

  Additional value-added services will increase the competitive advantage of the business, increasing market share and profits.

- Increase marketing effort in the commercial work area

  Increased market share in the commercial market segment will increase business profits.

- Open new locations in growing secondary and tertiary markets

Opening additional service centers in growing markets will increase the customer base, competitive advantage, and profits.

- Partnership and joint venture with other service centers

  Entering into a partnership or joint venture with another service center that has different warranty authorization will give competitive advantage, increase market share, and profits.

- Relocate the present facility to a building owned by the company

  Relocation to a building purchased by the business will enable savings on the cost of rent, allow tax credits for depreciation, and enable better space utilization. These will lower costs, which will increase profits.

- Add additional store pick-up locations

  Adding additional store pick-ups will increase the number of pieces of equipment for repair, potential customer contact, and profits.

B. Recommendations

In the opinion of the researcher, all of the strategic alternatives offered will give significant opportunity to the business to increase profits and should be implemented at some point in the future. However, for the business to move to a more competitive position within the industry will not be possible unless the first alternative offered (reorganization and restructuring) is completed. Following are the recommendations:

1. Restructure and reorganize
2. Increase value-added services
3. Seek reauthorization
4. Increase marketing efforts.

The owner has very real concerns with the financial ability and stability of the company to restructure. One possibility would be to file Bankruptcy Chapter 11 to alleviate some of the financial pressures while the internal workings of the company are reorganized. If the owner chooses not to take this route, the other option to consider would be to decrease variable costs to the extent that one qualified professional could be hired. This would be a bare minimum. This person would conduct the daily running of the business, which the owner has been handling for the past several years, to allow work on the restructuring.

C. Conclusion

By the very nature of the competitive environment, businesses have to do more, faster, and with less. In 1988, this business was doing just that and growing. Due to the lack of a clearly defined and followed business plan, the business was unable to capitalize on its competitive advantages and meet the threats of the new business environment. The owner of this business must make very important core decisions about the business that will impact its ability to successfully compete in the future. This report could be used by the owner to assist in reaching the goal of once again running a growing and very profitable business.

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Appendix A

Internal/External Portfolio Matrix
Weighted Score

External Weighted Score	Strong (3.0 to 4.0)	Average (2.00 to 2.99)	Weak (1.00 to 1.99)
High (3.00 to 3.99)	**I**	**II**	**III**
Medium (2.00 to 2.99)	**IV**	**V**	**VI**
Low (1.00 to 1.99)	**VII**	**VIII**	**IX**

Strategy Implications:

Grow and Build - Quadrants I, II, and IV strategy options include intensive strategies to increase market share, market penetration, market development and product development or integrative strategies to integrate backward, forward, or horizontal.

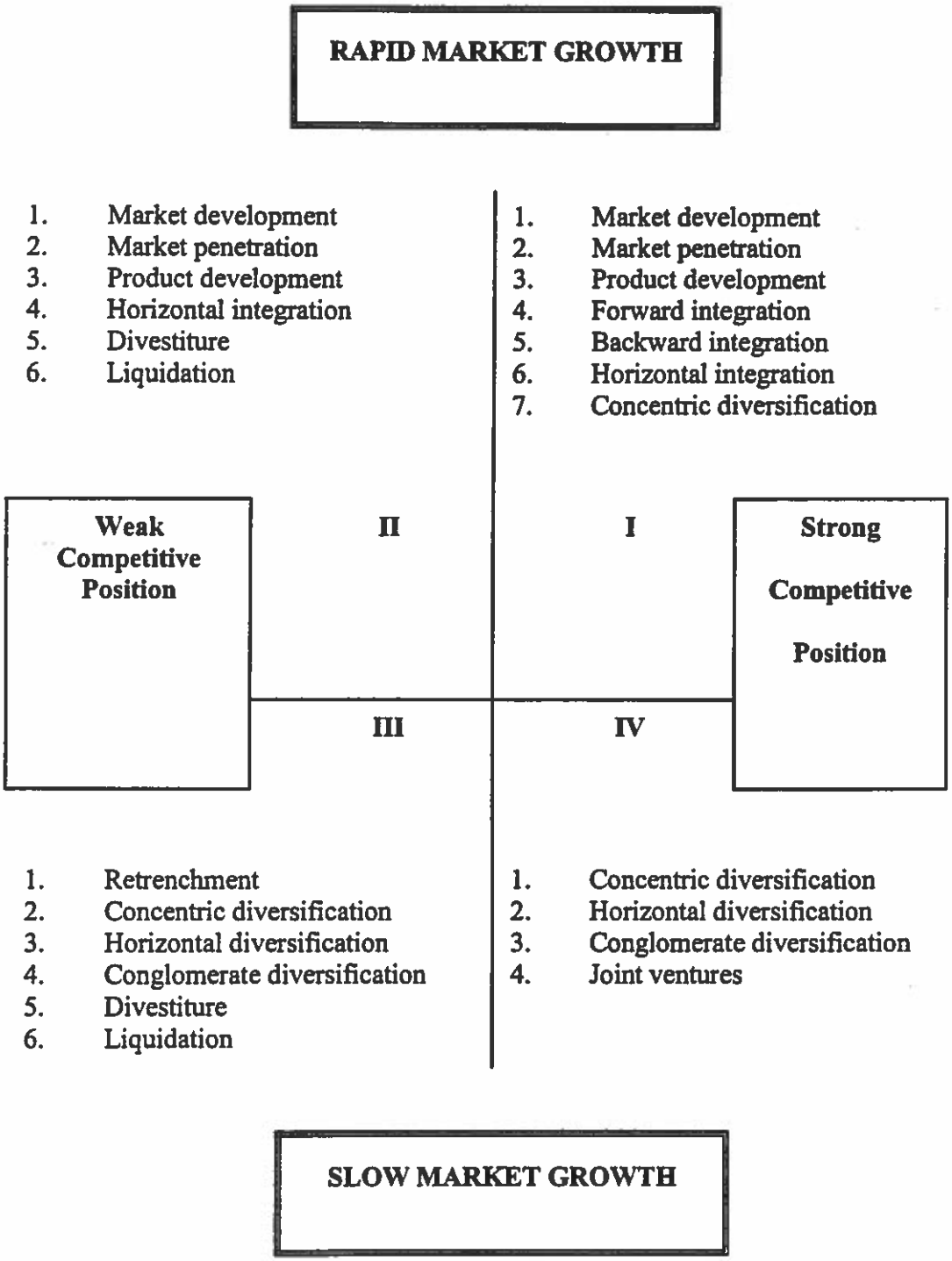
Hold and Maintain - Quadrants III, V, and VII strategy options are usually limited to market penetration and product development.

Harvest and Divest - Quadrants VI, VIII, and IX strategies include selling off the entire company or segments of the company to realize maximum cash flow and/or operate the business to produce a cash flow until the business or segments are unprofitable.

(Adapted from Concepts of Strategic Management, David, 1997, p. 190)

Appendix B

Grand Strategies



(Adapted from Concepts of Strategic Management, David, 1997, pp. 191-193)

REPRESENTATIONS OF FEMININITY: AN OBJECT OF HIS DESIRES

Danielle Lilley, Harford Community College

Advertising, that prolific and inescapable element of Western social life--the life-blood of consumer culture-- is the purpose of this essay. I've chosen to decode and analyze several advertisements that illustrate certain tactics and forms of address used to teach lessons about "proper" femininity and to enhance the anxieties of women in contemporary American society. Sut Jhally (1995) defines advertising, as a part of the "discourse through and about objects" for it does not merely tell us about things but of how things are connected to important domains of our lives. In 1996, the advertising industry spent $175 billion teaching consumers that the way to happiness and satisfaction is through consumption of products (Jhally, 1998). In the 1980s the average person was exposed to approximately 1,500 commercial impressions every day. When taking all types of advertising into account, the average American in the 1990s is exposed daily to about 3,600 commercial impressions (Jhally, 1998). "The tremendous normative power of the media has often distorted the image of women in society" (Sapiro, 1994:209). Of the 400 to 500 print advertisements (just one type of commercial impression) Americans see in one day, ". . . 1 out of every 11 with a direct message about beauty—are misogynistic, sexist and demeaning." (Telford, 1997). This global market is one in which money, sex, violence and action sells.

The lie of the advertisement is found in its promise. For females, ads promote promises to relieve dissatisfaction with themselves and their inability to

break-out of the gender stereotypes created and maintained by a Madison Avenue that profits from the emotional strain of women desperately attempting to reach contemporary standards of beauty and desirability. Critical media theory, combined with cultural critique are utilized in this analysis, to demonstrate the strategies employed by marketing agents who use ideological persuasion to entrap females in a *Catch 22* situation based on socially manufactured feelings of inadequacy (Kellner, 1989; Kellner, 1988; McCracken, 1991; Williamson, 1986).

Advertisements targeting females carry rather consistent and clear images of femininity and the female role. Of course, they are not the only source of information on these subjects, but the information they present is so densely packed with symbolic teachings that they make a fascinating topic of research. In this analysis of advertisements in magazines directed at female consumers, cultural critique is utilized to demonstrate the strategies employed by marketing agents who use ideological persuasion and the promise of fulfillment to sell their products. Ads form textual systems with basic components that are interrelated in ways that positively position the product for sale (Kellner, 1989; Kilbourne, 1987; Kilbourne & Pollay, 1992; MacCracken, 1991). Several advertisements are analyzed symbolically in an attempt to deconstruct their hidden meanings and the ideological premises on which they are based. The ads are analyzed as a form of cultural communication and a carrier of social stereotypes concerning femininity and the female role. In reflecting these stereotypic assumptions and beliefs, advertisements also reinforce them, leading to their continuance. The technique of "metanomy is utilized, that is, ads are viewed as a textual system (a

total systemic message) which utilizes both text and visual representations (including the symbolism inherent in color, texture, bodily stance/posture, photographic techniques, etc.) to tell a story.

Consistent story themes, concerning femininity and the female role, include: the value of females as objects, (there for the instant pleasure and gratification of males); as bodies that can be separated into parts; as carnal beings whose sexuality is a paradoxical duality of virgin-like innocence and insatiable lust, as a childlike and romantic creature of nature, and, most of all, as an incomplete, unhappy being without the love of that "perfect" man.

OBJECTIFICATION

It is common for people to objectify other human beings. Likewise, it is common for advertisements to show people as objects, and, even, sex objects. Although this always has been true in the business of marketing, contemporary advertisements take this process a step further as they normalize the dehumanization of females and the victimization of females. Although it is becoming more common to show men as sex objects, women continue to be objectified and dehumanized at a rate that far surpasses that of men in advertising. Additionally, female bodies are infantalized and, yet, highly sexualized at the same time. (See Appendix A, Ad #1.) They are fragmented into body parts and used to sell anything from hair dye to liquor and from motorcycles to power tools. (See Appendix A, Ads, # 2, 3, 4, and 5.) Women's bodies are used as display stands (See Appendix A, Ad #6.), as things to be

controlled and, even sexually violated-all in the interest of the marketing imperative of capitalism. (See Appendix A, Ads # 7 and 8.) It's no longer enough for women to be seen simply as beautiful. In the latter part of the twentieth century, advertising and the culture from whence it comes, demands that they be sensually seductive, consumed with displaying their sexuality, controlled by men who use their sexuality for self-gratification, and happy to do so! Why?

According to the marketing techniques of Madison Avenue, females "just naturally" desire to be looked at, as objects for the gratification of males. This is their supposedly "natural" way to feel appreciated, loved, and desired. When females internalize these socially-constructed conceptualizations of femininity and definitions of happiness, marketing agents find them an easy target.

Advertisements displaying the female body often emphasize prospects of intimacy, the notion of females as hyper-sensual creatures (or borderline nymphomaniacs), as desiring to be adored above all else, and as desperately needing a man to make them truly complete. This mythology is a perfect justification used to objectify females so that others can maintain a guilt-free enjoyment of their bodies and so that women will continue to purchase the useless products which they "need" to catch a man so they will feel lovable and desirable.

Females, who internalize these beliefs, often objectify themselves. John Berger explains this process. He says, "the spectator of the commercial imagines herself transformed by the product into an object of envy for others"

(Dines & Humez, 1992). The focus of advertisements is to sell products, usually anyway they can. So it is a contemporary truism that asserts: "Sex sells!"

SEXUALITY, SEX-- AND MORE SEX!

In a society where the advertising industry is a billion dollar business, advertisers must break through the "noise and clutter" of other ads that are competing for consumer attention. One way to do this is to use powerful, sexual imagery (Jhally, 1997). The desire for *SEXUALITY* and intimacy sells products to women. The desire for *SEX* sells products to men, and -in a sense- it literally sells women to men. For instance, many contemporary women are trying to change their bodies to look "better." Most often it is to grab the attention of men. Jean Kilbourne (1995) discusses the proliferation of "constructed bodies." Kilbourne argues that when a woman receives breast implants she transforms herself from a "subject" of her own pleasure into an "object" for the pleasure of others-most often men. Once a woman objectifies herself, it is an easy step to uncritically accept advertising proclamations such as: "HE will like it;" "Do it for HIM!"

ADVERTISING REPRESENTATIONS OF FEMININITY & THE FEMALE ROLE

Lessons in Being Female—An object suited for his imagination

In my first advertisement for analysis, a women models lingerie. (See Appendix A, Ad # 9.) The bra features silky fabric and contouring that "gives you soft lift and great shape." The manufacturer, *Vassarette,* promises it is "sexy comfortable lingerie" (1998). But this isn't just *any* woman, nor is this just *any*

lingerie. Instead this is special lingerie designed for the man in one's life. Note the text that proclaims, "He'll give a damn!" This metanomic system clearly speaks volumes. This bra-- and the body that goes with it--is for him. She is clearly an object suited for *HIS* imagination. The model poses seductively teasing the viewer, inviting him to gaze at her, as if to say, "Here I am, I'm ready and waiting to please you." She poses on a satin sheet and stares into the camera with a stance that forces her breasts to thrust forward, making them a focal point for the product. Her look is one of boldness, as is the scarlet red lingerie set. Not just any red will do, for this is a highly sexualized creature that, "supposedly," is unabashed in asserting her own unique sexuality. Ironically, the text contradicts any possibility that the bold sexuality she represents is primarily for her own pleasure. This ad reinforces the view that women must, and want to, rely on the men to whom they and their sexuality belong.

Lesson in Being Female-Your true worth is in your body (not your mind)

In advertisements, females often are objectified through the technique of body fragmentation (Kilbourne, 1987; 1995; 1999). Dismemberment (as used in many advertisements portraying the female body) is the most dehumanizing thing you can do to another human (Kilbourne, 1987). Female bodies are chopped into pieces and treated as separate parts- as opposed to complete human beings. This focusing on parts of a person detracts from thinking about them as a real person with feelings, emotions, and intellect. Instead, they are viewed as body parts to be used. The normalcy of this technique is shown in the frequency of its usage. Such images maintain their power precisely because

they have become so common, and hence so normalized. Such dehumanizing conceptualization of females is common not only in commercial culture, but also in the everyday lives of women and men. For instance, vast numbers of men jokingly assert that they are "breast men," or "leg men." This goes to show that males are taught to perceive women simply as parts to be used for the gratification of their senses. Women also are caught-up in this technique. Advertisements tend to encourage women to see themselves as fragmented and objectified. According to Tuchman (1979), "They [the media] also encourage both women and men to define women in terms of men (as sex objects) . . ." Likewise, most women learn to value certain aspects of their bodies: eyes, hair, teeth, smile (Coward, 1985). Photographic techniques, which fragment females also, reinforce common, derogatory ideas that a woman's body is not connected to her affect or her mind.

The next advertisement combines fragmentation and the technique used in the first advertisement, that is, to sell to woman with the promise that it will please her man. (See Appendix A, Ad # 10.) The textual system of this advertisement plays upon contradictions embedded in cultural meanings surrounding colors, views of innocence and sexuality, and uses of lace as part of women's clothing. These contradictions, when combined, work with the photographic technique to enhance the implicit promise of a sexual encounter. For instance, the stark contrast of white and black conjures up ideas of innocence and seductiveness playing on dichotomous stereotypes of the virgin and vamp. The model's legs are crossed as if to depict a demure attitude toward

her sexuality, but at the same time, the *tutu* is lifted up just enough in the back to reveal her upper thighs. Using two types of lace (one white, as if symbolizing youth and sexual innocence) and the other black (symbolizing the mystique of women's sensuality) adds to the play on light and dark. Her enticing stance teases the viewer, whose eyes is drawn to the spike heels and upward (via the seams and the v-shape of her legs) and into the focal area surrounding the text as it reads, "~~Panty~~hose for Men."

Lesson in Femininity– The three *Ss*: *S*oft, *S*upple, and *S*exy

The next advertisement capitalizes on the use of fragmented bodies, in conjunction with the softer side of Mother Nature. (See Appendix A, Ad #11.) "Female" often is symbolic of nature, and hence the term, "Mother Nature." Mother Nature can be healing to the body and soul, or she can be a cruel mistress of our fates. This ad depicts adult females being conceived from the "womb" of an oatmeal stalk. The text speaks to the power of natural products to heal the body and an implied soul, as well. It reads, "Discover the healing power of oatmeal. *Aveeno* lotion, the natural way to soothe very dry and sensitive skin."

Another noteworthy feature of this ad is the portrayal of a woman's body as a naturally soft, supple, and precious thing. Erving Goffman, in his classic study of gender advertisements (1979) notes the advertising technique of "the feminine touch," which is used to accentuate a delicate or precious object. He finds that women, more than men, are pictured using their fingers or hands to trace the outlines of an object or to cradle or caress its surface. This ritualistic touching is distinguished symbolically from the type of utilitarian touching that grasps, manipulates, or holds with active mastery. According to Goffman, self-touching conveys a sense of one's body as a delicate and precious thing. The women in this ad are depicted in

a sort of self-discovery, which comes from touching themselves. Likewise, the shape of the bursting oatmeal petals, symbolize the gentle touch of Mother Nature's fingers as she caresses these precious and loved beings within her symbolic wombs/hands. The women opening out from within the plant's womb, are metaphorically blossoming as new beings with the soft, new skin of a newborn babe. The message is that this skin can be yours, too, at any age- via the use of this lotion.

Lesson in Femininity—Play the sexual game according to his rules

The next advertisement is for *Wonderbra*. (See Appendix A, Ad #12) The *Wonderbra* is used to create an illusion of having larger breasts. It is the notion that bigger is better. This blue eyed, blond haired, thin model exemplifies the woman who we may be taught to envy. After all, dissatisfaction sells! Her stance, with hand cocked on hip and a broadly happy smile, shows she is attentive to someone (an implied male) outside the frame. The text reads, "Glance. Wink. Smile. The game is afoot." This woman is playing a seductive game, a game she can play with confidence and control due to her new lingerie and enhanced body. The suggestion is that beauty, the "proper" bust-line, and sexual "come-ons" are the keys to gaining men's attention, and, hence, they also are the keys to true female happiness. This woman demonstrates two lessons many females have learned all too well: to position oneself as a sexual object in order to gain male attention and to enjoy it as a delightful game. Yet, her self-satisfied smile and the happy yellow background color hides the fact that in a misogynous culture sex is a game at which she can never hope to win.

This ad denies the realities inherent in a cultural atmosphere that teaches men and women to think of sex as a game, rather than as an act of mutual respect and consent. It denies the realities of women's experiences in a culture

where sexual assault is common and people are prone to believe the victim is at fault. It disavows the fact that women still must survive in a culture that blames them for their rape when they dress or act in the bold manner demonstrated by the model in this advertisement. Statistics indicate that 1 in 8 American college women have been the victim of rape and 1 in 4 American women are raped in their lifetime (Jhally, 1995). Both rape and wife battery, are among the most under-reported crimes. The FBI estimates that about 72 out of every 100,000 females in the country were "reported" rape victims in a given year. However, only about 1 in 4 rapes and 1 in 10 cases of serious wife battery are reported to the police, and only a tiny proportion of rape and wife-battery cases end in conviction and punishment of the offender (U.S. Department of Justice, 1996). This is a culture where widely accepted cultural rape myths maintain that women are at least in part responsible for their own victimization (Burt, 1980). For instance, it is a common notion that if a woman dresses a certain way or acts a certain way, she is "asking for it." This belief is so common that 60% of men and 40% of women believe that women provoke rape just by their appearance.

One question to ask is whether the media reflects or creates these ideas? In mass culture, where females are fragmented into body parts and objectified, violence may be the inevitable next step, for dehumanizing a person is the first step toward justifying violence (Kilbourne, 1987). Images don't necessarily cause sexual assault, but research finds they do cultivate attitudes and beliefs, which are conducive to behavioral tendencies (Gerbner & Kilbourne, 1994; Jhally, 1995). Neil Malamuth (1981) finds links between people's beliefs and their

tendencies to rape. Likewise, renowned cultural critic and media expert, George Gerbner (1994) finds links between high rates of televised violence and people's tendency to normalize violence in daily life.

Anti-Lesson in Proper Femininity-Dirty and aggressive is all right for him, but on you it's just downright disgusting!

The next ad demonstrates the extent to which advertisers will go to position their product for sale. Sex, in conjunction with derogatory stereotypes of the aged, is used to sell *Diesel* brand denim jeans. (See Appendix A, Ad #13.) The text reads: "Only the finest quality 121/2 oz. denim is good enough for Diesel. This is overdyed, then washed, and finally distressed. The result is ***antique dirty denim,*** which has an aged, vintage appearance. A bit like your grandmother."

Alot is going on in this advertisement. The textual system uses an elderly couple positioned in a room with antique, dirty wallpaper and paneling with a distressed, worn surface. There clothing, as well as the wallpaper and furniture are in muted, antique tones. The woman is dressed as if she has come to the man's room for a date, and alcohol is displayed on the tables. In this ad, it is the man who is objectified by the woman. For shock appeal, the stereotype of the "dirty old man" is switched to play into derogatory ideas about woman's sexuality. This advertisement would have one believe that females, at any age, need a man's attention and will do anything to obtain it-even to the extent of sexual assault. Another part of the ad's shock value is seen in the female's aggressive display of her sexuality as she actively clutches the man's "private parts." Her

aggressive, groping fingers is a bold reversal of the usual feminine style of touch noted by Erving Goffman (1979), and the fact that he is unconscious makes him all the more of an object to be used for the woman's sexual gratification. This message of role-reversal shocks the spectator because the woman is inappropriately using a man's type of hand gesture. Her pleasure in this "dirty" act is evident, as she is depicted with tongue out, gloating at this man-this object of her pleasure. The woman's deviance is taken a step further as the spectator observes the placement of a magazine on the table next to her empty glass of liquor. (Has she had too much to drink? Has he fallen asleep or "passed out" from the liquor, leaving him a victim of her sexually wanton behavior?) The open magazine on the table displays a naked man with a black censorship dot over his private area. She appears to be getting pleasure out of this as well. Perhaps her wanton brazenness comes from the fact that she's wearing *dirty denim* and this gives her the power to be a little naughty? Perhaps he is more desirable to her because he's smart enough to wear *dirty denim*? The advertisement's message is clear: purchase this product and you, too, can experience the joys of shocking the world.

Lesson in Femininity-- Remain Innocent, Dreamy, Romantic, & Never Grow-up

This last advertisement, for clothing brand ***X*0*X*0*** is a perfect example of how body positioning is used to denote stereotypic feminine qualities: innocent, romantic and dreamy, young and virginal-but not too much so. (See Appendix A, Ad #14.) The textual system uses a stark white, virginal backdrop to

accentuate the model's luminescent, young skin, which further draws the eyes to the black, skin-tight pants on her slim, young body. The simplicity of this ad's design portrays her as a highly sexualized object, but with a softness of tone that appeals to the female consumer.

Her closeness to nature and the "supposed" freedom of her dreamy character plays on traditional qualities desired in the truly feminine woman. This symbolism is played out with the addition of butterflies, symbolizing the freedom, youthfulness, and simplicity of a true woman. At the same time she is infantilized, she is also highly sensualized. Note the lipstick, the lashes, the spike heels with straps that ring her supple ankles, and the tiny hearts placed between the "kisses" (the ***X O X O***), to designate the brand of clothing designed for the romantic woman who longs for something special.

Her stance is an interesting part of the meaning system. According to Goffman (1979), she is in a state of "licensed withdrawal," a photographic technique that is used more frequently when photographing women than men. Licensed withdrawal is a dreamy state of being where women are engaged in situations that remove them psychologically from the social situation, leaving them unoriented <u>in</u> it, and <u>to</u> it, and presumably dependent on the protectiveness and goodwill of others. Additionally, she is maintaining a posture which Goffman terms "body canting," that is, bending body parts (in this case, a leg), which conveys unpreparedness and submissiveness. In doing so, the woman appears off-balance, insecure, and weak. This woman, definitely, is not a person in control of her life; but, yet, she's not supposed to be. Control is beside the point.

The point of this whole ad is to seduce females to buy the product, with the promise that they, too, can be truly feminine, lovable, and-- most of all-- an object of male desire.

Lessons in Femininity--Madison Avenue Style

In a world dominated by popular culture's use and abuse of females, and its condoning of misogynous beliefs and sexist social arrangements, becoming female is a precarious journey between desiring to be loved and desiring to be a unique person who is respected for more than her physical body. Females learn what it means to be female and feminine from a variety of sources; mass culture is only one of those sources. Nonetheless, its power as an agent of socialization is worthy of critical examination. Advertising, as one form of mass media, is an appropriate topic of research for those students of socialization and culture.

For females who internalize the lessons from consumer culture and Madison Avenue, the overall message is clear. As declared in the newspaper's headlines shown in this advertisement for *Maidenform* lingerie, women's power of persuasion lies soley in their bodies as objects of ***HIS*** desire. (See Appendix A, Ad #15.)

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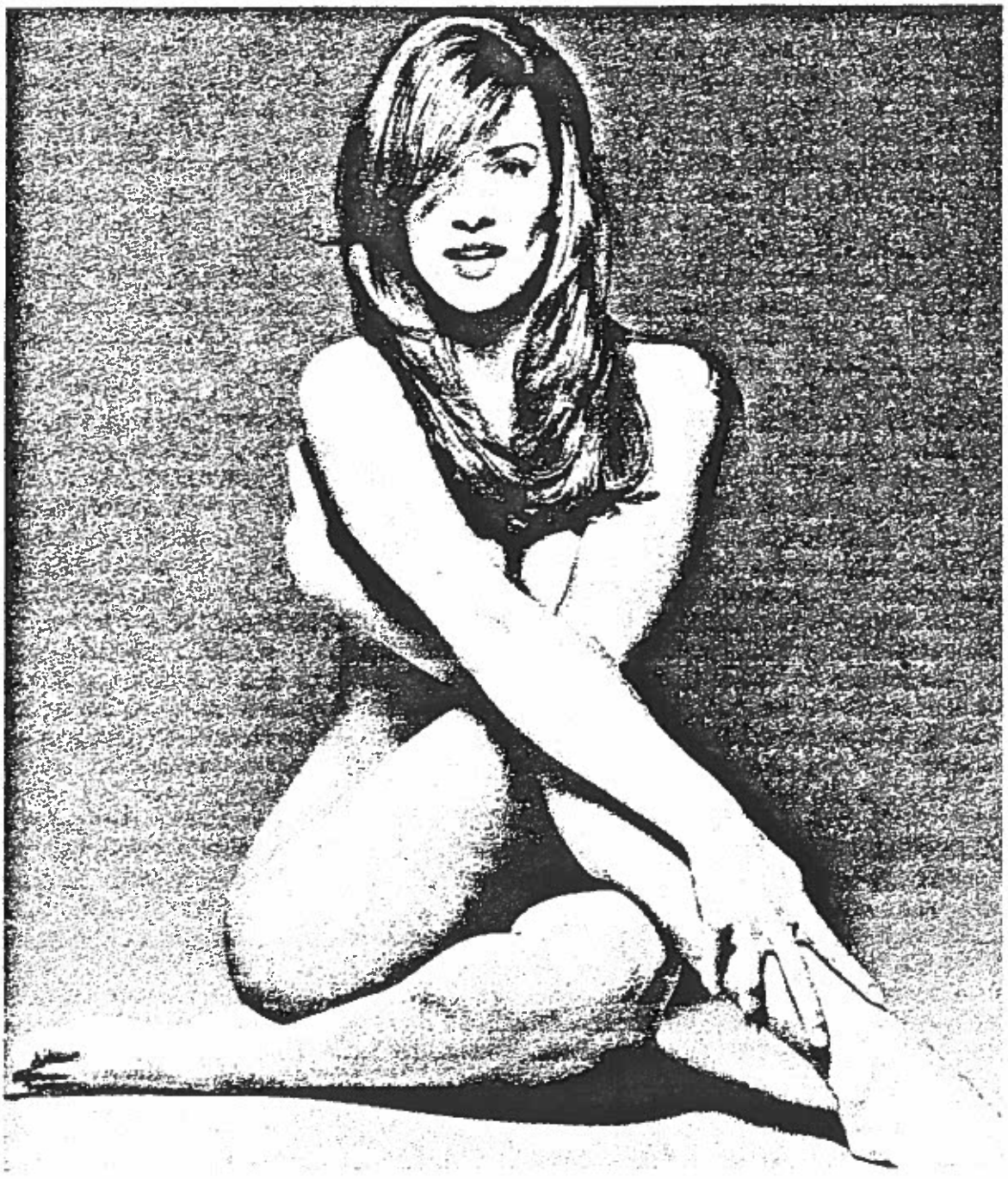
Appendix A
List of Advertisements

1. *Gianni Versace* designer clothing
2. *Clairol Ultress* hair color
3. *Bailey's Original Irish Cream*
4. *Performance Machine Inc.*: Disc brakes and wheels for Harley Davidson
5. *Symetrix* compressors
6. *MCM* boutiques
7. *Absolute* Vodka
8. *Calvin Klein's Obsession* cologne
9. *Vassarette* lingerie
10. *Round the Clock* hose
11. *Aveeno* lotion
12. *Wonderbra*
13. *Diesel* jeans
14. *X O X O* clothing
15. *Maidenform* Lingerie

GIANNI
VERSACE

ULTRESS №50
"BLONDES DON'T HAVE MORE FUN" BRUNETTE



Revel in the world's only haircolor with luminescent gel.
And feel the power of color.

Marie Claire
Winter '85

ULTRESS

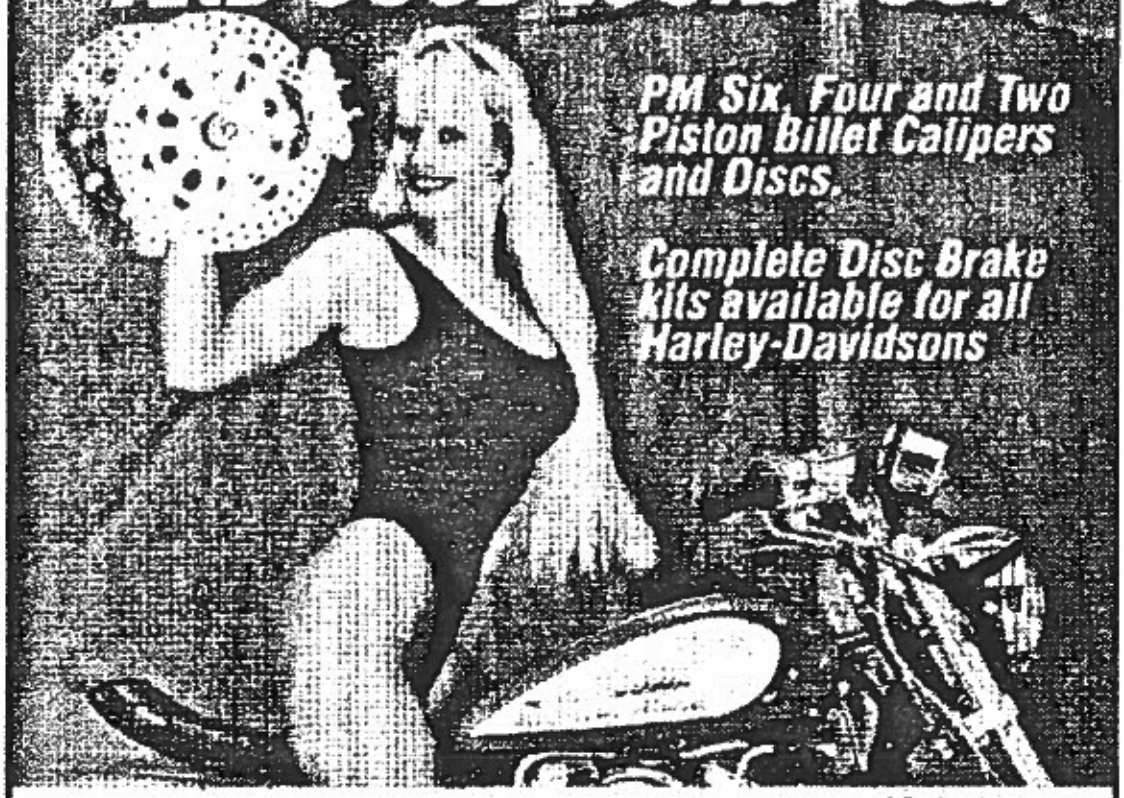
CLAIROL

BAILEYS

The Original.

To send a gift of BAILEYS, call 1-800-BE-THERE.

PM, ALL THAT POWER AND GOOD LOOKS TOO!



PM Six, Four and Two Piston Billet Calipers and Discs.

Complete Disc Brake kits available for all Harley-Davidsons

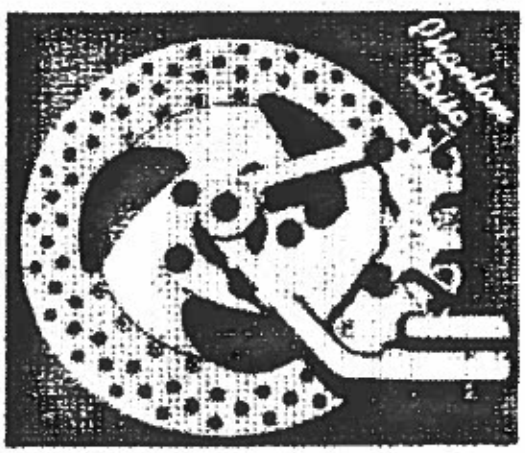


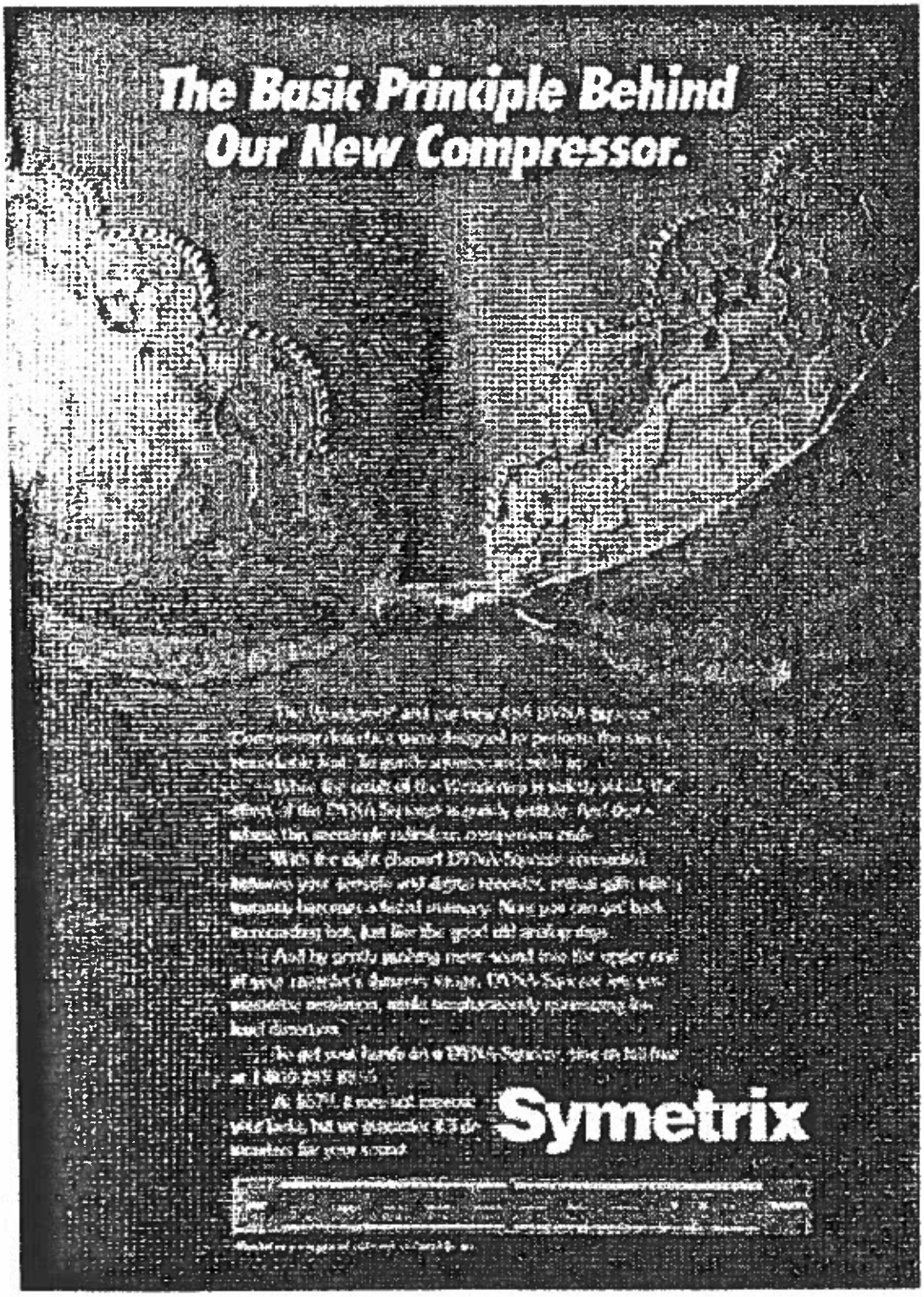
IMAGE Series

PM Billet Discs, Sprockets, and Pulleys in styles that match our wide selection of Billet Wheels.

Performance Machine Inc.
Disc Brakes & Wheels

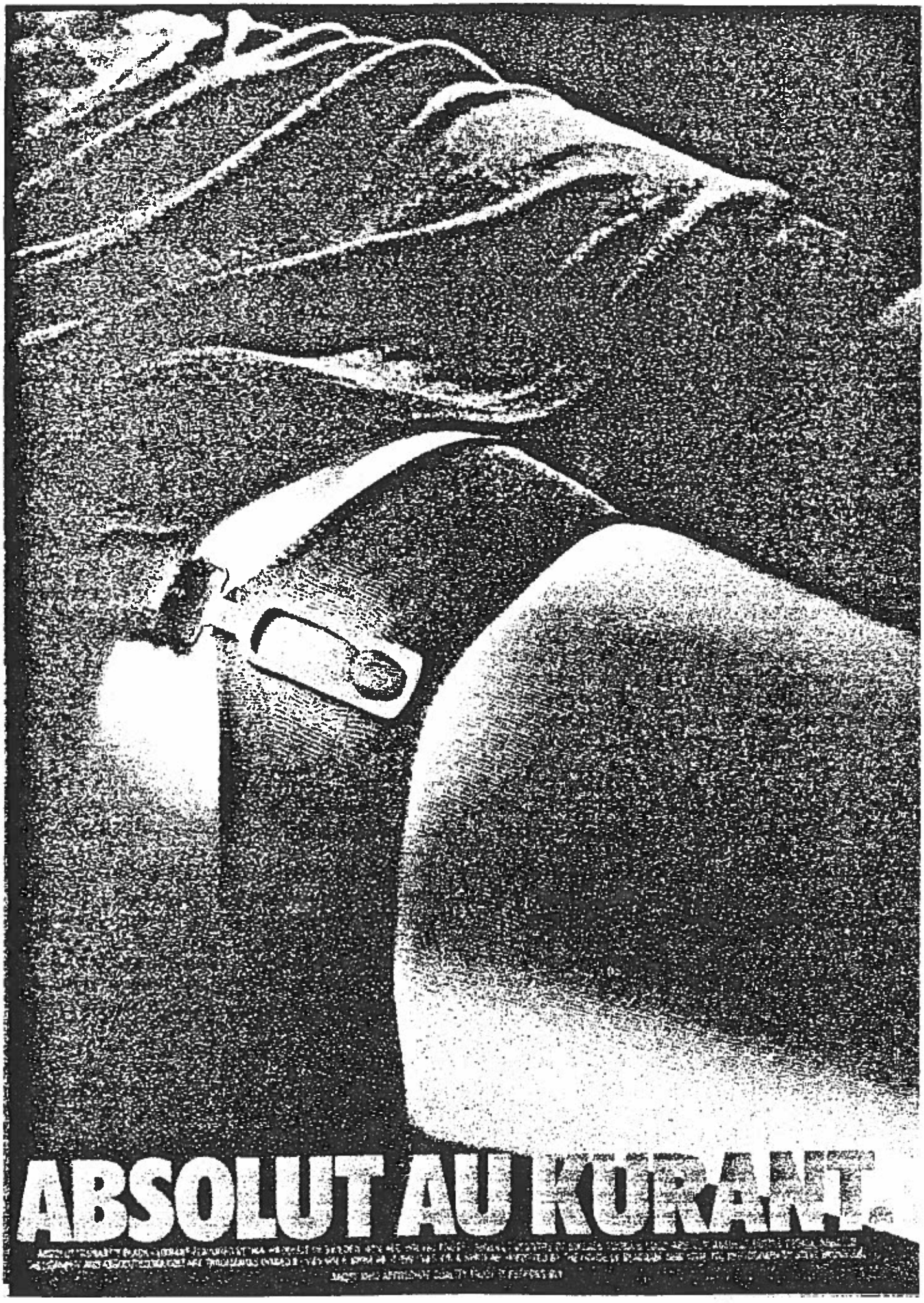
$5. Catalog

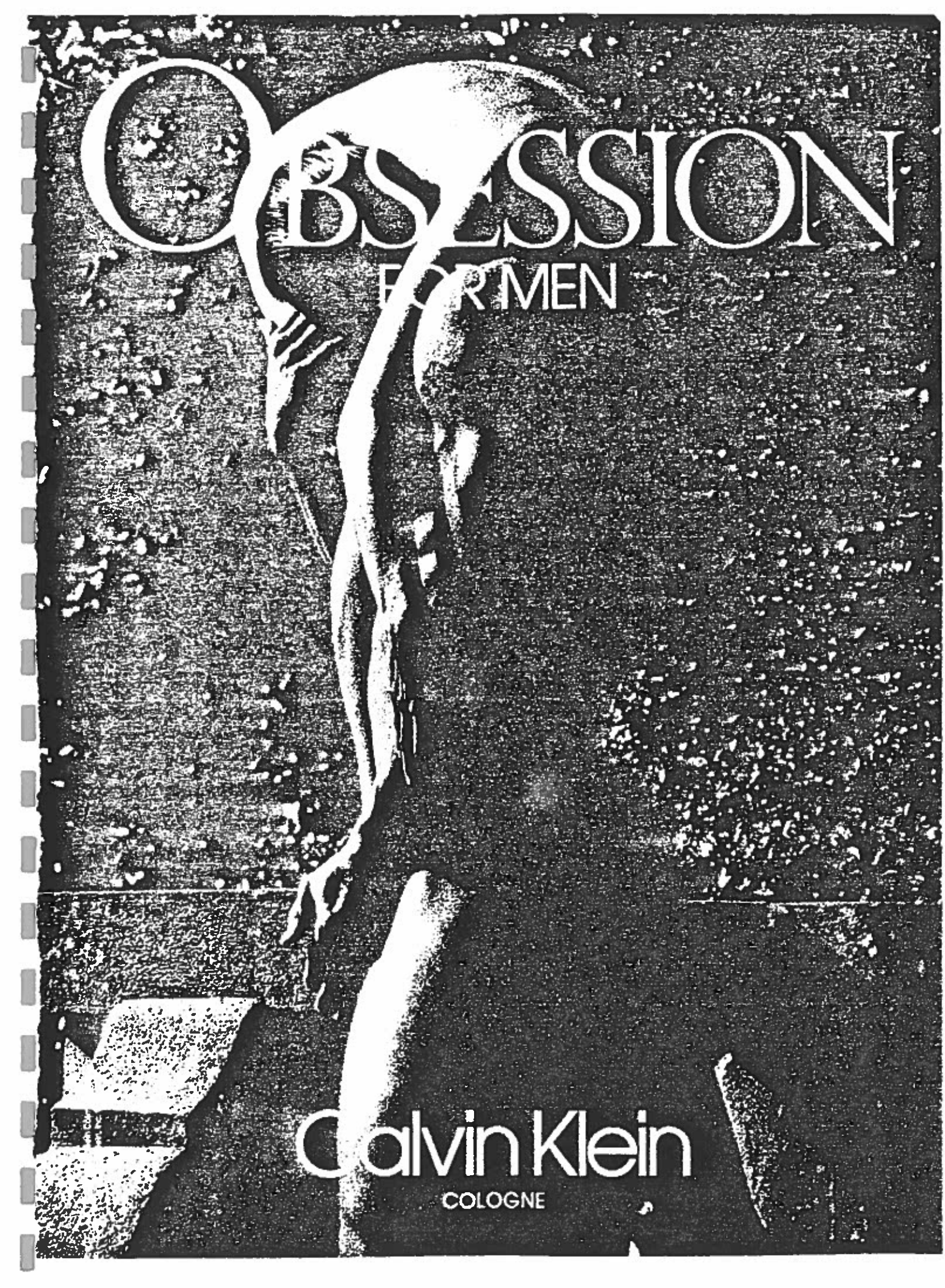
5535 Garfield, PO Box 1739, Paramount, CA 90723 U.S.A. (310) 634-6532


The Basic Principle Behind
Our New Compressor.
Symetrix

MCM

THE MINI BOOK...


ABSOLUT AU KURANT


OBSESSION
FOR MEN
Calvin Klein
COLOGNE

COLOR: SCARLET

75233

FEATURES

SILKY IRIDESCENT FABRIC
WILL NOT CLING TO CLOTHING

CONTOURED BRA GIVES YOU A
SOFT LIFT AND A GREAT SHAPE

NOTE:

HE'LL GIVE A DAMN

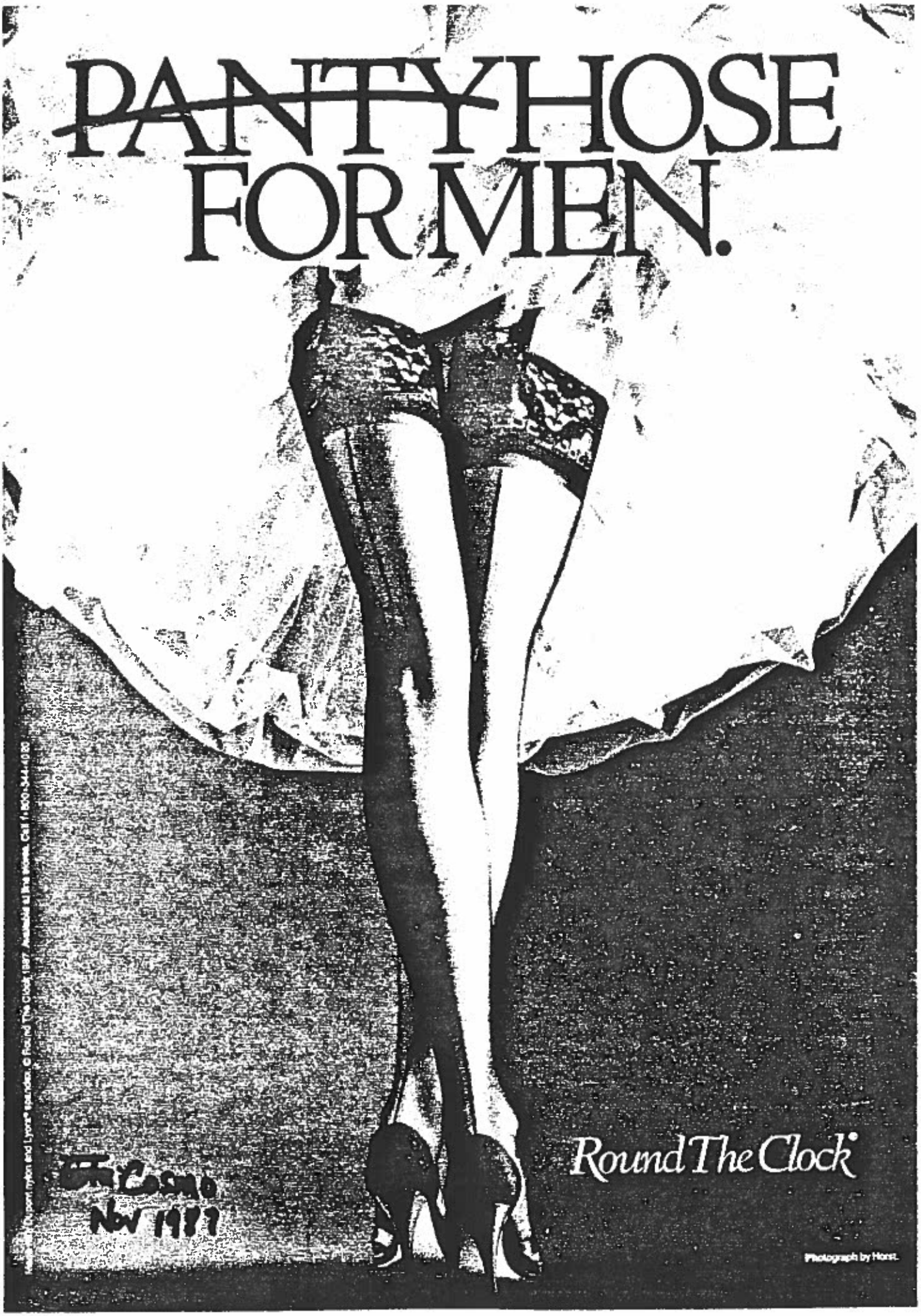
©1998 VASSARETTE, A DIV OF [illegible] CORP.

A LEADER IN QUALITY APPAREL

CONTACT:
1-800-361-4367

VASSARETTE®

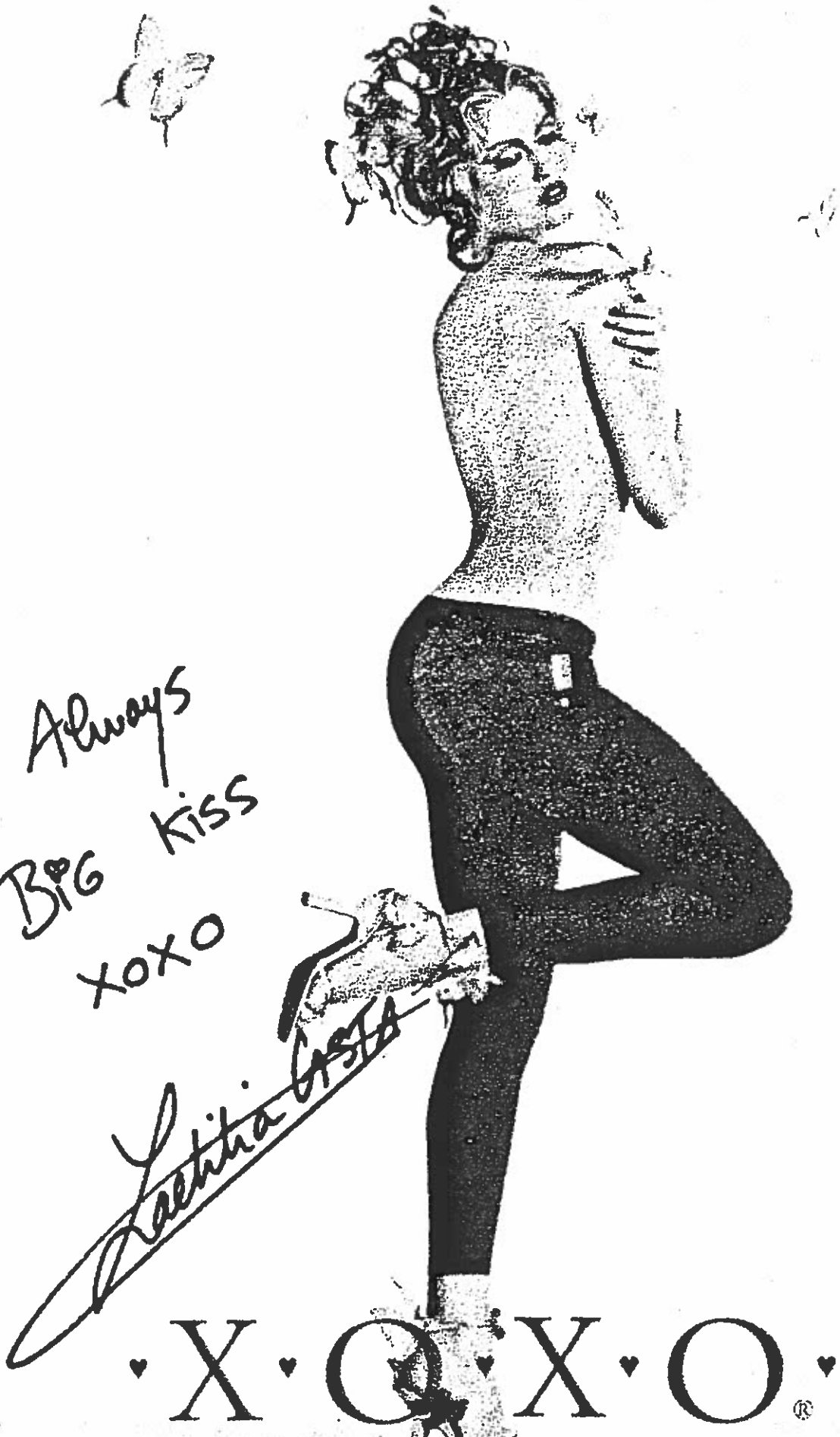
SEXY COMFORTABLE LINGERIE™


PANTYHOSE
FOR MEN.
Round The Clock
Photograph by Horst.
Nov 1987

12
Aveeno
LOTION
Discover the healing power of oatmeal.
Aveeno® Lotion, the natural way to soothe very dry and sensitive skin.

Glance.
Wink.
smile.
the game is afoot.
Wonderbra
not just push-ups anymore
The Riviera Collection now available
at better department stores

Only the finest quality 12½oz denim is good enough for Diesel. This is overdyed, then washed, and finally distressed. The result is antique dirty denim which has an aged, vintage appearance. A bit like your grandmother.
Diesel Stores: New York, San Francisco, Santa Monica, Chicago, Las Vegas, Boston, Washington DC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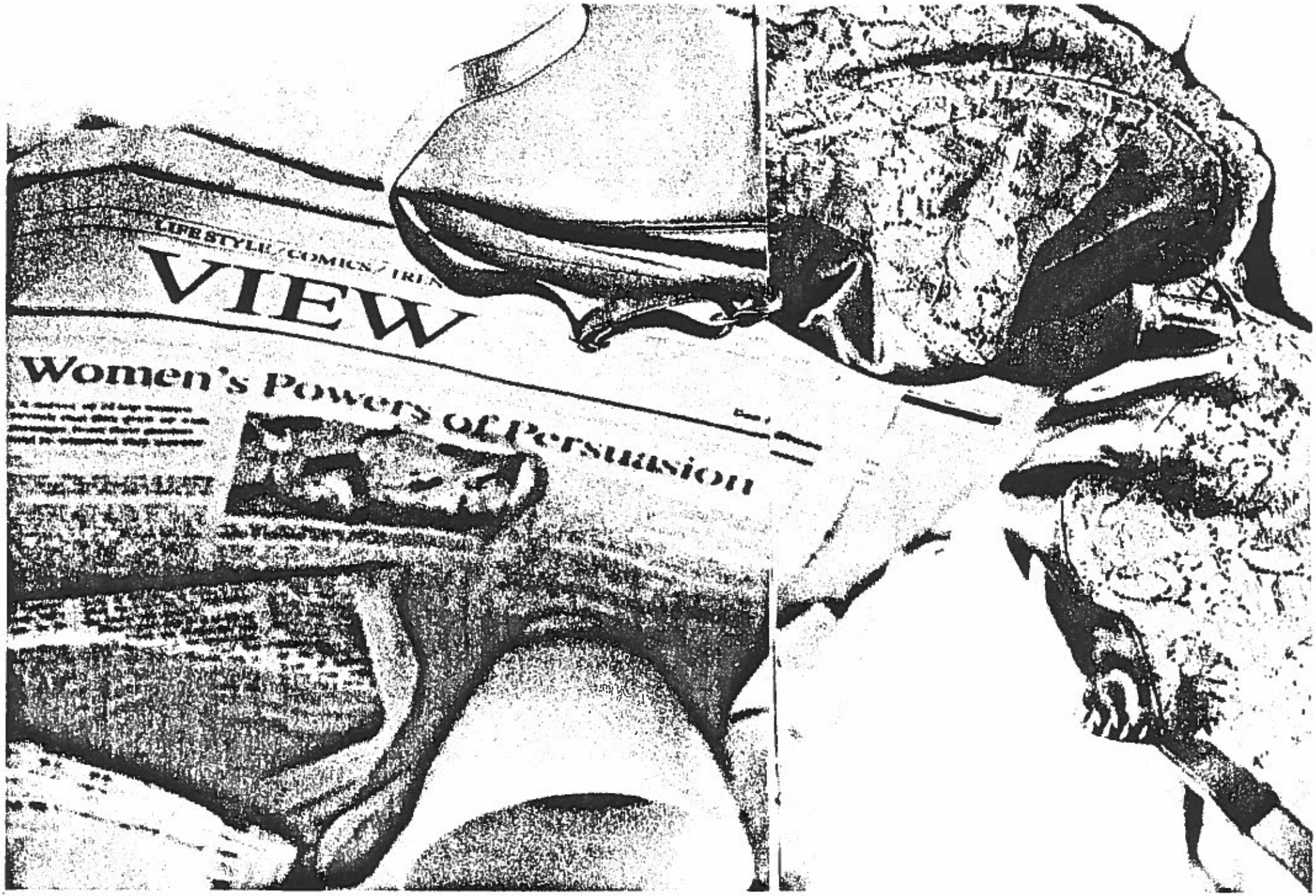
LIFESTYLE/COMICS/TRE
VIEW
Women's Powers of Persuasion

RESEARCH ON THE VALIDITY OF THE THEORY OF THE CYCLICAL NATURE OF READING: THE RELATIONSHIP BETWEEN READING PROFICIENCY AND READING ENJOYMENT

By Tracy Dooley

Problem/Question: The theory of the cyclical nature of reading implies that there is a direct correlation between practice, proficiency, and pleasure in reading. The cyclical continuum suggests that reading will provide the practice that makes the reader more proficient. "Being a better reader leads to more pleasure and a willingness to practice more frequently"(Cullinan, 1998, p.48). In short, students must practice to become more proficient so that they may obtain pleasure from reading. The principles can be extended to support the belief that before children can increase their reading enjoyment, they must practice to become proficient, and the cycle will continue throughout the reader's life. This theory provokes many questions revolving around a child's ability to read and his/her level of reading enjoyment.

Is it possible that a child's ability to read affects his/her desire to read? If the cyclical nature of reading hold true, a student that finds reading difficult will not have the desire to practice. In turn, the student will not gain the proficiency that will help him/her to find the pleasure in reading that is needed for the cycle to continue. It is frightening to imagine that we are losing potentially powerful minds for the simple fact that reading is too difficult!

While the number of questions that surround the elements of reading success are many, the research included in this paper will try and answer this question; What is the relationship between reading ability and reading enjoyment? The research will attempt to establish the fact that children who are remedial level readers find reading difficult and never get the motivation to practice and to become better readers. These same students will have low levels of reading pleasure.

Data Collection: In order to collect information that pertains only to reading difficulty and reading enjoyment, a survey was created to suit the needs of the research. The survey targeted the issues of reading enjoyment and reading difficulty in heterogeneous 5th grade reading classes. The survey was administered to three groups at different reading levels: remedial, average, and enriched. (The standards of each group will be explained in the "subjects" portion of the paper.) The survey consists of 20 questions (See Appendix A). The questions are balanced to provide information on both areas of difficulty and enjoyment. Nine questions deal with reading difficulty, nine questions focus on reading enjoyment, and two questions deal with both areas. The survey required only a "Yes" or "No" response to the questions.

The survey was administered to each of the testing groups in the same manner. In order to create a standardized atmosphere, regardless of reading level, the survey questions were read to each group. The subjects were given an adequate amount of time to respond, and there were no time constraints.

In an attempt to gain honest information from the students, the survey was anonymous. The surveys were classified by reading level. The students were also given an explanation that stressed the need for them to mark their true feelings about reading and that made it clear that they were not being graded on this survey.

Subjects: The nature of the research required a collection of students at different reading levels. In order to keep the grade level consistent and isolate reading ability as the only variable, two fifth grade classes were selected as subjects. These fifth grade classes had been divided into three reading groups by their homeroom teachers.

According to a 5th grade teacher at the school, the teachers created the reading groups based on standardized test scores, reading success in past years, oral reading evaluation, and reading comprehension skills. The first group, referred to as Group A, was a compilation of remedial level readers from both classes. Group A students had a 2nd-3rd grade reading comprehension level and were receiving reading instruction in a special education classroom. Group B consisted of average grade-level readers. These students were reading at a 5th grade level. The final group, Group C, was made up of enriched grade level readers. They had an advanced level of reading comprehension that exceeded 5th grade standards.

References: Contrary to the theory of the cyclical nature of reading, Gettys and Fowler (1996) found in their research that all students felt that they were good readers and that they enjoyed reading. Gettys and Fowler studied the relationship of academic and recreational reading attitude school wide. The

researchers created a survey of reading attitudes and collected baseline data from all grade and reading levels at an urban elementary school. This study embodied a broad spectrum of readers, and positive attitudes about reading prevailed. Gettys and Fowler established that regardless of reading success level, children have positive attitudes about reading.

In Foley's (1984) research, 60 seventh and eighth grade students participated in a study that investigated the relationship between students' attitudes toward reading and their reading achievement. Scores on the Stanford Achievement Test determined the reading ability of these students. Students' attitudes toward reading were measured by the Estes Reading Attitude Scale. The results indicated that attitudes toward reading do not vary significantly with achievement. Students were found to have positive attitudes about reading regardless of their achievement.

According to McKenna (1995), recreational and academic reading attitudes are lowest among the least able readers. McKenna performed a national survey on children's attitudes toward reading and established that students who were low level readers had equally low levels of reading enjoyment. The results of this research reinforce the concept of the cyclical nature of reading, being that students who have a hard time practicing reading and attaining proficiency also have a hard time enjoying reading.

Howard (1988) found that modifying negative attitudes in poor readers would generate increased reading growth and interest. Howard examined a remedial reading program for students in grades four and five. The students observed were regarded as having negative attitudes toward reading prior to the treatment involving changes in both the classroom environment and the type of

reading instruction. Howard discovered that a reading program featuring oral language, good children's literature, interesting reading activities, writing, and attractive reading incentives in an informal classroom environment can change negative reading attitudes. The researcher also claims that this improvement in reading attitudes will improve reading abilities.

In other research, Turner (1993), the relationship between reading attitudes and reading ability was observed. Turner's research included a student survey (created by the researcher) and administration of the Estes Scale of Reading Attitudes (contains Likert scale to quantify data and facilitate comparisons). Both revealed reading was not a priority interest for upper elementary grade students with low reading success levels. Turner acknowledged that in order to improve reading ability and comprehension it is necessary to enable students to enjoy reading. Once again, the cyclical nature of reading theory holds true with students simultaneously displaying low levels of mastery and pleasure in regards to reading.

Assumptions: I expect to find that the relationships between reading practice, reading proficiency, and reading pleasure as implied in the theory of the cyclical nature of reading will hold true. I believe that I will find a direct correlation between reading ability and reading enjoyment. I also expect to find the level of reading difficulty to correspond with the level of reading enjoyment in each reading group.

I believe that the majority of the children at the remedial reading level, Group A, will display low percentages on questions pertaining to reading enjoyment and high percentages on questions pertaining to difficulty in learning and practicing to read.

I also believe that I will find the converse to be true. Students who are reading above grade level with high reading comprehension, Group C, will have the highest levels of pleasure in reading and the lowest levels of reading difficulty. I think their responses to the survey will reflect high percentages on questions of reading pleasure and low percentages on reading difficulty questions.

I feel I will find average level students, Group B, to have moderate levels of reading enjoyment. I expect the levels of difficulty in reading to fall between the scores of Group A and Group C. I believe I will find that the percentages of both reading difficulty and reading enjoyment questions from Group B will reflect a balance between the two other groups

Results: The results of the students' responses to the Reading Enjoyment Survey are presented in Appendix B. The first column of the result chart reflects the nature of the survey question, either reading enjoyment or reading difficulty. The cells labeled "Enjoyment" correspond with a survey question that deals with issues pertaining to the students reading enjoyment. The cells labeled "Difficulty" represent survey questions that deal with students' levels of reading difficulty.

The second column records the Reading Enjoyment Survey responses of Group A, the remedial readers. The third column reports the responses of the average grade level readers, Group B. The responses of Group C, the enriched grade level readers, are recorded in the fourth column. The students' responses

have been broken down into the percentage of "Yes" (Y) and "No" (N) answers given by each group.

The research collected through the Reading Enjoyment Survey established that regardless of the level of reading proficiency, students enjoy reading! In question #1, "Do you enjoy reading for pleasure? "; over 75% of all the students surveyed responded "Yes." Over 60% of the students from the remedial (Group A), average (Group B), and enriched (Group C) groups answered that they thought "reading [was] fun" (Question #17). The survey found that less than 20% of all students questioned thought it "difficult to sit down and read a book" (Question #18). Answers to question #10 show that over 85% of all students surveyed did not think that "reading was too much work to enjoy".

The cumulative results paint a much different picture than the one presented by the theory of the cyclical nature of reading. Reading proficiency did not dictate reading enjoyment! Rather than finding an expected disparity between the reading enjoyment levels of the remedial level (Group A) readers and the enriched level (Group C) readers, the research found them to be strikingly similar.

All of the reading groups displayed high levels of reading enjoyment. It was also found that low reading proficiency does not always mean low levels of reading pleasure. In some cases, the level of reading enjoyment was higher for remedial level students. Question #7, "Do you enjoy reading at school?" found that 85% of remedial level students answered "Yes", while only 54% of the average level and 67% of the enriched level answered "Yes". Through the information collected, it can clearly be seen that low levels of reading proficiency did not have a negative affect on the subjects' levels of reading pleasure.

Conclusion: According to the theory of the cyclical nature of reading, proficiency in reading leads to pleasure in reading, which leads to the practice of

reading which increases proficiency. The research presented here attempted to confirm this theory. The research also attempted to show that students with low levels of reading proficiency would also have low levels of reading enjoyment, as suggested by the theory of the cyclical nature of reading. Rather than support the theory, the survey results reflected a much different relationship between reading proficiency and reading enjoyment.

Contrary to my assumptions, I did not find the relationships between reading practice, proficiency, and pleasure as implied in the theory of the cyclical nature of reading to hold true. I found that children at the remedial reading level, with low levels of reading proficiency, have high levels of reading pleasure and are motivated to practice. I did not find a direct correlation between reading ability and reading enjoyment. Rather, I found that students of all reading proficiency levels obtain high levels of enjoyment from reading.

The research presented in this paper is only one of the first steps in answering the many questions that surround reading success. This research reflects the collection and analysis of baseline data at one grade level at one elementary school. By finding evidence that disproves my assumptions and the premise of the theory of the cyclical nature of reading, none of my questions have been answered.

As a researcher and an educator, I am driven to understand why some students fail and others succeed in the necessary task of reading. The data that I have collected steers me away from the common belief that if you like to read, you will be able to read. Countless numbers of programs have been established to promote the fact that "reading is cool." The research indicates that kids like to read; yet, even those that like to read are not always successful. I plan to continue my research on the relationship between reading proficiency and reading enjoyment. But, for the time being, I am driven to pursue other possible hurdles along the path to reading proficiency.

APPENDIX A - READING ENJOYMENT SURVEY

Directions- The following questions deal with your personal views about reading. Each question will be read orally. Please answer each question by writing, "Yes" if you agree with the statement and "No" if you disagree with the statement.

1. Do you enjoy reading for pleasure?
2. Was it difficult for you to learn to read?
3. Do you enjoy going to the library to find interesting books?
4. Do you think there are books that are too difficult for you to read?
5. Do you read after school?
6. Do you get frustrated when you are reading a difficult book?
7. Do you enjoy reading at school?
8. Was it easy for you to learn to read?
9. Do you like having a book read to you?
10. Is reading a book too much hard work for you to enjoy?
11. Do you think you are a good reader?
12. When you are reading a book with difficult vocabulary words, do you stop reading because you get frustrated?
13. Would you rather read than watch television?
14. Do you wish you were a better reader?
15. Do you read on the weekends?
16. Have you found that the more you practice reading the easier it gets?
17. Is reading fun?
18. Is it difficult for you to sit down and read a book?
19. Would you rather play video games than read?
20. Would you read more often if it were easier for you?

APPENDIX B - READING ENJOYMENT SURVEY RESULTS

QUESTION (See Appendix A)	GROUP A 13 Students	GROUP B 13 Students	GROUP C 15 Students
1. Enjoyment	Y-10 77% N-3 23%	Y-11 85% N-2 15%	Y-13 87% N-2 13%
2. Difficulty	Y-5 38% N-8 62%	Y-1 8% N-12 92%	Y-5 33% N-10 67%
3. Enjoyment	Y-10 77% N-3 23%	Y-9 69% N-4 31%	Y-14 93% N-1 7%
4. Difficulty	Y-8 62% N-5 38%	Y-9 69% N-4 31%	Y-9 60% N-6 40%
5. Enjoyment	Y-9 69% N-4 31%	Y-6 46% N-7 54%	Y-11 73% N-4 27%
6. Difficulty	Y-5 38% N-8 62%	Y-7 54% N-6 46%	Y-9 60% N-6 40%
7. Enjoyment	Y-11 85% N-2 15%	Y-7 54% N-6 46%	Y-10 67% N-5 33%
8. Difficulty	Y-7 54% N-6 46%	Y-13 100% N-0 0%	Y-11 73% N-4 27%
9. Enjoyment	Y-6 46% N-7 54%	Y-6 46% N-7 54%	Y-11 73% N-4 27%
10. Difficulty	Y-2 15% N-11 85%	Y-1 8% N-12 92%	Y-1 7% N-14 93%
11. Enjoy./Difficulty	Y-10 77%	Y-12 92%	Y-14 93%

	N-3 23%	N-1 8%	N-1 7%
QUESTION (See Appendix A)	**GROUP A** 13 Students	**GROUP B** 13 Students	**GROUP C** 15 Students
12. Difficulty	Y-4 31% N-9 69%	Y-5 38% N-8 62%	Y-1 7% N-14 93%
13. Enjoyment	Y-6 46% N-7 54%	Y-4 31% N-9 69%	Y-4 27% N-11 73%
14. Difficulty	Y-10 77% N-3 23%	Y-9 69% N-4 31%	Y-8 53% N-7 47%
15. Enjoyment	Y-11 85% N-2 15%	Y-8 62% N-5 38%	Y-11 73% N-4 27%
16. Difficulty	Y-11 85% N-2 15%	Y-8 62% N-5 38%	Y-12 80% N-3 20%
17. Enjoyment	Y-10 77% N-3 23%	Y-8 62% N-5 38%	Y-13 87% N-2 13%
18. Difficulty	Y-1 8% N-12 92%	Y-1 8% N-12 92%	Y-3 20% N-13 80%
19. Enjoyment	Y-7 54% N-6 46%	Y-11 85% N-2 15%	Y-11 73% N-4 27%
20. Enjoy./Difficulty	Y-11 85% N-2 15%	Y-8 62% N-5 38%	Y-7 47% N-8 53%

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The Semantics of Sexuality: A Nominalist Analysis of Sexual Identity in the Cultures and Poetry of Sappho and Shakespeare

by Sarah Hijazi

The increasing liberation that has occurred in almost every area of American culture in the past few decades has led to new perspectives on the roles and identities of minorities in our society. Prejudices and stereotypes are being torn down as people view individuals and groups in a new light. One of the last prejudices to fall is that against an individual's sexual orientation. There is still a tremendous social stigma against homosexuals, bisexuals, and others whose lifestyles violate traditional notions of sexuality. One of the main reasons that society has such a difficulty accepting these people is that it views their activities as sinful or unnatural, and often condemns their behavior as willfully immoral. As long as this view is maintained, these prejudices will continue. In order to achieve reform, therefore, it becomes necessary to study sexual identity in historical context, removing it from a moralistic framework.

In his essay "Revolutions, Universals, and Sexual Categories," John Boswell states that there are three dominant schools of thought surrounding sexual identity. The first, and arguably most common in modern western society, is essentialism which states that sexuality is universal. An individual is born a certain way: either homosexual or heterosexual, and their identity as such is unchangeable, although, under the pressures of society, they may act in accordance with social mandates. The second states that "all humans are polymorphously sexual" and that without the constraints of society people would be able to experience pleasure equally with either gender. The third states that one type of sexuality (ie heterosexuality) is normal, moral, and natural while all others are deviant or aberrant variations (Boswell 23).

The terms "homosexual" and "heterosexual" arose as a way to categorize a lifestyle relatively late in history. The term "homosexual" did not become a part of the English language until 1892 (Halperin 38), while the term "heterosexual" was created about eight years later (Halperin 40). It is not enough to dismiss the coining of these terms as a simple naming of an unchanging phenomenon. The effects were more far reaching. In order to understand the true implications of such a classification system, it is necessary to look back to times when such labels did not exist. By looking at the works of poets whose poetry implies an unconventional sexuality (by our modern definition) we gain insight not only into the factual history of past

cultures and the emotional attachments and identities that people of the day felt but into the nature and origins of the categories that our society has adopted to define its members' choice of sexual objects.

Western society today can trace its roots back, largely, to ancient Greece, a culture which practiced a distinct separation between the lives of men and women in both the political and social arenas. Such a separation created an environment that fostered same sex relationships. Although far more was written about male relationships in the ancient Greek world than about female ones, we can divine much about the latter from our knowledge of the society. The poetry of Sappho gives us further insight into intimate relationships of the era.

In Renaissance England, intimate same sex relationships were not treated with the same openness that they were in classical Athens. However, distinctions still existed between male-male and male-female friendships. In an attitude that reflects the separateness of the genders in the ancient Greek society, Renaissance relationships between men were still elevated above friendships between men and women. The complexity of male relationships at this time and the difficulties with which they present to the modern reader are evident in Shakespeare's sonnets and the varying interpretations that critics have proposed to explain them. Before examining the poems, though, we must look at the poets' respective cultures.

When people today think of homosexual cultures, the first thing that comes to mind for many of us is ancient Greece. Intimate same sex relationships were not stigmatized the way they are in our society, and sexual identities like homosexual and heterosexual were not a manner through which people were identified. Sexual acts were not considered on the basis of the genders of the participants so much as on the roles that each performed. One important factor in this attitude towards sexuality was the social distinctions between men and women and masculine and feminine roles. Sappho's poetry illustrates the contrasts between male and female views in ancient Greek society. By rectifying these two perspectives Sappho lends importance to the feminine cultural outlook on ideas like beauty and love in a society which was belittling, if not openly hostile to, the ideas of women. In order to understand the true achievement of her poetry, it is necessary to look at the society in which she lived and the extent to which the genders were segregated from each other.

Ancient Greek society practiced an almost total separation of male and female lives. Men interacted almost solely with men both before and after they married. Because only men were considered full fledged citizens, their education, upbringing, and socialization were considered to be of much

higher importance than that of women (George 634). Also, as a result of the democratic system of government, the status of the voting class was emphasized, for these were the people who made the decisions involved in governing the polis.

Sex in ancient Greece was delineated into two distinct types which were differentiated by two distinct verbs, one meaning "to play" and the other meaning "to work." The sexual relations that a man had with his wife for the purpose of conceiving children were considered "work." Other erotic activities, regardless of whom they were performed with, were considered "play" (Carson 148). This sexual play could involve "premarital, extramarital, homosexual, or even marital relations provided these do not take the form of coitus for procreative purposes" (Carson 149).

The focus of sexuality for the ancient Greeks was not the gender of the participants but rather the roles that each assumed. These were defined as "active" and "passive," or more accurately, as "donor" and "recipient." In other words, "the partner whose pleasure is promoted is considered 'active,' while the partner who puts his or her body at the service of another's pleasure is deemed 'passive'" (Halperin 49). Also, it is important to note that sex was not viewed as an act that two people participated in together, but as an act that one individual performed upon another. It was considered acceptable practice for an adult male citizen to pursue sexual relations with anyone of subordinate social and political status to himself, including boys, women, slaves, and foreigners (Halperin 49). As a result:

> sex was a manifestation of public status, a declaration of social identity; it did not so much express an individual's unique "sexuality" as it served to positions social actors in the places assigned to them (by virtue of their political standing) in the hierarchal structure of the [Greek] polity....Sex between superordinate and subordinated served, at least in part, to articulate the social distance between them. (Halperin 50)

In such a culture, where women were not only separated from men but where their status and importance in society was belittled by them, it is not surprising that entire female subcultures emerged. Sappho, being the child of an aristocratic family on Lesbos, was given a "female" education in which the emphasis was placed on arts like singing, dancing, and music. Arguably more important than the subjects that she was taught in this "school" was the time that she was able to spend with other young women. Later in her life Sappho became the teacher of one such female school, and if we take her "as a model teacher, it would appear that an appreciation of sensual expression, including lesbian affairs, was part of a girl's education" (George 634).

It is also worth noting the extent to which marriage was a female rite of passage in ancient Greek society. Marriage was not a function of love or sexual pleasure but of reproduction. It was "the means...whereby man [could] control the wild eros of women and so impose civilized order on the chaos of nature" (Carson 143). Because of this sentiment it was considered to be a man's civic duty to marry and have children (George 634). Young unmarried women and virgins were considered to be wild, untamed children who spent their lives in play. Marriage was considered necessary to convert a woman into a "fruitful wife: spinning, weaving, childbearing, and [singing]" (Carson 151). It is significant that the words the Greeks used to denote two different types of sexual activity for men can also be applied to women. A young woman "plays," while a married woman "works." Although a man's erotic "play" can continue throughout his life, it is only possible for a woman in her youth. The schools for young women were a part of their childhood as was the play, erotic or otherwise, that they engaged in there. Thus we see in Sappho's poetry a repeated mourning for women whom she loved who had to leave her when it was time for them to marry. It is clear merely from the existence of Sappho's poetry, that the culture of Lesbos was less restrictive of women and generally less misogynistic than some at that time, most notably that of Athens. However, it should not be assumed that it was a liberated society either. One of the achievements of Sappho's poetry is its response to the oppressive gender roles of her society. In a culture that emphasized, almost solely, the roles of men, her work made the statement "'This is different, but this, too, is heroic'" (George 632). The connection which Sappho makes between "masculine" concerns and "feminine" ones is exemplified in Fragment 16. In this poem she compares the beauty of a woman to the sight of militia or the war machine.

> Some there are who say that the fairest thing seen
> on the black earth is an array of horsemen;
> some, men marching; some would say ships; but I say
> she whom one loves the best is the loveliest..... (338).

The black earth spoken of here is an image of impurity. It contrasts the darkness of the earth with the light of the sky, and presumably of the heavens, the realm of the gods. It is a recurring image that appears in many of her poems much the same way as the description of "the rose-fingered dawn" does throughout the Odyssey. It illustrates that the imperfections of the world of mortals.

The images of cavalry, infantry, and navy are the epitome of masculinity, both in their relation to the military, which was at the time an entirely male entity, and their association with order, conquest, and power. As noted above, Greek society considered it the function of men, through the

institution of marriage, to impose order on the wildness of female youth. Also, the image of ships, which another translator translates as "a fleet of long oars" (Barnstone 17) may represent a phallic symbolism.

The comparison that Sappho draws between these masculine ideals and her own feminine outlook is very clear. Whereas some would prefer the former, masculine beauty, her own appreciation is for an entirely more feminine ideal. Not only does she specify "she whom one loves best," but she also associates beauty and supremity with a beloved human. This would have been considered a feminine outlook by the ancient Greek, and by many people today, because of its basis in emotion.

> In ancient Greek society, women were considered to be physiologically and psychologically cold and wet while men were considered to be hot and dry (Carson 137). The connotations carried by these terms were not the same as they are today, although there are some similarities. Dryness was considered to be the "soundest condition for a human being..... [And it was thought that] 'a dry soul is wisest and best'" (Carson 137). Wetness was associated with certain characteristics. Something that is wet, or liquid, is soft and malleable. Likewise, these were characteristics attributed to emotion, especially to love. "Emotion pours into a person and melts, loosens, dissolves him.... Partly by virtue of her innate wetness, woman... [was considered] more subject than man to liquefying assaults upon the body and mind, especially those of emotion" (Carson 138). Wetness was not considered an admirable trait by the Greeks. It was thought that because of a woman's cold, wet nature she would be congenitally more susceptible to the inducements of [emotional and sexual] appetite than men.... Women feel no physical need to control desire since, by virtue of innate wetness, female [sexual] capacity is virtually inexhaustible.... [Furthermore,] the female nature lacks the sophrosyne ("soundness of mind" or "sobriety and self control") by which men subject their desires to rational mastery. (Carson 142)

Sappho's choice of Helen, a troublesome figure in Greek legend, to illustrate the conflict between male and female points of view both challenges this idea and upholds it. Helen is the paramount exemplar of classical female beauty. Sappho's poem depicts her as fleeing Troy willingly rather than being abducted by Paris:

> Light were the work to make this
> plain to all, since she, who surpassed in beauty
> all mortality, Helen, once forsaking
> her lordly husband, fled away to Troy—land across the water.
> Nor the thought of child nor beloved parents
> was remembered after the Queen of Cyprus won her at first sight (338).

The Queen of Cyprus mentioned here is Aphrodite, the Greek goddess of love, and the use of her name in this context implies that the power of love is more forceful than any familial or social obligation that an individual might feel. Sappho makes her point by

stating that Aphrodite won Helen over "at first sight." In other words that Helen followed Paris because she considered him the loveliest sight on all the earth, not because he lured her away. Despite this apparent reinforcement of the Greek depiction of women as ruled by emotion and unchecked desire, however, Sappho's tone is one of celebration rather than condemnation. She glorifies the feminine emotional response and treats it with the same validity as men treated their own "drier" reactions.

Not only are the characters named in the poem all female, the speaker is female too, as is evident in lines 13-15:

> Since young brides have hearts that can be persuaded easily, light things, palpitant to passion as am I... (339)

This consistent emphasis on the voice of women emphasizes the distinction between the masculine and feminine viewpoints on beauty.

The final female character identified in the poem is Anaktoria, an intimate friend of Sappho's who, it is believed, had to leave Lesbos to be married (Barnstone 136). The last stanza of the poem is a lament for her:

> ...remembering Anaktoria
> who has gone from me
> and whose lovely walk and the shining pallor of her face I would rather see before my eyes than Lydia's chariots in all their glory armored for battle. (339)

The emphasis on Anaktoria's physical appearance indicates that something more amorous than a casual friendship existed between the two women. Also, the speaker recalls her in relation to her thoughts about the fairest and loveliest creatures on earth and in relation to Helen of Troy. Helen, Sappho argues, left Meneleaous because of her love for Paris. The fact that this love reminded Sappho of Anaktoria implies that her feelings for this woman were similar.

The poem ends again recalling the masculine imagery of Lydia's armored chariots. This closing image not only gives the poem a cyclic quality; it reinforces the masculine imagery and encloses the feminine perspectives within it. The martial imagery has one additional effect. It gives the poem a somewhat epic feel, elevating it to the plateau of other epics of the day. By "subtly applying the epithets and formulaic phrases of heroic epic verse to women's erotic experience... [Sappho] implicitly sets women's private experience with love on a par with men's public performance in war" (George 632). In doing this it likewise places erotic relationships between women in the same arena as erotic relationships between men as well.

With the passage of centuries, the Greek openness towards same sex intimacies faded. By the time of Queen Elizabeth I, homosexuality was

viewed as the worst on a long list of sins, but these were sins that could be committed by anyone, not the acts of individuals who were markedly different than the rest of society. The stigma against same sex sexual practices was not extended into the realm of intimate, devoted same sex friendships. In fact, the Renaissance was a period when such friendships flourished.

One of the best indicators of the tone of male friendship in Renaissance England can be found in Shakespeare's sonnets. The very difficulty that we have reconciling the intentions of the poet with modern attitudes is evidence of the difference between the two cultures. There is an inherent, undeniable homoerotic undertone to the sonnet sequence. This homoeroticisim is not readily apparent when individual sonnets are read because, when taken out of sequence, the majority have an ambiguous sexual tone, and the addressee may be taken as female. However, when read in order, many people find this apparently amorous relationship between men unsettling.

Critics have presented a number of different explanations for the poet's intentions, ranging from justification to condemnation. Foremost among these is the idea of "Renaissance friendship". Upon closer examination of the history of the time period, however, we find that, although this explanation has its merits, it lacks objectivity. It is neither entirely right nor entirely wrong, but it does lean in the direction of attempting to insure Shakespeare's heterosexual "virtue."

It is widely accepted by scholars today that an individual may be "homosexual" even if he or she does not have sexual relations with others of the same gender. If we look at historical relationships in the same light, the distinction between Renaissance friendship and "homosexuality" becomes blurred. "Renaissance friendship" is no more than another label for another category. Like the term "homosexual," it does not define an identity but creates one. "Modern categories may well be misleading but merely adopting those of the period is no real solution" (Bray 17) for these are as much of a construct as the ones that we use today. The sonnets should be allowed to speak for themselves without labels.

Possibly the sonnet which causes the most discomfort for some readers is Sonnet 20. The speaker here is clearly male, as is the person to whom he is speaking. This is evident in 20.5 where the poet speaks of his subject having "An eye more bright that theirs, less false in rolling." "Theirs" is referring to "women" in the previous line, and its use, rather than the pronoun "ours" or "yours", is indicative of the gender of the poet and his friend respectively.

Throughout this sonnet the speaker dotes on both the inner and outer beauty of his friend in a manner that may seem excessively amorous to the

modern reader. In fact the degree to which the young man is praised has led to some very unflattering comments by critics. George Stevens remarks that

> It is impossible to read this fulsome panegyrick, addressed to a male object, without an equal mixture of disgust and indignation. (Pequigney 30)

In his 1981 book, Gerald Hammond goes so far as to call the sonnet "a piece of grotesquery" (109) despite the fact that he does not attempt even the most cursory analysis of it.

In this sonnet the young man is repeatedly likened to, and elevated above, women. He has a heart that is as gentle as a woman's, yet more true, and eyes more beautiful, yet less wandering. This repeated comparison to women seems to indicate some degree of effeminacy within the young man. He has a "woman's face with Nature's own hand painted" and "for a woman" was he first created; the word "for" here meaning "to be" (Pequigney 38). The line most representative of the young man's sexual ambiguity in the the poet's eyes is 20.2 where he is dubbed the "master mistress" of the poet's passion, a being embodying both masculine and feminine features.

In the poet's view, all of the aforementioned feminine characteristics are contrasted by the addition of one thing, spoken of in 20.11, which makes his friend a man, his genitals. By this addition of Nature's, here personified as the female goddess she was commonly viewed as in the Renaissance, the poet feels he has been "defeated," disappointed or defrauded (Pequigney 35). The meaning of the following line, 20.12, is more difficult to determine. The phrase "By adding one thing to my purpose nothing" could have two contradictory meanings. Either the addition of this "one thing" is out of line with the poet's wishes (Bevington 212), or it is "immaterial to the purport of [the poet's] written desires" (Pequigney 36). Regardless of the interpretation, in 20.13 and 20.14 the poet declares his desire to have his friend's emotional love despite the fact that he was "pricked out," or designated, " for women's pleasure" and that his "love's use," or physical passion is "their treasure."

This sonnet, which speaks in the most blatant terms about the feelings that the poet has for his subject, leads us to question how this love was manifested. Commentators seem to be widely and unevenly divided between those who view this relationship as sexual love and those who view it as a demonstration of "renaissance friendship" (Pequigney 30). The proverbial road not taken in the analysis of these sonnets is that neither distinction is correct because there are no discrete lines in human sexuality.

The far more common school of thought surrounding the sonnets states that they illustrate an antique type of friendship between men that flourished

during the Renaissance. In his essay, "On Friendship," written in the mid-1500's, Michel De Montaigne outlines this type of friendship by describing his relationship with Estinne De La Boetie. He speaks of an ideal friendship in which "souls are merged one in the other and so wholly mingled that...[one] can no longer find the seam at which they are joined" (26). Because women were viewed as inferiors, it was thought that they did not have the ability to sustain that encounter of intellect and that frankness upon which the holy bond of friendship feeds;
. . . [nor did they] have the stability of character which will bear the embrace of such a firm and durable bond. (23) Therefore, in order to find fulfilling friendships, men had to turn to other men. It is important to note, however, that Montaigne does not group all male friendships together. He considers his relationship with La Boetie to be unique, and warns against putting "those other, ordinary friendships in a rank with theirs" (28). Montaigne also makes a clear distinction between friendship and sexual acts between men when he refers to "that other Greek license [which] is repugnant to our morals" (24).

The explanation of Shakespeare's sonnets as an example of "Renaissance friendship" is a popular theory because it absolves the poet of any guilt for what many people consider a "sin against nature." However, in our zealousness to put the poet's morality in line with our own, we must not overlook the differences between our culture and his.

Renaissance England was a society in which sexual acts between men were regarded as buggery or sodomy, although these terms could have, at that time, just as easily denoted bestiality (Bray 14). Also, as mentioned above, in the sixteenth and seventeenth centuries, this activity was often viewed as the culminating act in a series of sins, each leading to the next, that progressed from rape to adultery to incest and finally to sodomy (Bray 14). These were sins "to which 'men's natural corruption and viciousness [was] prone'" (Bray 17). As was the case in ancient Greece, a person would not characterize themselves, their lifestyle, or their identity on the basis of their sexual orientation. These were simply sinful acts, pleasures which might tempt any man.

The two varieties of renaissance "male friendship" and "male sexual activity" could be equivocated in modern speech with the terms "homosocial" and "homosexual" behavior, respectively. Homosocial behavior is that which is passionate but chaste, as opposed to homosexual behavior which involves some kind of physical indulgence. Despite the fact that these seem like appropriate labels, contemporary society seldom uses them because it does not commonly gradiate intimate male relationships in

this way (Saslow 97). It is far easier and more common for us to simply refer to relationships as "gay" or "straight." However, when we look at a relationship between two men, as that illustrated in Shakespeare's sonnets, we run into difficulties. Clearly, there is no tangible line which separates these two. The idea of "Renaissance male friendship" set forth in Montaigne's essay is an integral part of both our concept of love, (whether it be homo- or hetero- sexual) and of our perception of friendship in general. Just as we would not attempt to separate these aspects in our own relationships, we should not attempt to enforce a division of them onto relationships of the past.

The difficulty modern readers tend to experience in dealing with the relationship between the speaker and the young man in the sonnets was not an issue for the poet, at least in part because such a friendship between men did not imply a specific social or sexual identity. Individuals were not pressured by society to analyze every aspect of their feelings towards an individual and they could pursue devoted friendships without guilt. This is not to imply that same sex sexual acts were accepted by Renaissance society. They were certainly not. In fact, as might be expected in a society where the church and state were so intermingled, it was not uncommon for those who were convicted of the sin of buggery to be executed (Bray 14-15). None the less, the average person did not have to consider whether he was "straight" or "gay."

When these categories did emerge, during the last decade of the nineteenth century, they not only created difficulties for historians but for the people living at the time. It was not enough for an individual to attempt to recognize and accept their own feelings, they now had a label to apply to themselves. With that label came a multitude of implications, many of which may have been inappropriate for a certain individual. It is likely that in an attempt to conform to one category or another many individuals denied a portion of their true feelings, or even suppressed their intimate desires altogether. Inevitably, the pressure to conform and to belong leads some to compromise themselves and suppress their inner yearnings.

Distinctions between heterosexual, bisexual, and homosexual are neither distinct nor linear. An individual's behavior may straddle two of these categories, or not belong to any one of them at all. These terms are man made, and society's adherence to them has led many individuals to attempt to conform to one category's boundaries and define themselves within it. Like the gradation between closely related species in the animal kingdom, human sexuality and sexual identity is like a flowing river. There are no distinct lines between one group and the next. The distinctions are slow,

gradual and protean. Society's attempt to define specific sexual categories is like trying to separate the river by tying a few pieces of string across it. The string is fixed and immobile, and there are those who will cling to it for support no matter how weak its anchors may be, but the river continues to flow with all of its former force, regardless of the obstacles' placement within it.

Unfortunately for us, today, society continues the categorization of individuals. Maybe this is because humans have an innate desire to label things and call them by specific names. Maybe the naming of sexual categories was simply a natural step in society's attempt to understand them. Whatever the reason, there has been a steady downward progression in the openness towards sexuality since the time of the ancient Greeks. No sooner does society come up with labels for individuals who are different from the mainstream, than those same people begin the attempt to tear the categories down. This may be because, as Robert Padgug argues, "the particular interrelations and activities which exist at any moment in a specific society create sexual and other categories which, ultimately, determine the broad range of modes of behavior available to individuals who are born within that society" (58). In other words, having finally succeeded in defining sexuality in distinct and literal classifications, humans are now rebelling against the restrictions which those classifications put on them. We are beginning to see how confining and inadequate our labels are and we are beginning to realize that we cannot grasp reality unless we do away with them. We must do away with the taxonomies which attempt to define us for they cannot do justice to something as transitory and relational as our sexuality.

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Western Civilization Since the Reformation

Voltaire: The Secular Apostle of Enlightenment Thought

History

By Wendy Hayden

The Enlightenment period produced a great number of important philosophers and writers. Among them, the most versatile and influential was Voltaire. His significance lies in the fact that his talents were applied to a diverse array of interests, from his satirical work of fiction, Candide, to his writing of history, such as The Age of Louis XIV. In all of his endeavors, his originality reflected the best of Enlightenment thought.

The Enlightenment was a period in French history that is also known as the Age of Reason or the Scientific Revolution. During this period, the philosophers believed that they could achieve progress in the world through the use of reason and the inventions of science. Voltaire was a strong believer in this philosophy and advocated it through many of his writings. He used reason and scientific methods to analyze many of the problems of society and suggested ways to remedy them.

Voltaire left behind a vast amount of written works. He was one of the most popular writers of the Enlightenment. His popularity enabled him to know people of great importance in contemporary society. While he wrote many works of literature, we will focus here on some of his nonfiction works such as Letters Concerning the English Nation and The Philosophical Dictionary. Most of all, we will focus on his ideas, which are representative of Enlightenment thinking. These ideas had a great amount of

importance and influence in history. We will examine his writings about government and liberty, religion, science and history. We will see how his belief in the Enlightenment philosophy affected his ideas in each area and how these ideas had a profound historical significance.

* * *

Voltaire was born in Paris on November 21st, 1694. He was given the name Francois-Marie Arouet. His father was a notary and they were a middle class family. Voltaire lost his mother at age seven. He received a good education at a Jesuit school, Louis-le-Grand. After leaving in 1711, he became the poet of the royal court. He changed his name to Voltaire when he became a writer. Voltaire quickly became a popular writer and satirist.

Voltaire began writing in pre-Revolutionary France, where there was no freedom of speech or press. As a result, he was imprisoned twice in the Bastille and spent most of his life in exile. These penalties were either directly or indirectly caused by his writing. In 1716, he was exiled for works attacking a French nobleman. He was imprisoned in the Bastille in 1717 for a satire against the same nobleman. Then, in 1726, he was imprisoned once again for quarreling with another French nobleman who was angered by something Voltaire had written. Voltaire was then exiled to England until 1728. It was in England that he began to write one of his most important works, Letters Concerning the English Nation (also known as The Philosophical Letters).

In Letters Concerning the English Nation, Voltaire wrote about his observations on England formulated during his exile. He admired the English way of life, especially its government. He compared English government to that of France, which provided few

liberties. He did not actually write about France; rather he extolled the virtues of England, indirectly leaving France open to criticism. The book was banned in France due to its content, but it was still published and read by the people of France. In England, it was widely read.

The book contained letters on many subjects, such as the English government, religious toleration, the Quakers, John Locke, commerce, and scientists like Isaac Newton. Voltaire saw English life as more advanced than that of France due to the fact that they had more liberties in England. This section from Letters Concerning the English Nation emphasizes France's inferiority to England when it comes to liberty:

> In England people have a habit of thinking, and learning there is more highly honored than in France. This fortunate condition is a necessary consequence of their form of government. In London there are about eight hundred persons who have the right to speak in public and to support the interests of the nation. About five of six thousand claim the same honor in their turn; all the rest set themselves up as judges of these latter; and each man may publish what he thinks about public affairs. Thus the whole nation is under the necessity of educating itself. 1

Voltaire's observations about England exposed the injustices present in France. In addition to writing about the liberty given to English citizens, he wrote about the equality in taxation and the liberal religious toleration given to them. In France during this time, nobles were free from taxation so this burden fell on the peasants and the middle class. Voltaire pointed out the absurdity in this practice by comparing it to taxation in England:

> A man is not exempt here from paying certain taxes because he is a nobleman or a priest...When a bill is confirmed by the King, then everyone pays, each giving not according to his rank (which is absurd) but according to his income: there is no taille or arbitrary poll tax, but a real tax on lands... 2

Another difference between France and England was religious toleration. Under Louis XIV, the religious toleration that had been granted to the Huguenots was revoked. During Voltaire's lifetime, there was only one legal religion in France, Catholicism. On the contrary, England was more liberal in accepting different religions. Voltaire summed up the difference by saying,

> If one religion only were allowed in England, the government would very possibly become arbitrary; if there were but two the people would cut one another's throats; but as there are such a multitude, they all live happy and in peace. 3

Voltaire's Letters Concerning the English Nation addressed the differences found between two countries, one that granted liberty to its people, and one that did not. Voltaire wrote on government in a number of other works and his ideas influenced rulers of nations, such as Frederick the Great of Prussia.

* * *

Voltaire's ideas on government were representative of the Enlightenment ideas on government because he believed that the government should protect the rights of the people. He also believed that all

people should be equal under the law. This was not the case in Voltaire's native country. France was an absolute monarchy, with all the power in the hands of the King and distinctions made on the basis of social class. However, Voltaire did not think that France should be a democracy because he was skeptical of a government run by "ordinary" people. Instead, he advocated enlightened despotism, where the country is ruled by one man, who is enlightened. Voltaire felt that he could enlighten the rulers of countries on liberty, justice and social equality, therefore making the countries better for the people.

One of Voltaire's chief concerns was liberty. While in England, he observed the constitutional monarchy that enabled the citizens to have freedom of speech and freedom from oppression. He points out the freedoms that the English government provides for its people in this excerpt from The Philosophical Dictionary:

> . . . The English constitution has, in fact, arrived at that point of excellence, in consequence of which all men are restored to those natural rights, which in nearly all monarchies, they are deprived of. These rights are, entire liberty of person and property; freedom of the press; the right of being tried in all criminal cases by a jury of independent men-the right of being tried only according to the strict letter of the law; and the right of every man to profess, unmolested, what religion he chooses. 4

Voltaire said that there are certain freedoms that should be granted to all citizens, regardless of religion or class. He believed that the law should protect these freedoms.

He said in a letter, "...everyone wishes to be able to lie down in his own home without another man claiming for himself the power to make him lie elsewhere. Everyone wants to be sure of his life and fortune." 5 The freedom and liberty described by Voltaire were not given to people in the absolute monarchy of France.

France was also a place where much conflict was caused by class distinctions. Voltaire, who was born into a middle class family, saw for himself the privileges experienced by the nobility of France. They were exempt from taxation and were treated differently under the law. Voltaire said in his Thoughts on Government that "the best government would seem to be one under which all men are equally protected under the law." 6 Voltaire wrote on the injustices of social inequality not only to make the people aware of what they lacked, but also to enlighten the rulers of Europe.

While his ideas did not go over well with the rulers of France, Voltaire was read and admired by rulers of other countries in Europe. He had a correspondence with both Catherine the Great of Russia and Frederick the Great of Prussia. They were two of the "enlightened despots" who hoped to improve their respective countries by implementing the ideas on liberty put forth by the Enlightenment philosophers. Voltaire was greatly admired by both rulers and was invited to stay in each of the courts. While he declined the invitation to stay in the court of Catherine the Great, he dedicated The Philosophy of History to her and continued their correspondence. Voltaire did spend several years in the court of Frederick the Great of Prussia. Voltaire tried to guide the ruler of Prussia by advising him what would be best for his people.

Frederick the Great of Prussia was considered to be one of the enlightened despots. The philosophers of the Enlightenment thought that these enlightened monarch

should allow religious toleration, freedom of speech and freedom of the press. These monarch should also support the arts, sciences and education. While Frederick the Great is known as one of the rulers to attempt enlightened despotism, he was not successful in creating and sustaining a better government for his people. While he did initiate reforms, he was not the ruler the Enlightenment philosophers envisioned as the truly enlightened monarch.

Frederick the Great revered Voltaire. Their correspondence is evidence of the great admiration the ruler felt for the writer. This letter written by Frederick the Great to Voltaire shows this admiration and also how the ruler was dedicated to implementing Voltaire's ideas on government and liberty:

> ...If I am not destined to possess you, at least I can hope one day to see the man whom I have so long admired from a distance, and to assure you face to face that I am, with all the esteem and respect due to those who, taking as a guide the torch of truth, devote their labors to the public benefit, sir, your very affectionate friend, Frederic, crown prince of Prussia. 7

Voltaire spent several years in the court of Frederick the Great, advising him and attempting to enlighten him. When he was unable to influence the ruler in the manner that he wished, Voltaire began to doubt that a government ruled by a monarch was the best form of government. He began to have more favorable views towards democracy.

Voltaire's ideas on government were based on the idea of liberty for all people. While he did not see the effects of his ideas during his lifetime, ideas on government by him and other Enlightenment thinkers were important to the French Revolution and the beginnings of democracy in the United States.

* * *

When it comes to religion, the philosophers of the Enlightenment had a critical view. Their love of reason distanced them from the traditional religious views. The philosophers also believed they could eliminated religious fanaticism through the use of reason.

Voltaire, like other Enlightenment thinkers, was extremely anti-Catholic. He frequently satirized Catholicism in his works of literature. Candide is filled with comments and satire on the Catholic religion. Voltaire spoke more bluntly against Catholicism in The Philosophical Dictionary. In this work, he used reason to point out the problems embedded in the Catholic religion. These problems included the Trinity, religious fanaticism, and the Inquisition.

Of the Trinity, Voltaire pointed out the confusion in believing in one god, who is said to be three persons. 8 This is a problem in Catholicism that has confused many throughout history. Another problem of religion that he addresses in The Philosophical Dictionary is that of religious fanaticism. He says that fanaticism is a disease of the mind that causes horrors such as wars and intolerance. 9 It was fanaticism that caused an institution much maligned by Voltaire in his writings, the Inquisition. In The Philosophical Dictionary, he defined the Inquisition:

> As you know, the Inquisition is an admirable and wholly Christian invention to make the

Pope and the monks more powerful and turn a whole kingdom into hypocrites. 10

Religious intolerance, such as that which was shown by the Inquisition, angered Voltaire. He became one of the biggest champions of religious toleration during his lifetime. Through his experiences in England, he was able to witness a more liberal tolerance of different religions. On the contrary, the French government allowed only Catholicism as a legal religion and persecuted the Huguenots, who were French Protestants. In The Philosophy of History, Voltaire points out that, historically, different religions were practiced by people who were still able to live side by side, without conflict:

> With all respect to the religion of the Romans I shall here remark that they adopted or allowed the doctrine of every other people, after the example of the Greeks...The toleration of all religions was a law of nature engraven on the hearts of all men. For what right can one created being have to compel another to think as he does, and exercise the same form of worship? 11

Voltaire's belief in toleration for a person's religion caused him to become involved in the case of Jean Calas. Jean Calas was a French Huguenot who was executed in 1762 for murdering his son. It was said that he did this to prevent the son from becoming Catholic. Voltaire believed that the man was unjustly accused of this crime because he was a Huguenot. Voltaire campaigned to have the man's name cleared and compensation paid to the man's widow. He was successful in converting the minds of

the French. This letter to Voltaire from Madame de Pompadour describes the outrage felt by others of the French nobility:

> ...You are right, the affair of the unfortunate Calas makes one shudder...It seems impossible that he should have committed the crime of which he was accused: it is against nature...Yet he is dead, and his family is branded, and his judges refuse to repent. 12

Voltaire had successfully convinced people of the innocence of Jean Calas. He caused the verdict to be changed and compensation was paid to the widow of Jean Calas. Voltaire felt strongly about this case and believed it was another instance of the French government persecuting a man because of his religion.

Voltaire expressed many fo the feelings of the Enlightenment philosophers towards religion. He believed that the freedom to practice one's own religion was a right that should be guaranteed under the law. He was anti-Catholic, but not an atheist. He came out against atheism in The Philosophical Dictionary, saying that it is better to believe in a god than not to believe in one. 13 Voltaire was not a Catholic or a Protestant; like most philosophers of the Enlightenment, he was a deist. He believed that there was a god that created the world, but now had no part in the functioning of it. He rejected religion, but acknowledged the existence of a higher being because of his use of reason. He wrote in his Traite de Metaphysique that "the opinion that there is a god presents difficulties; but there are absurdities in the contrary opinion." 14 His feelings on religion and religious toleration were echoed by many of the other thinkers of his time.

While Voltaire's ideas on religion and government are important, they did not cause radical change. He did cause a great deal of change in the fields of science and history.

* * *

The period known as the Enlightenment is also known as the Scientific Revolution. This is due to the number of breakthroughs in science during this time. The Enlightenment philosophers may have worshipped reason, but they also believed that progress could come from the inventions and methods of science. Voltaire used reason in his ideas on reforms; he also used the methods of science.

Voltaire began the study of science in the company of his mistress, Madame du Chatelet. She was a woman with whom Voltaire lived for about twelve years. He lived in her home in Cirey with her and her husband which was not considered unusual at the time. Voltaire was considered a member of the family. 15 While Madame du Chatelet was Voltaire's mistress, she was not his alone. She had many other lovers.

Madame du Chatelet was considered to be an intellectual. She was a mathematician and physicist.

Voltaire wrote of her once:

> Her father...made her learn Latin, which she knew as well as Mme Dacier; she knew by heart the finest passages of Horace, Virgil and Lucretius; all the philosophic works of Cicero were familiar to her. Her dominant taste was for mathematics and metaphysics. 16

With the help of Madame du Chatelet, Voltaire studied science and experimental physics. His studies led him to write and publish Elements of the Philosophy of Newton.

Voltaire had learned of Newton while in England and wrote of him in Letters Concerning the English Nation. However, it was his time with Madame du Chatelet that inspired him to write this work.

Elements of the Philosophy of Newton was published in 1738 and revolutionized the study of science. At the time, Newton and his discoveries were mostly unknown outside of England. Voltaire's book make Newton's theories known everywhere. It made a difference because Voltaire explained Newton's scientific breakthroughs in a way that the general public could understand. Voltaire's book was remarkably successful and even earned him an election as a fellow of the Royal Society of Edinburgh.

Voltaire helped to made progress in the field of science because he was able to make revolutionary discoveries comprehensible to people. He explained the theories of scientists and showed how science could bring progress. In this letter featured in Letters Concerning the English Nation, he explains Newton and praises his discoveries, which he believed would bring progress:

> ...This new discovery has been of use to show, that the sun (the center of the planetary system) attracts them all in a direct ratio of their quantity of matter combined with their nearness. From hence Sir Isaac, rising by degrees to discoveries which seemed not to be formed for the human mind, is bold enough to compute the quantity of matter contained in the sun and in every planet.17

Voltaire changed the field of science by making discoveries known. He wrote many works which included and explained the study of science.

* * *

Voltaire revolutionized the study of history by analyzing it using reason and the methods of science. He was relatively objective and had a critical view when looking at history. In many ways, he is responsible for the way we study history today.

Voltaire promoted the study of history because he believed that it promoted the enlightenment of people. He thought that studying the past could make people learn about the present. He said in a letter that history is useful in preventing mistakes that had been made in the past. He was expressing the cyclical view of history:

> The great errors of the past are also very useful in many ways. One cannot remind oneself too often of crimes and disasters. These, no matter what people say, can be forestalled. The history of the tyrant Christiern can prevent a nation from giving absolute power to a tyrant; and the undoing of Charles XII at Poltava will warn a general not to plunge deep into the Ukraine without supplies...Abolish the study of history, and you will probably see a new Saint Bartholomew in France and a new Cromwell in England. 18

Voltaire's historical works were mostly written about recent history. He published one of his first historical works, The Age of Louis XIV in 1752. His historical works were different because they were more critical than any historical works written previously. He was also analytical about historical evidence. He believed that we should test the credibility of historical evidence much like we would test a scientific theory. 19 Voltaire pointed out that certain historical evidence can be doubted since it could have

been written with a bias. He addresses this in this letter to a journalist on the nature of history:

> This is what I mean; men differ among themselves in rank, party, religion. The soldier, the judge, the Jansenist, the Molinist, do not see eye to eye about the same facts. A Carthaginian would not have written about the Punic Wars in the same tone as a Roman and he would have charged Rome with the same bad faith that Rome imputed to Carthage.
> We have hardly any ancient historians who wrote against one another upon the same event. If we had, this would raise doubts about things that we take today as unquestionable. 20

Voltaire explained how certain historical evidence can be doubted because of a bias on behalf of the writer. It was the people who were literate who were able to write about historical events so we are only hearing about the lives and opinions of the literate classes, not the lower classes. There is also a bias present when one writes about one's own country because there is likely to be a more favorable view than something written by someone not from that country.

Voltaire applied reason and scientific methods towards the study of history. He thought that by analyzing history, he would enlighten the minds of people. He used examples in history to make points about the present. He used historical evidence to emphasize his points on government, religion and philosophy. His methods of historical research and writing of history changed how it would be done forever. He said in this letter:

> I have always thought that history requires the same sort of art as tragedy: a beginning, a middle, an end; and that it is necessary to present all the figures in the painting in such a way that they will draw attention to the main character without ever giving the appearance of wanting to set him off to advantage. 21

Voltaire made a great contribution to the study of history.

* * *

Voltaire was pivotal to the Enlightenment. He is the greatest example of an Enlightenment philosopher who believed that through the use of reason and science, the human race could progress. We can explain and understand the Enlightenment by looking at the works and life of Voltaire.

Voltaire applied his philosophy to a variety of subjects. He used reason when analyzing government and religion. His ideas on government, liberty and religious toleration were significant in the evolution of democratic countries. The French Revolution and the Declaration of Independence would have never occurred if it was not for the Enlightenment philosophers. They pointed out that humans should be guaranteed certain rights under the law. They saw the wrong in allowing churches to have too much power.

Voltaire was a popular writer, both during and after the Enlightenment. His works enabled him to express his ideas and expose social wrongs. He was able to reach a number of people through his books. People became aware of social wrongs and hypocrisy through the works of Voltaire and other Enlightenment philosophers. They then knew what rights they should be guaranteed under the law.

Voltaire applied reason to his views on government and religion in order to enlighten people. He was also able to educate people on the inventions and progress of science through his published works. His Elements of the Philosophy of Newton was a revolutionary work because it explained the new theories of science in a way that people understood. Voltaire made a great contribution to the field of science by telling of the progress being made.

Voltaire also revolutionized the study of history by applying reason and scientific methods to historical research and writing. His contributions in this area are vast. He wrote a number of historical works including The Age of Louis XIV. He changed the way we study history today by pointing out that we should test the credibility of historical evidence. He also made a contribution to the study of history with his own life. He left behind a great number of letters, written works and works of literature. He was the most prolific writer of the age. We are able to study the Enlightenment period through his letters and works of literature. We can truly gain a realistic view of how the Enlightenment philosophers thought.

Voltaire is an important figure in history who led an interesting life. He was jailed and exiled several times for expressing his views in a time where there was no freedom of speech or expression. He was able to influence important people, such as Frederick the Great of Prussia and the people involved in the Calas case. He knew or corresponded with many of the most important people of his time. He was a writer, poet, satirist, playwright, philosopher, scientist, and historian as well as a reformer and humanitarian. He is the perfect example of the best ideas and values of the Enlightenment.

Footnotes

1 Voltaire, Philosophical Letters (Indianapolis: The Bobbs-Morrill Company, Inc., 1961), p. 95.

2 Ibid, p. 37-38.

3 Peter Gay, The Enlightenment: A Comprehensive Anthology (New York: Simon & Schuster, 1973), p. 151.

4 Brian Tierney and Joan Scott, Western Societies: A Documentary History Volume II (New York: McGraw-Hill Inc., 1984), p. 176.

5 Constance Rowe, Voltaire and the State (New York: Octagon Books, Inc., 1968), p.87.

6 Ibid, p. 99.

7 Theodore Besterman, Voltaire (New York: Harcourt, Brace & World, Inc., 1969), p. 204-205.

8 Gay, p. 237.

9 Ibid, p. 242.

10 Ibid, p. 250.

11 Voltaire, Works of Voltaire (New York: Walter J. Black, Inc., 1927), p. 431.

12 Besterman, p. 427.

13 Ibid, p. 221.

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15 Gustave Lanson, Voltaire (New York: John Wiley & Sons, Inc., 1960), p. 52.

16 Besterman, p. 179.

17 Frank E. Manuel, The Enlightenment (Englewood Cliffs: Prentice-Hall, Inc., 1965), p. 24.

18 Fritz Stern, The Varieties of History: From Voltaire to the Present (New York: The World Publishing Company, 1972), p. 44-45.

19 Ibid, p. 35.

20 Ibid, p. 37.

21 William F. Bottiglia, Voltaire (Englewood Cliffs: Prentice-Hall, Inc., 1968), p.78.

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Expectations: The Key to Success for our "Creations

By Maraid J. Mukaida

While reading Frankenstein, I became convinced that Mary Shelley would have been a firm believer in sociology's interactionist view of self and society, as I found that various interactionist viewpoints accounted for the behavior of her main character, Frankenstein, the monster. The interactionist perspective maintains that we create our world through the interaction of ourselves and society. Other people therefore have a tremendous impact on how we see ourselves and the kind of life we create for ourselves. For instance, Charles Horton Cooley, a pioneering interactionist, was very interested in how people form an idea of who they are. He believed that our interactions with other people are an essential part in defining a sense of ourselves. Due to the importance of these reflections from other people in the formation of our sense of self, Cooley called his theory the "looking glass self".

Since our perceptions of the expectations of others and their reactions to us play such an integral part in how we develop our self-concept and our identity, it makes sense that in the book Frankenstein the lack of any kind of positive expectations and the abundance of negative ones played a key role in Victor Frankenstein's creation becoming a monster. He reflected back to everyone what they saw in him. If he had been treated differently by his creator, who was

in a sense his father, and by others that he came in contact with, he would have turned out to be a very different creation. Possibly, a creation that would have benefited mankind instead of one intent on destroying and causing havoc in the world. As the monster says: "Shall I respect man, when he condemns me? Let him live with me in the interchange of kindness; and instead of injury, I would bestow every benefit upon him with tears of gratitude at his acceptance" (125). The harm that the constant negative expectations do to the monster is an important lesson to be learned from Frankenstein, and one which can be applied to the way in which we raise our "creations", our children.

Cooley defines the "looking glass self" theory in his book Human Nature and the Social Order, as consisting of "three principal elements: the imagination of our appearance to the other person; the imagination of his judgment of that appearance, and some sort of self-feeling, such as pride or mortification...The thing that moves us to pride or shame is not the mere mechanical reflection of ourselves, but an imputed sentiment, the imagined effect of this reflection upon another's mind" (184).

The first part of this theory, "the imagination of our appearance to the other person", is our perception of how our behavior appears to others. We want to see if they understand our behavior in the way that we meant it to be understood. In Frankenstein we see that the hideous appearance of the monster causes him to be constantly misunderstood. When Victor sees the monster that he created by his bed he doesn't give him a chance to say or do anything but flees from him in horror. As Victor tells us: "His jaws opened, and

he muttered some inarticulate sounds, while a grin wrinkled his cheeks. He might have spoken, but I did not hear; one hand was stretched out, seemingly to detain me, but I escaped, and rushed down stairs" (58). The immediate expectation, based wholly on his appearance, is that the monster means to hurt him. The monster receives the same reaction just about wherever he goes. As he tells us on one occasion, "Finding the door open, I entered. An old man sat in it, near a fire over which he was preparing his breakfast. He turned on hearing a noise; and, perceiving me, shrieked loudly and, quitting the hut, ran across the fields" (95). Another time, "I had hardly placed my foot within the door, before the children shrieked, and one of the women fainted. The whole village was roused; some fled, some attacked me" (95). Even when he tries to do a good deed it is misinterpreted and he is attacked. He saves a young girl who had fallen into a river and her companion who comes upon him with the girl in his arms assumes, based again solely on his appearance, that he means to harm the girl. When in his confusion the monster follows him and the girl, the companion turns and shoots him. All of this has a profound impact on the monster. As he says, "This was then the reward of my benevolence! I had saved a human being from destruction, and, as a recompense, I now writhed under the miserable pain of a wound, which shattered the flesh and bone. The feelings of kindness and gentleness, which I had entertained but a few moments before, gave place to hellish rage" (122).

In the next part of the "looking glass self" theory, we have what we perceive to be "the... judgment of that appearance" (184). We try to gauge how

others have evaluated us. We do this by analyzing the things that others do and say in reaction to their interchange with us. It is quite obvious that everyone evaluates Frankenstein as a monster and wants nothing to do with him. Aside from people running and shrieking at the sight of him, he is also told this quite bluntly by William, Victor's brother, who says to Frankenstein: "Let me go,...monster! ugly wretch!...You are an ogre...Hideous monster" (123)! Even Victor, his creator, who might have been expected to have some sympathy for Frankenstein says to him "Begone, vile insect! ...Abhorred monster! Fiend that thou art!" (90).

In the final part of the "looking glass theory" there is "some sort of self-feeling, such as pride or mortification" (184) as we decide how we feel about those judgments. Even if we are not told the evaluations directly "we always imagine, and in imagining share, the judgments of the other mind" (185). We can see that the monster cares very deeply about the opinions of others, is devastated by them and also that he accepts their judgments of him. As the monster states, "Hateful day when I received life...Accursed creator! Why did you form a monster so hideous that even you turned from me in disgust" (113)?

Like Frankenstein, we gradually come to accept as part of our sense of who we are the evaluations, judgments and expectations of others. Without this interaction with other people in society, according to Cooley, we would have nothing to base our sense of self on. As Cooley states in Social Organization, "Social consciousness, or awareness of society, is inseparable from self-consciousness, because we can hardly think of ourselves excepting with

reference to a social group of some sort, or of the group except with reference to ourselves. The two things go together" (5).

Another quite powerful reason that the monster becomes a monster, is accounted for by the "labelling theory". This theory basically says that "the person becomes the thing he is described as being" (3). As Howard Becker tells us in Outsiders, his book on the subject of deviance, which can be defined simply as "anything that varies too widely from the average" (4): "treating a person as though he were...deviant produces a self-fulfilling prophecy. It sets in motion several mechanisms which conspire to shape the person in the image people have of him. In the first place, one tends to be cut off, after being identified as deviant, from participation in more conventional groups" (34). We see this happen to Frankenstein throughout the book, and the fact that no one will associate with him is the very thing which causes him the most pain and alienation. As Frankenstein says to Victor: "I am malicious because I am miserable. Am I not shunned and hated by all mankind" (125)? Frankenstein, again emphasizing how important and redeeming acceptance is, says: "If any being felt emotions of benevolence towards me, I should return them an hundred and an hundred fold: for that one creature's sake, I would make peace with the whole kind" (125)!

Frankenstein is terribly lonely and suffers greatly from not having a family of his own or any close relationships. These relationships are vitally important to a person. Sociologist Charles Horton Cooley coined the term "primary group" (23) to refer to any group in which there are very intimate, warm, personal

relationships. The primary group has a vital influence on how one views oneself. The most important and the first group to which we belong is our family and the most significant members of that group are our parents. The expectations that they hold for us are incredibly important and we interpret what their expectations are for us, which includes what we think are their beliefs about our abilities, and we take these to heart. They become a very basic part, the foundation of what we believe to be our character, our sense of self-worth.

The monster in "Frankenstein" has no primary group, and he is very aware of the misfortune he suffers by not having a family. As he says, "But where were my friends and relations? No father had watched my infant days, no mother had blessed me with smiles and caresses" (107). Nor does he have any close relationships, as he also tells us: "I am alone, and miserable; man will not associate with me" (124). The monster tries time and again to get past the first impression his image makes on other people but he is constantly stigmatized by his appearance. He is never given a chance to show that there is someone kind, generous and human behind the repulsive exterior that he presents to the world. The life of one stigmatized because of a physical deformity can be a very lonely one. As Erving Goffman tells us in his book Stigma: Notes on the Management of Spoiled Identity : "an individual who might have been received easily in ordinary social intercourse possesses a trait that can obtrude itself upon attention and turn those of us whom he meets away from him, breaking the claim that his other attributes have on us. He possesses a stigma, an undesired differentness...By definition, of course, we believe the person with a stigma is not

quite human" (5). "In some cases,...he may continue through life to find that he is the only one of his kind and that all the world is against him" (19). This is indeed the case with Frankenstein. It is this terrible loneliness that causes him to try to convince Victor to create a female version of himself as a companion. The monster explains this to Victor by saying, "My vices are the children of a forced solitude that I abhor; and my virtues will necessarily arise when I live in communion with an equal. I shall feel the affections of a sensitive being, and become linked to the chain of existence and events, from which I am now excluded" (127).

The only group which the monster feels even remotely a part of is the family which lives in the cottage next to his hovel. The family consists of an old, blind man and his two children. He had come upon them living in a small cottage in the woods while he was wandering around trying to find shelter. He inhabits the empty hovel which is attached to their cottage and from there he watches them surreptitiously and learns how to be "human" from them. They unknowingly socialize him and teach him to talk, read and write. Tender feelings which he never knew existed spring up in him. He starts to think that perhaps there is hope for him after all, if only the family will accept him despite his physical repulsiveness. He knows them to be kind and generous people, as he later tells Victor, "when I contemplated the virtues of the cottagers, their amiable and benevolent dispositions, I persuaded myself that when they should become acquainted with my admiration of their virtues, they would compassionate me, and overlook my personal deformity. Could they turn from their door one,

however monstrous, who solicited their compassion and friendship" (114)? Frankenstein bides his time and enters the cottage when the old man is alone, realizing that since he is blind, the old man will only be influenced by his words and deeds and not by his appearance. The old man listens kindly as Frankenstein tells him of his plight, "I have good dispositions; my life has been hitherto harmless, and in some degree beneficial; but a fatal prejudice clouds their eyes, and where they ought to see a feeling and kind friend, they behold only a detestable monster" (116). The old man is moved by Frankenstein's story and offers to help him, however at that moment the children return to the cabin and recoil in horror at the sight of Frankenstein. As Frankenstein tells Victor, the son assuming he means to hurt the old man, "in a transport of fury,...dashed me to the ground, and struck me violently with a stick...overcome by pain and anguish, I quitted the cottage, and in the general tumult escaped unperceived to my hovel" (117). The family then flees the area and Frankenstein never sees them again.

It is devastating to Frankenstein's sense of himself when they reject him. Their fleeing from him in horror starts his monstrous rage. As he tells Victor: "My protectors had departed, and had broken the only link that held me to the world. For the first time the feelings of revenge and hatred filled my bosom" (119). He now becomes a monster. As he again tells Victor, "I, like the arch-fiend, bore a hell within me; and finding myself unsympathized with, wished to tear up the trees, spread havoc and destruction around me ...There was none among the myriad's of men that existed who would pity or assist me; and should I feel

kindness towards my enemies? No: from that moment I declared everlasting war against the species" (118).

Frankenstein becomes a monster because of the constant rejection and humilities heaped upon him by a society that bases its expectations of him and what he is capable of on his appearance. The abiding expectation that he will hurt someone inevitability becomes reality.

Like the monster, we constantly compare ourselves to other people and revise and update our opinions of ourselves based on what we perceive we see and hear from others. As a matter of fact, we put greater emphasis on other peoples' perceptions than on our own and actually change our perceptions of ourselves based on what others think or expect of us. The fact that we believe what others see in us, even when it is not accurate, has been documented in a study entitled "Whose Expectations Matter? The Relative Power of First- and Second-Order Expectations in Determining Social Influence", by Trouer and Younts of the University of Iowa. They addressed the issue of exactly whose expectations were more important in social interactions: first order expectations, which are those that a person holds for himself, or second order expectations, which are those which a person thinks others hold for them. As stated in Troyer and Younts' Study:

Quarantelli and Cooper (1966) found that other based self- evaluations were important predictors of future-oriented self- expectations. A... study of reflected self-appraisal...(Felson 1989) advanced this work further by demonstrating a causal link between others evaluations of self and

subsequent self- evaluations. Finally, research by Matsueda (1992) links reflected self-appraisal to action. In a... study of delinquent behavior,

Matsueda found that parents appraisals of their children as delinquent were related to the youths' subsequent appraisals of themselves as delinquent. These self-appraisals were also associated with delinquent behaviors. Together, these findings suggest that second-order expectations affect subsequent first- order expectations and actions (697).

In the discussion part of the Troyer and Younts study they conclude, "our results suggest that, in fact, it is the expectations of others that represent key definers of social interaction...It may be that, when conflict between first- and second-order expectations becomes salient, the power of second-order expectations is exacerbated. Under such conflict, actors may become explicitly conscious of the other's expectations, and deploy those expectations as key determinants of action"(720). "Even when an actor is aware of the inaccuracy of others' expectations about her, actions may be largely determined by those expectations. In answer to the question we opened with -Whose expectations matter?- we find...the answer is "the expectations of others"(727).

That statement is extremely powerful. The fact is that even when you know the opinions of others to be inaccurate, you still accept them and have the things you plan and do determined by those expectations. The monster in Frankenstein accepts and internalizes all the judgments others have made about him. This is evident when he says: "Evil thenceforth became my good. Urged this far I had no choice but to adapt my nature to an element which I had willingly

chosen...I cannot believe that I am the same creature whose thoughts were once filled with sublime and transcendent visions of the beauty and the majesty of goodness. But it is even so; the fallen angel becomes a malignant devil" (183).

The effect of others' expectations on us, which influenced Frankenstein so profoundly, also has great implications for the way we raise our children since it indicates that we accept and have our future plans and goals shaped by the expectations that others have for us. Children are very aware, even at an early age, of what other people think of them. George Herbert Mead, another prominent sociologist, "uses the term 'generalized others' to refer to the child's awareness of the attitudes, viewpoints, and expectations of society as a whole" (Schaefer 102). As Mead tells us in his book Mind Self and Society, "Only by taking the attitude of the generalized other toward himself...can he think at all; for only thus can thinking- or the internalized conversation of gestures which constitutes thinking—occur....The self-conscious human individual, then takes or assumes the organized social attitudes of the given social group or community to which he belongs,...as an individual participant in these social projects...(and) governs his own conduct accordingly" (156). " This concept suggests that when an individual acts, he or she takes into account an entire group of people" (Schaefer 102).

In view of the fact that children are so very aware of and internalize all of our attitudes and expectations, we should be extremely careful about what we reflect back to them because that is what they will come to believe is true for them. The positive part of this is that it would indicate if we hold our children up

to high expectations consistently, and support them in their efforts to improve themselves, they will eventually believe and accept our high expectations of them and act accordingly. In David Shaffer's book, Social and Personality Development we are again told of the importance of expectations on behavior. To cite one study there is Crandalls' social-learning theory which demonstrates "that achievement-related cognition's, such as one's expectancies of success and failure and the incentive value of succeeding (or avoiding failure), are important determinants of achievements behavior"(228). If our children believe in themselves and in their ability, they will try harder and not be likely to give up in frustration when they encounter difficulties.

We see time and again the importance of children believing in themselves and their abilities. Such belief or lack of it, becomes a self-fulfilling prophecy. In Social and Personality Development, we are introduced to Weiner's studies on achievement with the conclusion that the data that has been reviewed supports Weiner's theory that "high achievers expect to succeed because they attribute their successes to high ability...by contrast, low achievers expect to fail" (205). In the same book a review of Diana Baumrind's studies of parents and their children shows that parents who encourage achievement are likely to raise children who are motivated to achieve and "not only do the early patterns of parental control influence children's achievement orientations, but their effects seem to persist over time"(219). These studies and many others indicate the importance of a parents'

expectations and support and bespeak their long range impact.

As we can see, families are a strong force in shaping children's perceptions of themselves. As Dennis E. Mithaug says in Self-Determined KIDS, "family culture includes values, expectations, and behaviors that each member lives by in order to adapt. ...Parents who expect their children to do well in school have positive feelings about those outcomes. When they communicate their feelings their children usually try to oblige those expectations" (111

If we want to raise successful, happy and well adjusted children then I feel we have to heed the studies quoted as well as the lesson of Mary Shelley's Frankenstein. The lesson that we can glean must be that positive expectations and support are a vital ingredient in the recipe for our children's success. We are all, at the very least, partially responsible for how our children turn out. As Victor says to the monster at one point: "For the first time...I felt what the duties of a creator toward his creature were, and that I ought to render him happy before I complained of his wickedness" (92).

We are given glimpses of what the monster could have become had the expectations for him been different when he tells Victor of his feelings as he is learning about the world by eavesdropping on the cottagers next to his hovel. He says, "I learned, from the views of social life which it developed, to admire their virtues, and to deprecate the vices of mankind. As yet I looked upon crime as a distant evil; benevolence and generosity were ever present before me, inciting within me a desire to become an actor in the busy scene where so many admirable qualities were called forth and displayed" (111). All of this changed

after he had been rejected time and again, and shown by peoples' reaction to him that he was a hideous monster.

After those experiences he says, "These bleak skies I hail, for they are kinder to me than your fellow-beings. If the multitude of mankind knew of my existence, they would do as you do, and arm themselves for my destruction. Shall I not then hate them who abhor me? ...I am miserable, and they shall share my wretchedness" (91).

In fiction it is a little easier to pin down the reasons that cause people to get into trouble, not live up to their potential, or become anti-social. Real life, however, is more complicated and although we can't isolate variables that cause later problems, the studies I have mentioned and many others indicate that the expectations that parents and society hold for their children very strongly influence the future of those children. It will influence whether they will see themselves as functioning, contributing, and useful members of society with a lot to offer or as a "Frankenstein" monster who is not accepted, who doesn't fit in and who may well end up being harmful to the society that turns its back on him or her.

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Cross-town Culture: Human Interaction on the BX12 Bus
by Craig Stevenson

In so many lives and in so many ways evaluation of actions takes place. I have often watched people play a game, which I call facial tug-of-war. It involves eye contact. This game starts when someone looks at you or in your direction, and when you look in their direction they look away. The person who smiles first wins. When traveling with strangers everyday, I am exposed to different samples of human communication. In this research I will assess personal interaction on a New York City bus, the BX12 bus from Bay Plaza to University Avenue in the Bronx. I conducted this research over a period of two weeks and focused on several people who also use this bus everyday: a homeless man, a lady with a bag, a lady that fell on the bus, and two Hispanic females who were conducting a conversation.

The homeless man grabbed my attention as he entered the bus one day. I decided to interview him if the chance occurred. He wore a torn green jacket, a baseball hat turned to the back, had yellow teeth, a white beard, and huge nose and hands.

"Excuse me, miss?" He said. "Can I have some change, please?" No answer came.

"Excuse me, sir?" The homeless man held out his hand for change, but still he got no response. While he stood there trying to communicate, the other man turned his head in disgust. Then for some reason he approached me, therefore giving me the opportunity I was looking for.

"Excuse me, my brother, could you spare some change for a brother man-in-need?"

"Ah, let me see. I think I can," I said.

"A dime, nickel, Anything."

"Oh, yeah, here we go."

"Thanks, my man," he said.

"Wait, before you go tell me something. Do you take this bus often?"

"Ah, yeah, almost everyday, bro," "You like this bus?"

"Yeah, yeah, the people are like zombies. They don't say nothing to nobody. Always thinking somebody's gonna rob them or something. Too bad. Thanks anyway."

After the brief encounter with the homeless man, I started looking around the bus. My eyes stumbled upon the bulletin board where changes in bus schedules would be kept. Instead of schedules there were words scribbled with a black marker which read, "May all that you wish upon me be returned to you a thousand times over." Words to live by one would think, but apparently the two individuals the homeless man asked for change did not seem to care. Perhaps they didn't feel empathic about the situation. This is considered standard human behavior on this bus everyday. I have noticed people looking out the window, reading books, staring at the floor--hypnotized, silent, trying not to make eye contact in the name of mass transit. According to sociologist Erving Goffman who observed that the eyes are "great intruders," in this environment people tend to practice "civil inattention; polite ignoring of others so as not to invade their privacy" (cited in Devito, 160). It's like a whole different world on

the bus. By comparison, the waiting area of a doctor's office or a school cafeteria offers magazines to read or people with whom to interact. Individuals have many other things to focus on. The bus is very different. Here, especially at rush hour, everyone tries to construct mental barriers. I sometimes wonder what would happen if there were no windows to gaze through.

On the bus people stand differently: I have seen individuals do a lot of acrobatic maneuvers while standing just to prevent touching their neighbor. People sit differently: I have seen a lady the size of Oprah before Slim Fast squeeze herself into a space the size of a phone book. At least the people sitting next to her did not have to worry about body heat. People speak differently: I one day observed two Hispanic ladies sitting together having a conversation in English. A man in a blue hat entered the bus and sat adjacent to them. Immediately, without any warning, both ladies started to speak Spanish. According

to Judee Burgeon who researched how we react to proxemics or space when interacting, what violates our expectations gets our attention. The Hispanic ladies personal space was invaded by the man in the blue hat, triggering their switch to Spanish. They excluded him by speaking Spanish which gave them intimacy because it was no longer comfortable to speak English.

On the following day, as the bus gets packed with more and more familiar faces the amount of space shrinks. The conversations that could have been heard earlier have more or less ceased. There is a lady sitting across the aisle from me. Like me, she has been on the bus for a while and has already established her territory. She has her bag on the seat next to her. The people standing are all bunched together like

grapes, but there is an empty seat that nobody wants. Why? Is it because like a lion who prowls his pride, the lady with the big bag has successfully achieved two public seats as her personal territory? According to Erving Goffman (Relations in Public) this lady is marking her territory, using two types of markers: central and boundary markers. Central markers are items you place in a territory to reserve it for you, which she is doing with her bag. A boundary marker is anything that divides your territory from that of others, she is also doing this with her bag. It's that unspoken language, the one you cannot learn anywhere else but in interpersonal relationships. Her non-verbal actions can also be attributed to "kinesic behavior" which, according to Mark L. Knapp, is associated with posture, eye and body movement expressing a sense of control.

A few minutes later a friend of hers enters the bus and burrows her way to the back. The lady with the big bag removes it from the seat, causing many angry looks to be expressed her way. Her friend sits down. The lady with the big bag asks her friend, "Did you get a transfer?" Oblivious to the attitudes of the other individuals around her, she conducts a conversation with her friend.

Like an earthworm, the mobile sardine can screeches up Fordham Road. Everyone is well-dressed in their meat-locker look. The only thing that can be heard is the air-conditioning unit, Sworn enemies would feel at home here.

A few days later I notices a drastic change from the impression my earlier findings have given me. As I enter the bus everyone seems talkative, All through the bus smiles can be seen and laughter heard, The bus driver has a few pleasant things to say to everyone entering the bus. He even announces every stop the bus makes. The

passenger's joviality can be associated to the drivers display of "phatic communion," as explored by anthropologist Bronislaw Malinowski. Phatic communion refers to "messages that open channels of communication rather than communicating information" (Meaning of Meaning, 298-336). A simple hello or good afternoon by the driver initiates interaction by the passengers.

All is not lost on this Bus, there is hope. Amidst the expected impersonal behavior there is the feeling of kindness. A lady sitting on my far right while getting up stumbles and falls. She was trying to leave her seat, and it just happened suddenly without warning. As she tries to gather her strength a man from my far left gets up and helps her to her feet.

"You OK?" he asks.

"Yes. Thank you." Then others join in. A teen-age girl inquires "Are you OK, Miss. " "Yes, I'm fine, thank you. "

As she exits the bus the driver offers his sympathy and asks how she is feeling. The emotions expressed by the driver and passengers contrast to the previous impersonal interactions, which shows how paradoxical this environment is.

I decide to make this lady my second interview and exit the bus with her. Approaching her, I explain the terms of my intrusion then I commence to ask a few questions.

"Has this experience ever happen to you before?" I ask.

Smiling, she says. "No, I guess I just lost my balance."

"Were you expecting the individuals on the bus to react that way to you?"

"Actually I didn't. I was a little embarrassed, but after they acted that way to me I calmed down, especially that man that helped me to my feet."

"Nice to know that there are helpful people around, right?" I ask. She laughs.

The most important thing I have learned from my observation of this bus is that communication is inevitable. We create meaning from the stimulus around us. The BX12 bus, like life has good and bad, has highs and lows, and has right and wrong. Although a bus ride may seem simple, it is extremely complex because of the infinite human actions and perceptions involved. The behavior we display is justified by it's context. Whether it is eye avoidance, proxemics, territoriality, kinesic behavior, or phatic communion, the atmosphere on the BX12 bus absorbs whomever enters it's doors.

There are many possible ways for people to interact within this dynamic environment. The homeless man was shunned but was helped in the end, the lady with the big bag created a few enemies but she met a friend, the other lady fell, but got a helping hand. The interaction on this bus is impersonal yet personal.

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Thomas Pynchon The Crying of Lot 49: An American Tragedy

by Todd Marsh

An anonymous poet once wrote, "Only those who see the invisible can do the impossible." Such is the case of our fair heroine, Oedipa Maas, in Thomas Pynchon's The Crying of Lot 49. Like a magician's sleight of hand, Pynchon hides that little foam rubber ball between his fingers, and it is up to the reader to journey into his creation and retrieve it. In order to accomplish this, we must look past his dark humor, his metaphoric challenges, and his allegories. The aspect of his fiction that most notably encircles these three hurdles is Pynchon's tendency to give his characters odd names, names that one might think suggest a particular personality trait. This is not so according to Tony Tanner in his book Thomas Pynchon; the significance of Pynchon's fetish for oddly named characters is "a gesture against the tyranny of naming itself . . . deliberately problematized and caricatured" (60). The novel conforms to nothing. It is as original and secretive as the author himself, and its importance is as tantamount today as it was when it was written.

The actual meaning of the novel is invariably unknown -- except to Pynchon. But that is not to say that any opinion of the meaning is based solely on conjecture. On the contrary, there are at least four contributing facets twining within the fabric of the story that draw the reader a picture in which the vision becomes clear. The four relevant to this paper are history, entropy, revelation, and liberalism.

History

The novel opens in California in the 1960's. Oedipa Maas discovers that she has been named co-executor to the estate of one Pierce Inverarity, a former lover and grand scale real estate mogul. At once, she is on her way to San Narciso to meet a lawyer named Metzger, the other co-executor.

It is at this point, in the very beginning, that Oedipa becomes the instrument in a plot that she herself will structure. This is demonstrated by the appearance of

paranoia that is driving her to seek the truth about a number of clues and references relating to an underground organization known as the Tristero, a rebellious, secret postal organization called W.A.S.T.E. The "crying" of Lot 49 refers to the auction of Inverarity's collection of stamps that Oedipa hopes will answer her many questions.

There are five possible reasons for Inverarity to posthumously send his former lover over on such an arduous goose chase. One, they truly are rare and valuable stamps, maybe even informative in the sense that what she is actually inheriting is American society itself, its dreams and hopes for a more utopian lifestyle. Secondly, there is the possibility that the entire system was set up by Pierce as an elaborate hoax to lure her away from the complacency of her life, and that the unknown bidder at the auction will be Pierce Inverarity himself. Then there is the third possibility that provides the reader with a more sensible motive that the Tristero was a plant designed to lure Oedipa away from the true value of Inverarity's conglomeration of wealth, including Yoyodyne, and the electronics and missile manufacturers. Conversely, a fourth possible view is offered by Richard Poirer in his critique in The New York Times Book Review, which states that the "Tristero may only be Oedipa's fantasy, an expression of her need to believe that there must be something to explain the drift of everyone she knows toward inhumanity" (42). There is, of course, a fifth and much weaker possibility regarding LSD and hallucinations, but I believe that was only a red herring planted by the author. It involved the character change of her "mind expanded" husband, Mucho, and her identity crisis with her similarly tripping psychiatrist, Dr. Hilarius. If there is any real correlation here, Pynchon certainly does not make it evident.

The title, The Crying of Lot 49, takes several turns in the story that are relevant to historical references, the least of which being the year 1849 and the California Gold Rush, which for many late comers was a difficult task or totally in vain. Similarly, the will was discovered several months after Pierce's death and Oedipa herself has a late start venturing blindly into an unknown wilderness.

Just above this line of history there begins an even more interesting insight. Oedipa first becomes obsessed with the Tristero when she and Metzger investigate

Yoyodyne and, more specifically, the Scope, the company hangout. There she finds the hieroglyph of the muted post horn for the first time. It's also where she meets Mike Fallopian, a member of the Peter Pinguid Society, which was founded in 1861 during the Civil War as a result of a poor naval strategy by the Confederacy. But the surviving Commodore Pinguid believed that there was an "alliance between abolitionist Russia (Nicholas having freed the serfs in 1861) and a Union that paid lip service to abolition while it kept its own laborers in a kind of wage-slavery" (Lot 49 50). Fallopian explains this system of double standards to confused Metzger, who can think only in terms of black and white: "You never get to any of the underlying truth. Sure he was against industrial capitalism. So are we. Didn't it lead, inevitably, to Marxism? Underneath, both are part of the same creeping horror" (Lot 49 51). Ironically, Pinguid became a wealthy California land owner near Los Angeles, and equally ironic is the year 1949, the start of the Cold War and the sharp contrasts of diplomacy between America and Russia.

Oedipa is exposed to all this when she takes in a Richard Wharfinger play called The Courier's Tragedy. The play primarily concerns the original postal monopoly, established in 1577, and their attempt at "subverting, muffling, 'muting' the official system--the Tristero" (Tanner 65), in 1849. Much of this escapes Oedipa as being at all relevant, and she is forced to seek out new clues on her quest for the truth. The Tristero's one hundred year span saw more changes in history than any time prior to its birth, and it survived through four wars, an industrial revolution, and the great depression, through the support of countless faceless Americans and their sub-organizations such as the Peter Pinguid Society.

It's not that the Tristero has anything to communicate either. The underground mail system delivers letters that contain no message at all, which only adds to Oedipa's confusion and curiosity. She plods along waiting for something to be revealed to her, only to discover more empty clues, unable to grasp the significance of a society without communication. The Tristero has nothing to communicate, because it has no answer for what they consider a futureless America. Ultimately there is chaos.

Entropy

Another aspect of symbolism occurs during Oedipa's visit to Yoyodyne when she meets Stanley Koteks who explains to her the theory of Maxwell's Demon, which is capable of reversing the second law of thermodynamics by sorting molecules between two connecting vessels. In an enlightening article "Maxwell's Demon, Entropy and Information," Anne Mangel reveals: "In The Crying of Lot 49, Pynchon uses Maxwell's notion of the Demon as a metaphor for Oedipa's experiences. The frequent allusions to Oedipa's sorting masses of information evoke the idea of Maxwell's sorting Demon" (88).

When Oedipa visits a Berkeley inventor named John Nefastis, he explains to her that there are two kinds of entropy, thermodynamic and informational, which are identical mathematical equations. Therefore, Oedipa can only consider evidence leading to the meaning of the Tristero as random perceptions that perpetually increase within the paradox of entropy. This draws her to the conclusion that she is not really searching for one particular meaning, but rather an unknown number, derived from a myriad of clues, that will eventually lead her to no real closure. Mangel comes to the conclusion that "just as the intricacies involved in the Demon's perception of the molecules actually increase the net entropy of the system, so Oedipa's perception of information actually increases the entropy, or disorder, around her" (92). Since Oedipa's perception of the world around her creates nothing but disorder, the infinite clues drive her into an isolation that borders on chaos and intensifies her paranoia.

Mangel also exposes Pynchon with an excerpt from his previously published short story "Entropy," in which the main character Callisto considers entropy a suitable metaphor for the real world:

> He saw, for example, the younger generation responding to Madison Avenue with the same spleen his own had once reserved for Wall Street: and in American "consumerism" discovered a similar tendency from the least to the most probable, from differentiation to sameness, from ordered individuality to a kind of chaos.

> He found himself, in short, restating Gibbs' prediction in social terms , and envisioned a heat-death for his culture in which ideas, like heat-energy, would no longer be transferred, since each point in it would ultimately have the same quantity of energy; and intellectual motion would, accordingly cease. (93)

As a result of this insight, we can assume that in the course of The Crying of Lot 49, the society that the novel portrays becomes increasingly stagnant, isolated and chaotic, just the way Pynchon saw it in the short story that preceded it.

Paralleling all of this so perfectly is the connection between entropy and information. Webster's New World Dictionary defines entropy as "a measure of the information content of a message evaluated as to its uncertainty" (468). Mangel infers that this can be understood by analyzing the information theory and a general communication system. The latter would include "the intrusion of noise . . . that may alter the message so that the information which is received differs from the information which was sent originally. The notion of information being altered and lost in the process of transmission is found throughout The Crying of Lot 49" (95-6). Unfortunately for Oedipa, the messages that she receives increase the amount of entropy and, by distortion, create a lack of information.

Finally, there is Pynchon's deliberate pun involving the Jacobean play and the mathematical Jacobian theorem which is a measure of transformation in information theory. It signifies "a determinant whose elements are the first, partial derivatives of a finite number of functions of the same number of variables, with the elements in each row being the derivatives of the same function with respect to each of the variables" (Webster's 752). The correlation here is that the "information" that Oedipa receives from the play increases the amount of entropy instead of allowing Pynchon's heroine to combat it.

Revelation

As we've seen so far, Pynchon's writing cannot be classified as a story with a plot that steers the reader to a concrete objective. His stories are designed to trap the reader into considering that all possibilities may be unique, but not necessarily relevant. Nowhere is this better demonstrated than in his approach to a religious theme in The Crying of Lot 49.

Tony Tanner and I both agree that the Tristero's "sign of the muted post horn may intimate not only a determination to disrupt conventional 'profane' modes of communication but also a determination to block the trumpet of apocalypse" (69). However, Tanner has obviously not read his Bible. If he had, he might have noticed the correlation between Mike Fallopian's suggestion to write down what Oedipa knows is fact and what is yet to be seen, and the first chapter of Revelation in the Bible which begins, ". . . I heard a loud voice that sounded like a trumpet, speaking behind me. It said, 'Write down what you see, and send the book to the churches in these seven cities . . . ' I saw seven gold lampstands and among them was what looked like a human being . . ." (Rev. 1. 10-13). Of course, this might not have impressed him as much as the significance of the number 49 in the same chapter, which reads: "He held seven stars in his right hand, and a sharp two-edged sword came out of his mouth" (Rev. 1. 16). His prophesy is illuminated by the heavens, as he reveals its uncertainty: "Write, then, the things you see, both the things that are now and the things that will happen afterward. Here is the secret meaning of the seven stars that you see in my right hand, and of the seven gold lampstands: the seven stars are the angels of the seven churches, and the seven lampstands are the seven churches" (Rev. 1. 19-20). The seven stars that are the seven angels of the seven lampstands that are the seven churches representing the seven cities, precede the breaking of the seventh seal, broken by the lamb, which will send forth the angels to blow seven trumpets sounding the horror of the apocalypse: seven 7's or 49. The word "revelation" also appears a number of times throughout The Crying of Lot 49, and the entire story hinges on what will be "revealed" to Oedipa next, although this is wedged into the deepest crevice of uncertainty.

However, Tanner redeems himself by concluding that "if we believe everything about the Tristero that seems to come our (or Oedipa's) way, we may conclude that the revelation of a 'sacred' pattern underlying the profane patterns of the surface may be a revelation of ultimate terror and dread" (69). It is undeniable that in The Crying of Lot 49 Pynchon is projecting the ruin of humankind. Remarkably, he is not only accurate in his assumptions, but he has knowingly attributed the atrophy of our existence to a "revealed" entropy.

Liberalism

The Crying of Lot 49 is a post-war novel of epic proportions. The novel is "crying" out for justice in a world that begs for deliverance. The expanse of history that is such an enormous part of the story and of our lives is a diacritical black mark on the name of man. Righteousness and the will to sustain order have vanished in America.

In his illuminating synopsis in the Canadian Review of American Studies, Jerry Varsava professes that in The Crying of Lot 49 "the operative principles of justice are not the product of contractual agreement involving all citizens. America is a land of division, of economic and hence political polarization, of unscrupulous commercial enterprises. Conspiracy and avarice have become endemic" (3). Of course, there is one word that is at the heart of all this moral decay -- prejudice. Not necessarily of race or creed but of lifestyle and social standing, love and vanity, friendships and business partners, achievements and success, power and money. Greed. The drive to be first--it's not only endemic, it's epidemic.

This does not resemble the liberal ideologies of our forefathers. Varsava indicates this in his dissertation: "Liberalism has become a rather vague designation for political opinion that reaches from the centre of the ideological spectrum towards its left periphery"(2). Here, Varsava outlines the principle of liberalism, as they were imagined by great men like Thomas Paine in his pamphlet Common Sense. The lines of communication have suffered through a lot of noise in the two centuries that have followed these great men, most notably the back-breaking Civil War, the pains of the

first World War, and the horrors of WWII and the Holocaust. We are the most powerful nation in the world. Yet we have not only not learned from our mistakes, but have ultimately diffused the ideas and principles that are necessary for understanding them. We can observe this state of denial and confusion through Oedipa's experience of nonsensical clues that eventually lead her to the "crying" of American values, whose worth is turning to salt.

Pynchon emphasizes the urgency of this American experience early on in the novel, by revealing Mucho Maas' belief in the used cars he sold:

> how could he not, seeing people poorer than himself come in, Negro, Mexican, Cracker, a
>
> parade seven days a week, bringing the most godawful of trade-ins: motorized, metal
>
> extensions of themselves, of their families and what lives must be like, out there so naked
>
> for anybody, a stranger like himself, to look at, frame, cockeyed, rusty underneath, fender
>
> repainted in a shade just off enough to depress the value, if not Mucho himself, inside
>
> smelling hopelessly of children, supermarket booze, two, sometimes three generations of
>
> cigarette smokers, or only of dust--and when the cars were swept out you had to look at
>
> the actual residue of these lives, and there was no way of telling what things had been truly
>
> refused (when so little he supposed came by that out of fear most of it had to be taken and
>
> kept) and what had simply (perhaps tragically) been lost: clipped coupons promising sav-
>
> ings of 5 or 10 cents, trading stamps, pink flyers advertising specials at the markets, butts,

tooth-shy combs, help-wanted ads, Yellow Pages torn from the phone book, rags of old

underwear or dresses that already were period costumes, for wiping your own breath off

the inside of the windshield with so you could see whatever it was, a movie, a woman or a

car you coveted, a cop who might pull you over just for drill, all the bits and pieces coated

uniformly, like a salad of despair, in a gray dressing of ash, condensed exhaust, dust, body

wastes--it made him sick to look, but he had to look (13-4)

This is just an absolutely incredible piece of writing. The metaphors and symbolism pop and snarl; the sheer length of the run-on sentence itself lends urgency to the unconscionable social abyss it describes. Very few writers have the wherewithal to express themselves so openly. It is probably the single most important sentence in the book. In fact, the entire novel is foreshadowed in this one 267-word sentence. The fears that Pynchon brings to life in The Crying of Lot 49 are as relevant today as they were when he became inspired enough to share them with us. In doing so, he is acting upon beliefs in liberalism that support his very work. Varsava embellishes this thought in a prominent manner, including that he "read Pynchon as an exponent of liberalism, though not of retro-liberalism determined by the social and political exigencies of 1776 or the 1930's , but a 'post-modern' version shaped by liberal traditions and those cultural circumstances and impetuses peculiar to the late twentieth century" (2). We are trying to survive through this warp created in American values, that has us questioning our own ethics. Though we are committed to make a better life for ourselves, we have effectively ignored the consequences of our liberal attitudes.

Afterthoughts

In conclusion, we can see that Thomas Pynchon draws the reader a fatalistic view of an effectively empty America that is perpetually biting off more than it can chew. Although his revelations have apparently been influenced by the postmodern, postwar era, like the society that shaped his work, he, too, has no real answer to the problems of America.

It's hard not to be cynical about the state of our society today. I guess many readers, and certainly myself, feel a little like Oedipa Maas, walking through the streets of America just trying to make some sense of it all.

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Esther's Virtue

by Maggie Diggory

What would you say is the best character trait of a great woman? Her beauty, her knowledge, her courage, or her moral virtue? A woman in the Hebrew Bible displays all of these traits. She is Esther. Although scholars regard the *Book of Esther* as an historical account of the foundations of the Jewish festival of Purim, the woman who quietly saves her race from extermination dominates this narrative. The *Book of Esther* raises a number of interesting questions. How did a simple, orphan girl living in the Persian empire rise to such greatness in spite of her ethnic background of slavery? Two other questions are why is God not mentioned directly and why does God not speak to any of the characters? According to a few biblical scholars, Esther rises to greatness in spite of no direct mention of God's presence. While the trait that gets Esther noticed is her beauty, her moral integrity makes her a great Jewish Persian queen, a fearless leader, and an admired woman. Esther's moral character serves as a model for both her time and ours. Feminist and biblical scholars view Esther's character and actions in contrasting ways. Although scholars disagree whether she is a model of moral integrity, I

intend to show how God guided Esther's rise to greatness without being mentioned and helped turn her into a model for all ages.

There are at least two perspectives from which one can read the *Book of Esther*. From the feminist perspective, the narrative examines the life of an uncommon woman in a man's world who makes a difference through her defiant action. For those who read the Bible for the lessons it contains, the *Book of Esther* is full of lessons about obedience, courage, and the secret workings of God. Those who fail to see the purpose of a narrative in the Hebrew Bible which does not mention God may not have carefully read the *Book of Esther*. These two perspectives, the feminist and the biblical, allow us to understand a different time and present a unique narrative which explores social and spiritual themes. The *Book of Esther* has something for all modern readers if they are willing to take the time to explore the ideas presented.

Like many Hebrew exiles, Esther had two names to protect the revelation of her ethnic identity in her Hebrew name. In the narrative "Esther" is the Persian name she uses once she enters the court of King Ahasuerus. The name "Esther" has been translated to mean star in Persian. Mordecai chooses that name, for

"the girl was fair and beautiful" (Esther 2.7).[1] However, her Jewish name is "Hadassah", which means myrtle. In both origins of her name we get the sense that Esther is a special young woman. Her cousin, Mordecai, adopts her as his daughter when her parents die, for "it is her physical appeal,…that prompts Mordecai to adopt her...as his own daughter" (Brownstein 196). Celina Spiegel, taking the feminist view, perceives this emphasis on Esther's beauty negatively when she writes "[b]ecause Esther's beauty is so important in the story, the reader is in the habit of polarizing women- beautiful/ unbeautiful, chosen/dismissed" (187). The feminist perspective maintains that Esther's decisions and passive nature do not make her a hero but rather a typical woman in a man's world. However I think Charles Swindoll frames Esther's experience best when he writes that

> ...in this heady environment Esther, God's lovely star, shines the brightest. She does this by exhibiting six queen-like traits of her inner strength and godly dignity.
> ... grace-filled charm and elegance
> ... a continually teachable spirit
> ... an unselfish modesty and authenticity
> ... an unusual restraint and control
> ... a kind winsomeness, regardless of her surroundings
> ... humble respect for authority. (45-50)

Although Swindoll offers this character analysis to

[1] All Biblical references are from *The Harper Collins Study Bible.* Full citation is in "Works Cited"

inspire his readers to consider how the lessons of the narrative can apply to their lives, his biblical perspective still concurs with other biblical scholars[2] who have commented on the *Book of Esther.*

It is Mordecai who encourages Esther to enter the beauty contest whose prize is the honor of being King Ahasuerus' new queen. She enters the palace harem, where the king's assistant notices Esther for her beauty. Like the other contestants, she is given a year-long beauty treatment and special diet before her presentation before the king. The narrator writes, "...[n]ow Esther was admired by all who saw her" (Esther 2:15). She simply enters the palace harem and goes about the yearlong preparations without drawing attention to herself, but still she is admired. For it is "her very ordinariness [which] suggests that ordinary people too can rise to the moment and take unexpected strengths" (Fox 205). When the harem eunuch, Hegai notices Esther, she is given seven choice servants to help her prepare for her presentation to King Ahasuerus. She could have let her ego expand from all the luxury which surrounded her, but this young Jewish woman keeps to herself, never revealing her racial identity, following Mordecai's

[2] Woodrow Knoll ("Back to the Bible" radio program) and Daniel Shaeffer (*Dancing with a Shadow-Making Sense of God's Silence)* for example.

instructions.

Before this royal encounter, Esther has just lived among the captive Jewish race in the Persian empire. So Esther "knows nothing about palace politics or a lonely king or what the future holds for her" (Swindoll 37). Feminist scholars view Esther's charm and elegance as a "stereotypical woman in a man's world" (Berg 207). But biblical scholars see Esther using her naive nature instead of her sexuality to gain the king's attention. I think Woodrow Knoll, a biblical scholar, most accurately perceives Esther's authenticity when he says:

> When I look at Esther, I think the great lesson she teaches us is the lack of self-promotion. I don't see Esther as kind of an eager young Jewish princess, trying to pick and scratch her way to the top. What I see is a woman who was willing to be a servant of God. (Back to the Bible 2)

The concept of being a servant of God relates to Swindoll's view of Esther as a teachable spirit. From the time Esther becomes Mordecai's adopted daughter, she

listens to his instructions, such as hiding her identity. Feminist critics have focused on what they regard as a contradiction, for "Esther heeds Mordecai, never questioning her cousin's reasoning- even when he insists on loudly proclaiming his own Jewishness" (Brownstein 196). Other scholars criticize Esther's

willingness to hide her ethnic identity. Celina Spiegel is very harsh with her view of Esther's secret when she writes that

> ...she falls short of being a cause for feminist celebration...Esther conceals her real name, Hadassah; evidently she has no problem being less than true to herself. There is no evidence that she had ideas of her own; she is a puppet of her wise and good male guardian. (186)

I agree that Esther should not be viewed as a feminist. Yet, Esther indeed has ideas of her own; she comes up with the plan to save her race from extinction without Mordecai's help. The feminist scholars see Esther's willing and teachable spirit as subservience. But others view it simply as modesty. Esther knows what is expected of her gender, but she is willing to work with the long-standing social tradition to make a difference. The Esther narrative does not suggest that Esther intends to take over the Persian Empire. Instead, it focuses on a brave woman who prevents the racial genocide.

Esther's restraint and control are most evident in the main part of the chronicle. Here the antagonist, Haman, deceptively has the king's seal of approval for the genocide of the Jewish people in Persia. Mordecai instructs Esther to reveal her identity and save her people. Esther becomes "deeply distressed" because revealing her identity could get her killed as well

(Esther 4.4). Although Mordecai has advised Esther before, it is she alone who decides to save the Jewish race from extermination. All this time Esther has obeyed the reasonable requests of Mordecai, waiting to see why she has been placed as the queen of Persia. Now the reason comes to her: she will be the savior of her people. Her actions reveal a fearless leader who defies the king's decree to speak with him unbeckoned in order to save the captive Jewish people. Her answer to Mordecai's instructions is "...if I perish, I perish" (Esther 4.16).

Preparing for this potentially deadly conversation with her royal husband, Esther asks Mordecai and the Jewish people to fast and pray for three days; Esther and her maidens do the same. They fast and pray for Esther's imminent approach to the king about sparing the Jewish people. After this time of fasting and prayer, Esther waits outside the inner chamber until the king notices her. King Ahasuerus allows her to enter for "[s]he wait[ed] patiently and obediently until the king [gave] her permission for an audience and only then speaks" (Fox 208). Instead of begging for the lives of her people, Esther invites the king and Haman to a banquet she has prepared in Haman's honor. It is this move which shows that "...Esther departs from a literal execution of Mordecai's wishes...they reveal [that] Esther is acting in a

manner surprisingly consistent with Mordecai's own modus operandi" (Brownstein 199). Esther's request for God's intervention proves that Esther knows where to get help. She uses an expected gender custom, a wife giving a banquet for her husband and his friend, to speak with her husband and present her request.

Again, the feminist perspective does not give Esther any credit for her ingenuity. She hasn't just repined in the palace harem passing her days without care. Esther recognized what was expected of her and when she did not
know what the protocol was, she asked one of the king's assistants. Esther is astute and uses her native intelligence and sensitivity for both her and her people's benefit. Esther assessed her surroundings and learned what it meant to be the Queen of Persia. She has greatly matured from just a beautiful young woman to become a perceptive and skilled member of the royal court.

Consider another aspect of Esther's decision, to speak to the king without his calling her. Vashti, the previous queen, and Esther, the new queen, break a major palace rule. Queen Vashti refuses to go on sexual display for the king and his banquet guests. Her defiance makes the king look bad and King Ahasuerus does what is expected during that time

period; he dismisses her. Queen Esther, however, uses her sexuality to get the king's attention and then boosts his ego by throwing a banquet for him and Haman. The feminist opinion is that "..where Vashti fails in her role as queen, Esther reveals herself to have a shrewder understanding of the stirrings of men" (Brownstein 195). Esther is not supposed to barge into the king's inner chamber without him asking her to come; for "any man or woman who goes to the king inside the inner court without being called there is but one law-- all alike are to be put to death " (Esther 4.11). Yet Esther's life is spared because "[the king] was pleased with her and held out to her the gold scepter that was in his hand. So Esther approached and touched the top of the scepter" (Esther 5.2).

Esther's banquet continues for two nights in a row. On the second night, she reveals to King Ahasuerus that Haman has issued a decree that calls for the murder of her and the Jewish people. The king is so distressed that he walks out of room. Haman dives down to Esther's feet, begging her to save his life. But the matter is out of both of their hands. For it is the law that once a decree is issued, it cannot be revoked for any reason, even if it is the king's wishes. The law cannot make amends for a mis-issued decree, so Esther seeks out God's intervention. Mordecai may have advised

Esther but now she decides to seek advice from God, who has allowed her to enter the palace.

In the end, according to the feminist scholars, it is "Esther's beauty [that] induces the man even to embrace her newly revealed Jewishness and her Jewish relatives" (Spiegel 186). However, after Haman has been executed by the king's order, Esther says "If it pleases the king, and if I have won his favor, and **if the thing seems right before the king**' to have his approval, let an order be written to revoke the letters written by Haman…to destroy the Jews in all the provinces of the kingdom" (Esther 8.5). Esther approaches the king with a conscience and self-pleasing reason to overrule the genocide. She gains king's seal of approval and saves the Jewish race.

While some scholars have emphasized the absence of God in the *Book of Esther,* Esther's rise to power can clearly be connected to God that. Other biblical scholars admit the literal absence of God, but contend that God still functions in Esther's life. Although Esther does use her native intelligence and sensitivity, the text suggests that a divine adviser carefully guides Esther's thoughts. The strongest evidence for recognizing God's guidance lies in considering the divine reason for what helped Esther to become the Queen of Persia, a leader who could save her people.

The *Book of Esther* has never been a popular book of the Bible, due to a lack of the direct involvement of God. In fact, "a Christian commentary was not written on the whole book until Phadnus Marus' work in 836 A.D."; and it was not popular with the Church Fathers (Freedman 635). Biblical scholars do agree that the absence of God was intentional (Freedman 635-6). One opinion points toward God's indirect involvement. In Fox's analysis he concludes:

> the great majority of commentators consider the book 'religious,' meaning that it teaches, or at least assumes, that God is active in the events it narrates (237)... But *Esther* was not written as part of the Bible. Not only could the author not have known there would be a Bible but the lack of reference to God probably shows that he did not intend his book to be regarded as sacred scripture. (238)

The *Book of Esther* focusing on specific character, in a specific context, performing particular deeds, lends itself to theological interpretation by revealing the hidden workings of God in the main characters' lives. Esther waits on God's instructions whether they are spoken through Mordecai or directly to her. A key example of this is Esther's three days of fasting. This practice has been traditionally associated with a time to focus solely on communicating with God and to leave worldly distractions aside.

One biblical scholar suggests that the fasting represents sensitive introspection rather than divine guidance. Michael Fox says "[s]he is a leader whose charisma comes not in a sudden divine imposition of spirit but as the result of a difficult process of inner development and self-realization" (205). Instead of viewing Esther as a woman who remained pliable in the hands of God, Fox views her acting alone. On the other hand, Charles Swindoll says"...if you read the Book of Esther, you have to believe in the sovereignty of God...It's a story about His divine sense of timing" (6). Woodrow Knoll concurs with Swindol when he says "...surely the great lesson is that every person who remains pliable in the hands of God will eventually see the sovereignty of God at work in his or her life" (Back to the Bible 5). Esther maintains her willingness to seek out divinely given advice and avoids making hasty decisions. She waits until after she has sought out God's intercession through fasting. Then Esther knows what she has to do, and plans her gutsy course of action.

There are other stories in the Hebrew Bible which demonstrate God's timing, but this narrative is harshly criticized for making the reader infer certain things about the nature of God's communication with his people. A better known and less criticized example of God's communication in the Hebrew Bible is the

birth of Isaac to Abraham and Sarah. These two characters did not believe that God could allow Sarah to bear a child, for she was beyond her fertile years. This narrative is a good example of the way in which God works out his will for those he watches over. Although Abraham and Sarah earnestly believed God would keep his promise, they did not know when.

Returning to the Esther narrative, the time of fasting Esther and the Jewish people engaged in was the strongest indication of God's direct involvement in the lives of Esther and her people. The practice of fasting is a ritual in which one channels all of ones concentration into communicating with God through silent prayer. Fasting is an experience in which one seeks the presence of God. Instead of going to Mordecai directly for his advice, she asks him and their people to fast with her to seek God's intercession. Swindoll thinks that "... she simply sought to please God. In the process of seeking to please God, she learned that when she was pliable in the hands of God, there isn't anything God will withhold from those who love him" (6). Esther's quest of Esther's to seek God's will through fasting allows her to discern a way to save her people. And we can interpret her inclusion of the Persian Jewish population in the fast as making the request stronger. Her patience in fasting for three days suggests Esther

was waiting on God's timing. Approaching the act of fasting as an attempt to seek a divine revelation is another perspective in considering the role of God's absence.

Although the biblical scholars cannot completely agree on how significant God's absence is in Esther's decision to save her people, they present a series of reasonable arguments. Fox is convinced that Esther came to the decision to save her people by herself, referring to Sandra Berg who says, "The *Book of Esther* should be read as a story of God's intervention on behalf of his people, but also as a story of human wisdom and initiative" (as quoted in Fox 239). Fox provides a good summary of the importance of God's absence and how it relates to reading the Hebrew Bible as a whole:

> The point of teaching that God is 'hidden' is really to teach that he is present, in other words, not truly hidden. To do so one must show people how to read God's presence in events. That is often done in the Bible. (239)

Swindoll and Knoll believe that Esther's pliability allowed her to sense God's timing.

. The *Book of Esther* stands out among the books of the Hebrew Bible for its lack of a direct mention of God. The feminist scholars choose to view only Esther's action and determine whether or not she was a feminist in her own time. Biblical scholars contend that God is

in the narrative even though he never directly speaks to any of the characters: through their actions God is revealed.

Feminist scholars believe that the modern reader takes from the narrative that "it is not merely Esther's beauty, however, but her sexuality to which the Jews owe their salvation- and this distinction is what is so startling and
powerful about the story, even to modern readers" (Brownstein 202). Again they cannot see past the fact that Esther's beauty got her into the palace. After that, Esther is guided by Mordecai and God to serve her people. Her beauty allows her recognition but her words and manners made things happen. Another scholar referred to by Fox is Fuchs, who believes:

> ...the Esther story under-girds the assumptions of patriarchal ideology by showing that a woman should be obedient and submissive, by teaching that women can become national heroines by fulfilling their assigned roles as wives and mothers, and by showing that women get their way through deceptive and circuitous means. (205,206)

This perspective maligns Esther as a sly woman merely out to get what she wants while still doing what is expected of her. Up to the point in the narrative when Esther begs for her people's lives, she has not revealed her identity. Esther did not have to disclose her ethnicity and could have allowed the

genocide to go on as planned. Instead she risks her life by disobeying the king's law and confessing her Jewish identity. Esther's divinely guided intelligence gives her the moral courage to be tested. A role model who actively uses her moral courage can be relevant in modern society, or any society for that matter.

We can regard Esther as a feminist for her defiant action, but feminists denigrate her subservience. Spiegel says that "Esther has been called a savior of her people, a feminist hero, and a clever beauty" because of her defiant action (Spiegel 191). Yet because of her obedience her action is "at best a passive sort of activism" (Spiegel 192). Spiegel thinks obedience weakens Esther's credibility as a feminist. Fox agrees with Spiegel's view of Esther's obedience when he writes "if a willingness to share power is a flaw, she may be faulted for it" (Fox 208). Fox is referring to Esther's sharing of power with Mordecai. Her willingness is also a kind of obedience Esther gives to Mordecai while leading the Jewish people. Although Esther obeys Mordecai's advice to save her people, she does not consult him on how to approach the king. What the feminists perceive as defiant action is really Esther's obedience to what God has told her to do. She listens to what God communicates to her through prayer and fasting.

Even though Esther's action could be harshly

punished, her defiance has good reason. In modern society if a law is broken in order to do something good for a group, the defiance is appropriate. The feminist perspective examines Esther's defiance for the sake of her becoming a powerful female figure but not the underlying reason. Yes Esther did continue to gain power but her cause was not self-promotion.

Biblical scholars see that the impact of Esther's strength comes from "willingness...[a]s a result she got a king, a husband who was willing to save her people", willingness to learn what it takes to have moral courage and lead group of people through bad times, as well as to fulfill a defined gender role (Swindoll 7). Esther's willingness to learn her expected roles as Queen of Persia and as the wife of a powerful king shows her acceptance of her defined gender role. She demonstrated her moral courage by standing up to the king and convincing him to do the right thing. In the time of fasting and prayer, Esther leads her people by example, not by ordering them to do it for her. The biblical perspective accepts the gender limitations Esther encountered and explains how she overcame them to become a role model.

Now that I have presented the arguments of the feminist and biblical scholars, I would like to draw some conclusions. Does the Esther narrative have any modern day relevance? The story of Esther is relevant

today and in fact encompasses the ideals of modern women. For Esther displays great moral courage, leading a group of people through hard times and fulfills an expected gender role. The modern reader should also come away from the Esther narrative with the reason Esther is able to save her people. Esther should be remembered for her obedience to God, her willingness to wait on His timing for an answer, her un-flaunted beauty and her moral courage.

If Esther was alive today in the same part of world and did the same thing again, do you think she would be viewed as a feminist or a role model? A woman who was given so much responsibility and asked to risk her life to save her race should be viewed as a role model. Her selfless cause was divinely guided and wisely carried out. All of these considerations set Esther apart from other women. A woman who "behaves with dignity, courage, and good sense" is a vigorous character consolidation (Swindoll 7). Esther used all of these traits in a successful way.

There have been great women in modern society who have certain Esther-like qualities. We view some as feminists and some as role models, but there has never been another Esther, Queen of Persia. Her powerful combination of willingness, moral courage, and obedience of God allowed Esther to set a precedent. Her only flaw seems to be subservience, a trait which

keeps her from gaining the over-all seal of approval in the eyes of feminists. Considering Esther's rise to greatness from the contrasting views of the feminist and biblical scholars suggests that more scholars have thought about the significance of the *Book of Esther* in modern times than when the Bible became a canonical text. Scholars either criticize either Esther's actions and her motivation, or her part in God's hidden involvement in the lives of the Jewish people. They are either skeptical of her submissiveness or interpret it as willingness.

Esther's moral character served as a model during her time in the following ways. First, she proved that one could make an impact in spite of gender constrictions. Second, unlike Vashti's disobedience, Esther broke the law to get the king's attention. Her intentions in requesting a audience with King Ahasuerus were to boost his ego, not humiliate him. Last, Esther conformed to the expectations imposed by her gender and she triumphed while living in a man's world in a respectful way.

Esther's moral character still serves as a model for modern society in powerful ways. Esther is a role model. Her direct, yet respectful defiance proves that standing up for what is right can be done successfully. Esther's moral courage encourages women to do the right thing in modern society. Willingness

is a character trait which makes a strong modern woman. Although it can be interpreted as submissiveness, willingness is always a welcomed trait in anyone, willingness not only to get things done, but also willingness to sacrifice purposefully. The story of Esther's rise to greatness through God's guidance does have a universality for the modern reader and should be read without hesitation. A story about determination and success during difficult times is a story everyone can relate to and enjoy reading.

STREAM STUDY:

STONY CREEK AND LOWER ESOPUS CREEK
SPRING 1998

INTRODUCTION

By Dennis Covello

The Lower Esopus Creek starts at the upper basin of the Ashokan Reservoir and flows through the towns of Marbletown, Hurley, Ulster and then Saugerties, where it discharges into the Hudson River. It is fed by the Ashokan Reservoir and the Stony, the Sawkill and the Plattekill Creeks. The study focused on a section of the Stony Creek just prior to the point it enters the Lower Esopus Creek in Marbletown. The Lower Esopus Creek was studied from that point to the Route 209 bridge in the Town of Ulster. This is approximately a ten mile length of the Creek.

The objective of the study was to establish a record of the water quality and determine the effects of municipal, industrial, and farmland pollutants as well as wastewater discharges. There was concern about the aquatic life in the Creek.

The class was divided into four groups, and each group studied a different section of the Creek. Group "1" sample sites were all on Stony Creek and were located at: Lapla Road, Hurley Mountain Road south of Johnson Hill Road and Hurley Mountain Road north of Johnson Hill Road. Group "2" sample sites were: the "bathtub" (Route 209), Creek Side Road, and Old Route 209. Group "3" sample sites were: Hurley Mountain Road Bridge, Hurley Mountain Road at Theilpape Road and the Washington Avenue

Bridge. Group "4" sample sites were: Colonel Chandler Drive Bridge, Esopus Avenue and the Town of Ulster Wastewater Treatment Plant.

Initial site surveys were performed by each technician to determine possible sources that may have an effect on the Creek and to locate precise sample locations. All the groups conducted the same tests at the same frequency for an eight week period of time beginning the week of February 23, 1998 and ending the week of April 20, 1998 . The combined information from all groups was used to make various determinations about the water quality of the Lower Esopus Creek and one of its tributaries, the Stony Creek.

Each technician recorded the data they obtained directly into their logbook. Logbooks are considered legal documents. The logbook pages are pre-numbered, and skipping or removing pages was prohibited. Each page has a title, project number and book number entered on it and must be signed and dated by the technician when completed. The logbook is periodically reviewed by the Project Director who signs each page .

Some of the baseline data that were collected at each site were water velocities, cross sectional areas, and change in depth. Flow was calculated from these parameters. Ambient air temperature, water temperature, pH and dissolved oxygen results were directly obtained at each site by the technicians. Additional water samples were collected, preserved and taken back to the laboratory for further testing.

The parameters that were tested in the college laboratory were:

- Alkalinity
- Turbidity
- Five day biochemical oxygen demand
- Total coliform
- Conductivity
- Hardness
- Nitrates
- Phosphates

A Biotic Index was obtained by collecting, categorizing and counting the macro-organisms found in the Creek.

To maintain quality assurance and quality control, analyses of reagent blanks, spikes, duplicates and replicates were performed. "Methods of Additions" and calibration checks on the instruments were also used for quality assurance and quality control purposes.

HISTORICAL BACKGROUND

The Lower Esopus Creek flows from the upper basin of the Ashokan Reservoir at the great dam in the town of Olive through the flats between the foothills of the Catskill Mountains and the northern tip of the Shawangunk Mountains. As it passes through the towns of Marbletown and Hurley, it flows past adjacent farmlands which use fertilizers and pesticides. Runoff from the farmlands typically has a negative effect on the water quality.

The flow continues through the city of Kingston, where it is crossed over by the New York State Thruway, the Washington Avenue, and the Route 587 overpasses. At these points, the runoff may contain road maintenance materials such as salt and sand. Kingston has a flood control system, built by the U.S. Army Corps of Engineers, which directs storm water from uptown Kingston into the Esopus Creek. This can cause soil erosion and sedimentation problems and can introduce road maintenance materials and debris into the Creek.

The Town of Ulster Wastewater Treatment Plant also discharges effluent into the Creek just prior to the Route 209 overpass. The effluent is chlorinated and then dechlorinated prior to discharging.

The Creek continues to flow over the Glenerie Falls through the town of Saugerties to the Route 9W overpass. Just below the overpass, there is a dam which forms a sizable lake. Below the dam, the Creek flows over another waterfall to tide water

in a deep gorge. In its final stretch, it enters the Hudson River between tidal flats and jetties on both sides. (Guides to Mountains and Nearby Valleys)

In the late 1700's many industries were built along the banks of the Esopus. These industries consisted of tanning mills, saw mills, paper mills and acid factories. Railroads were also built along the Creek.

All of these industries had a negative effect on the Esopus as well as on the Hudson Valley. The tanning industry was the most destructive because of the clear cutting of hemlocks, which left the banks of the Esopus barren. The water temperature increased permanently because the protective canopies had been removed. The increasing temperature drove the native brook trout upstream to colder, protected headwaters, and the exotic European Brown Trout dominated in the warmer waters.

The hemlocks were used to produce the tannic acid that is necessary for preserving animal hides. All the by-products, including bark, tannic acid, and scrap hair and hides, were dumped into the Creek and allowed to flow downstream.

In1907, the Ashokan Reservoir was built to meet the demand for potable water in New York City. Later, in order to increase the volume of water available for New York City, the Shandaken tunnel was built to carry water from the Schoharie Reservoir to the Upper Esopus Creek and finally to the Ashokan Reservoir. These changes disrupted the balance of the Esopus Creek.

In 1972, the Clean Water Act was implemented, and today the Esopus Creek is used for recreational purposes only. The New York State Department of Environmental Conservation classifies the Esopus Creek as a Class B protected fresh surface water,

which is best used for primary and secondary contact recreation and fishing. The water is also suitable for fish propagation and survival.

SAMPLING PROCEDURES

All the sampling and testing procedures were performed according to the procedures outlined in Standard Methods for the Examination of Water and Wastewater, 19th Edition, 1995.

All the samples taken were grab samples, and method 1060-B (Standard Methods page 1-19) was used. A grab sample is collected at a particular time and place and represents the composition of the source at that time and place. If a source is known to have a constant composition over time and for some distance, the sample can represent the source adequately. This holds true for some water supplies and surface water but not for wastewater streams such as effluent from a wastewater treatment plant.

The samples that were to be analyzed in the field were taken first. Other information such as date, time, water temperature, air temperature, pH, dissolved oxygen and flow rates were obtained at the site and were recorded in the technician's logbook.

Then the samples for laboratory analysis were obtained in the middle of the main channel of flow at a mid-point in depth. An inverted sample bottle was lowered directly into the flowing water and rotated toward the flow until it was filled to capacity. This procedure avoided producing an air space, which can cause interference. The sample containers were then tagged with the proper information including date, time, location

and sampler's name. The samples were then transported in an ice chest to the laboratory for further analysis.

A total of thirteen parameters were analyzed, of which eight were done on a weekly basis. For the scope of this report, the parameters of pH, dissolved oxygen, conductivity and turbidity will be explained. Each of these parameters was analyzed using specific instrumental methods.

PROCEDURES: pH

The acidity of an aqueous solution is dependent on the concentration of Hydrogen ions, also known as Hydronium ions. Ions are electrically-charged atoms or molecules. Ions may be positive or negative.

The pH scale is used to measure the acidity of a solution Normal pH ranges are from one (1) to fourteen (14). One is the most acidic, seven is neutral, and fourteen is the most basic. Values on the pH scale are obtained by converting the concentration of the hydrogen ions to pH using the formula pH = - Log (H+), where (H+) equals Hydrogen ion concentration in moles per liter (Introduction to General, Organic, and Biochemistry p. 375).

The pH of pure water at 25 degrees celsius is 7.0 and is neutral because the concentration of Hydrogen ions equals the concentration of the Hydroxide ions (OH-). Hydroxide ions cause a solution to be a base. In general, a solution that contains more Hydrogen ions has a pH less than 7.0, and a solution that contains more hydroxide ions has a pH greater than 7.0.

The pH scale is logarithmic; therefore, a change of 1 pH unit measures a change of ten times that in (H+) ion concentration. A solution with a pH of 6.0 is ten times more

acidic than a solution with a pH of 7.0, and a solution with a pH of 5.0 is one hundred times more acidic than a solution with a pH of 7.0.

The pH meter used in this study was manufactured by Hanna Instruments and is model # HI931000. The meter was used to obtain values at the various sites and was calibrated prior to each use by testing buffer solutions with known values of 4.0 and 7.0. This is called a two point calibration. The procedure in method # 4500 - (H+) in Standard Methods was followed.

The meter consists of a potentiometer, a combination electrode and a temperature compensating device. A circuit is completed when the electrode is immersed in the sample. An electromotive force (EMF) is produced in the electrode system and varies linearly with pH. pH is temperature dependent.

pH measurements are affected by temperature in two ways. One effect is mechanical and is caused by changes in the electrodes. The other is chemical and is caused by a change in equilibrium. The electrodes take time to reach a steady temperature, and pH values are always reported with a temperature value.

pH/ WATER TEMPERATURE

(pH/ Degrees Celcius)

GROUP	SITE	WEEK 1	WEEK 2	WEEK 3	WEEK 4	WEEK 5	WEEK 6	WEEK 7	WEEK 8
1	Lapla Road	7.05/0.2	6.93/2.0	6.66/4.1	6.63/1.5-	6.89/0.0	7.35/8.0	6.95/6.0	6.57/8.6
	HMR S John	7.27/1.7	7.09/2.1	6.94/3.1	6.9/1.0	6.71/1.0	7.30/12.0	7.21/5.0	6.47/8.1
	HMR N John	6.56/1.6	6.94/2.1	7.07/3.5	6.72/1.1	6.77/0.0	7.30/13.0	7.09/5.0	6.51/8.7
2	Route 209	7.76/2.0	7.13/2.2	6.82/1.4-	7.06/0.6	6.84/4.1	7.15/6.1	6.92/5.2	7.57/9.0
	Creekside Road	7.62/3.2	7.35/3.9	6.28/2.0	8.24/1.0	6.86/4.1	7.40/5.9	7.30/5.1	7.49/10.1
	Old Route 209	7.54/2.0	7.4/4.0	6.99/1.7	6.55/0.9	6.87/3.1	7.01/6.1	7.14/5.1	7.05/9.1

3	HMB	8.33/3.5	7.45/6.0	7.12/2.0	7.21/3.5	7.23/3.9	7.21/15.0	7.30/8.5	7.15/12.0
	HMB Pape	8.11/3.0	7.54/5.0	7.05/2.0	7.46/3.0	7.31/3.1	7.09/12.0	7.26\7.8	7.04/9.5
	WAB	8.22/3.5	6.82/6.0	6.80/2.0	7.02/4.5	6.55/3.7	6.78/15.0	6.69\8.5	6.40/11.5
4	ColChand Dr Br	7.95/5.3	7.30/2.5	7.74/5.5	6.63/3.0	7.14/2.5	7.16/10.3	7.79/ -	7.88/10.5
	Esopus Ave	7.84/5.2	6.95/2.0	7.23/6.5	7.51/2.0	6.87/3.0	7.41/10.3	7.52/ -	7.97/10.5
	T of U POTW	7.70/5.6	7.00/2.6	7.71/6.3	7.71/3.0	6.99/2.0	7.37/10.7	7.48/ -	7.77/11.0

"-" Signifies numbers not recorded

PROCEDURES: DISSOLVED OXYGEN

Dissolved oxygen is considered to be one of the most important parameters of water quality in streams, rivers and lakes. The fish and other aquatic organisms need oxygen to live. If the concentration of dissolved oxygen is increased, the water quality is better, and vise versa.

Oxygen is only slightly soluble in water and is dependent on temperature and pressure. Saturated water at 20 degrees celsius contains a maximum of 9.2 milligrams per liter or parts per million. The solubility of oxygen in water decreases as temperature increases. At higher altitudes (lower atmospheric pressure) the solubility decreases. An increase in salt content also decreases solubility. Higher amounts of other dissolved gases will decrease oxygen solubility (Basic Environmental Technology 2nd edition).

Because of the small amounts of oxygen present in water, aquatic organisms compete with each other. Some organisms are less tolerant to reduced oxygen levels than others. These organisms are considered "clean water" indicators.

The dissolved oxygen was tested at the sample sites using a dissolved oxygen meter with a membrane electrode while following the procedure in method # 4599-O G in Standard Methods. The rate of diffusion of oxygen across the membrane is measured

by the diffusion current across the metal electrodes and is linearly proportional to the oxygen concentration. The current is converted to milligrams per liter. Temperature compensation is made automatically in the electrode circuit.

The dissolved oxygen meter is manufactured by YSI and is model # 51B. It was calibrated prior to each use. Dissolved oxygen is reported in milligrams per liter. This unit is equivalent to parts per million.

DISSOLVED OXYGEN

(Milligrams/Liter)

GROUP	SITE	WEEK 1	WEEK 2	WEEK 3	WEEK 4	WEEK 5	WEEK 6	WEEK 7	WEEK 8
1	Lapla Road	8.5	13.5	8.9	16.5	8.5	11.0	7.6	7.3
	HMR S John	9.8	13.4	8.4	19.6	7.6	10.0	8.2	6.6
	HMR N John	9.3	14.1	9.1	17.6	7.4	9.0	6.4	6.2
2	Route 209	13.2	12.7	13.1	12.7	11.6	9.8	11.2	10.7
	Creekside Road	14.8	12.4	14.5	12.3	11.6	8.0	10.3	10.0
	Old Route 209	14.6	12.6	14.0	12.3	11.8	9.5	11.2	10.5
3	HMB	9.6	12.8	12.9	13.0	13.4	10.8	30.0	9.2
	HMB Pape	10.0	14.8	14.9	15.0	15.0	14.8	26.0	11.6
	WAB	10.4	13.2	13.6	14.3	13.8	10.6	30.0	9.4
4	ColChand Dr Br	11.6	11.4	8.8	9.3	11.9	10.9	9.9	9.6
	Esopus Ave	11.8	9.5	8.7	10.0	10.9	10.5	11.4	9.1
	T of U POTW	11.7	9.0	8.7	8.5	11.1	10.1	11.2	9.3

PROCEDURES: CONDUCTIVITY

In water and aqueous solutions, the presence of ions gives the solution the ability to conduct an electric current. Conductivity is the measurement of this ability and is dependent on the ion concentration, mobility and valence electrons as well as the temperature of the solution. (Standard Methods p.2-43)

Inorganic substances, such as salt, dissociate in water and are relatively good conductors. Conductivity meters are used to determine the salinity of industrial and natural waters as well as the quality of deionized and distilled water.

Resistance (R) is the ability of a substance to prevent or slow down the flow of electric current and is measured in ohms.

Conductance is the reciprocal of resistance, $G = 1/R$, and is measured in 1/ohms or mhos.

The conductance of a solution is measured using a conductivity meter with a cell. The cell measures the conductivity across two inert electrodes . The conductivity (k) is directly proportional to the surface area (A) of the electrodes and is inversely proportional to the distance between the electrodes (L). The formula $G = k (A/L)$ represents the relationship.

The conductivity meter actually measures the conductance; then that value is multiplied by the cell constant to obtain conductivity in micro mhos per centimeter (umhos /cm).

The meter used was manufactured by YSI and is model #31. To calibrate the instrument, a decade resistance box is used to induce a known amount of electrical resistance into the line current.

The cell is submerged into the sample being tested. The electrodes in the cell must be completely covered and no air bubbles should be trapped in the cell. The meter is switched from ohms to micro mhos and values are obtained. The procedure in method # 2510-B in Standard Methods was followed.

CONDUCTIVITY

(Micro MHOS/CM)

GROUP	SITE	WEEK 1	WEEK 2	WEEK 3	WEEK 4	WEEK 5	WEEK 6	WEEK 7	WEEK 8
1	Lapla Road	62	57	34	49	38	55	51	45
	HMR S John	70	60	43	56	41	68	64	43
	HMR N John	68	63	36	61	43	67	65	44
2	Route 209	95	104	88	80	88	51	76	67
	Creekside Road	106	110	86	100	98	55	73	71
	Old Route 209	109	100	87	93	101	54	78	75
3	HMB	81	110	106	130	90	100	71	23
	HMB Pape	57	61	64	58	61	68	77	23
	WAB	78	130	76	96	120	130	129	28
4	ColChand Dr Br	173	188	139	106	167	272	-	116
	Esopus Ave	148	169	158	112	146	168	-	117
	T of U POTW	165	193	168	148	173	178	-	119

"-"Signifies values not obtained.

PROCEDURES: TURBIDITY

Turbidity in water is caused by suspended and colloidal matter such as clay, silt and organic matter, as well as plankton and other microscopic organisms. Turbidity is the property that causes light to be scattered and absorbed instead of being transmitted. (Standard Methods p. 2-8). Turbidimeters measure the light scattered at a 90 degree angle to the incident light beam. The light source is a tungsten filament bulb which sends a light beam through focusing lenses, then through the sample cell. The detector is a photo-multiplier tube where the light energy is converted to an electrical signal, which is measured by the instrument meter.

The turbidity meter is manufactured by Hach and is model # 2100N. Instrument calibration is done by using standard cells, which are small sample bottles similar to test tubes filled with a turbid liquid. There are formazin-containing cells with known Nephelometric Turbidity Units (NTU). The outside of all cells are wiped clean to avoid interference. A gelex-standard cell is used as a calibration check. The procedures in method # 2130-B in Standard Methods were followed.

For turbidity samples in the 100 and 1000 NTU range, the meter compensates for the high turbidity by collecting light lower in the sample cell. For values that are too high, a dilution may be done to obtain a value within the range of the instrument. Then the original NTU value can be calculated using a dilution factor. A sample cell cover is used to avoid interference from scattered light.

According to Standard Methods, the test for turbidity should be performed immediately upon returning to the laboratory. The pH or temperature should not be altered before testing. If the sample is stored, hold it at 4 degrees celsius to minimize micro-biological decomposition. Turbidity is reported in NTU.

TURBIDITY

(NTU)

GROUP	SITE	WEEK 1	WEEK 2	WEEK 3	WEEK 4	WEEK 5	WEEK 6	WEEK 7	WEEK 8
1	Lapla Road	2.50	0.41	0.90*	-	0.66	0.86	1.45	1.85
	HMR S John	3.75	0.56	2.45*	-	1.96	1.83	1.53	5.05
	HMR N John	3.80	0.59	3.88*	-	1.85	2.17	3.07	4.96
2	Route 209	1.44*	4.16*	3.19*	3.19*	1.29	16.60	1.28	1.55
	Creekside Road	1.03*	1.09*	.058*	0.50*	1.09	16.40	1.33	2.14
	Old Route 209	1.51*	2.08*	1.61*	1.44*	1.33	16.10	1.40	1.72
3	HMB	2.50	0.56	1.01*	1.62	1.35	3.00	1.94	2.30
	HMB Pape	2.80	0.50	1.14*	1.05	0.81	1.48	1.20	1.32
	WAB	2.90	2.10	1.06*	0.80	1.64	1.67	1.49	1.08
4	ColChand Dr Br	2.20	1.30	0.67*	19.7	1.59	3.24	3.24	15.50
	Esopus Ave	2.70	1.70	7.71*	2.24	1.26	2.80	3.47	11.20
	T of U POTW	2.50	1.90	24.5*	11.7	0.89	5.89	4.92	13.50

"*" SIGNIFIES SAMPLES STORED LONGER THAN 24 HOURS.

"-" SIGNIFIES NO DATA OBTAINED.

PROCEDURES:

QUALITY ASSURANCE AND QUALITY CONTROL

The Quality Assurance / Quality Control (QA/QC) methods in section # 1020 of Standard Methods were used for this stream study. There were various techniques used for the parameters tested.

For the pH testing, meter calibration as well as duplicate sample readings provided the QA/QC needed.

For the dissolved oxygen testing, meter calibration and duplicate readings were done. An Iodometric Test with an Azide Modification method # 4500-O-C was used and the resulting dissolved oxygen values were compared to the meter readings. The Azide Modification method is a titration method using standard sodium thiosulfate as the titrant.

The conductivity testing QA/QC included meter calibration as well as performing duplicate sample readings.

For the turbidity testing, the meter was calibrated using primary standard cells. Secondary standards and duplicate samples were also analyzed.

CONCLUSIONS

The New York State Department of Environmental Conservation classifies the Lower Esopus Creek as a Class B protected fresh surface water and the Stony Creek is a Class C.

The allowable range for pH in Class B and C streams is between 6.5 and 8.5. The study results ranged from 6.47 to 8.25, and all but two readings fell within the regulatory allowable range. Presently, it appears that the region's acid rain has not had an effect on these streams.

The average daily dissolved oxygen level should be a minimum of 6.0 milligrams per liter for trout waters and 5.0 milligrams/liter for non-trout waters. The minimum value we obtained was 6.2 milligrams per liter and the average value was 11.7 milligrams per liter. It appears that there are adequate amounts of oxygen present to sustain aquatic life in both streams. These levels also tend to show that there were no excessive amounts of organic material present from farmland fertilizers and wastewater discharges during the time of the study.

The conductivity values ranged from 33.8 umhos/cm to 69.0 umhos/cm in the Stony Creek and from 23.0 umhos/cm to 272.0 umhos/cm in the Lower Esopus Creek. The fluctuations from week to week may have been caused by runoff from roadways or fluctuations in flow.

The New York State standard for turbidity states that no increase shall cause a substantial visible contrast to natural conditions. Turbidity in the Stony Creek ranged

from 0.40 to 5.1 NTU and in the Esopus Creek it ranged from 0.05 to 24 NTU. Due to a malfunctioning turbidity meter, some of the samples were stored for a few weeks under refrigeration before testing. Standard Methods suggests a maximum storage time of 24 hours. Some of the results from the first three weeks may be invalid due to non compliance of recommended storage of samples .

Considering all of the parameters that were tested for during this eight- week stream study, the water quality of both streams is consistent with the New York State Department of Environmental Conservation classifications.

The use of technology, in the form of instrumentation, made it possible to perform analyses in a safe, timely manner. To obtain values without instrumentation, the samples would have to be analyzed in a laboratory using chemical reagents. The various methods would include reagent preparation, standardization of titrants, and titrations using indicators which are all time consuming tasks. Calculations would have to be completed to determine the precise concentration of each reagent and the titrant. Then the values for each parameter could be calculated.

Portable instrumentation is utilized to accurately obtain values on location. This may have eliminated errors due to improper sample collection and storage. If the results obtained were questionable, a retest could be performed immediately on site to verify the value. By using state of the art instrumentation, technology has become an integral part of the analytical laboratory. Stream study analysis becomes more reliable without sacrificing precision.

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Early Modern English Attitudes Toward the "Others" in Shakespeare's Plays

By Dami Noah

ABSTRACT

This paper examines the theme of the "outsider" or "other" in Sheakespeare's plays and the attitudes towards these outsiders. Focusing primarily on Othello the Moor of Venice and Shylock the Jew, it deals with the dehumanizing behavior, beliefs and attitudes of the characters in Shakespeare's plays toward people of different races, reflecting the mentality and beliefs of early modern England.

Early Modern English Attitudes

Towards the 'Others'

Recurrent in Shakespeare's plays is the division of characters into groups. These divisions symbolize certain ideals like gender, economic class and often, racial identity, according to Russ McDonald in The Bedford Companion to Shakespeare. The theme of the "outsider" or the "other" is highly prevalent in Shakespeare's plays and the attitudes that other characters have towards these outsiders seem to greater reflect the mentality and beliefs of the people of late sixteenth / early seventeenth century England.

This paper will deal with the dehumanizing behavior, beliefs and attitudes of the characters in Shakespeare's plays toward people of different races in a way that sheds light on the views that English society had of foreigners at the turn of the seventeenth century. It will focus mainly on the sub-human rendition of the images of Othello, the Moor of Venice and Shylock the Jew.

Shakespeare paints us a picture of the people in his plays in a way that associates their color with their character. In Shakespeare's Othello, Iago says "she never yet was foolish that was fair" (2.1.138), claiming a direct relationship between the women's complexion and intelligence. Shylock's garb

and the way he is spoken of reinforces the notion that Shylock's avaricious nature and his ethnicity are interwoven. Othello is pictured as a brute who is all brawn, no brains and perpetually prone to anger. He (also Moors in general) is described as being "so hot by nature that any little thing moves [him] to anger and revenge" (McDonald 123).

In her article, "Reading What Isn't There : 'Black' Studies in Early Modern England", Kim Hall claims that "in Shakespearean England, both Jews and Moors were barely an empirical reality" (24). Russ McDonald adds that because people of other colors were relatively rare, the English were somewhat xenophobic (McDonald 273). "That foreigners were so regarded is indicative of the racial homogeneity of the culture as well as of the cultural anxieties strangers tended to generate" (McDonald 273). Queen Elizabeth I once decided to expel some Negroes because she was unhappy with their number in England at the time.

> Concerned about what she considered the excessive number of "blackamoors" in the realm, the queen licensed Casper van Senden, who had delivered to England eighty nine prisoners held by the Spanish, to transport to Spain and Portugal the same number of black slaves living in England. The order is explained as repayment of a personal debt to van Senden, as well as in larger economic terms: these slaves were taking work away from

Englishmen. (McDonald 296)

These were hardly huge numbers but Kim Hall urges us to remember that "the threat of the black to the state is continually magnified in a racist culture" (27) especially "in times of economic stress, [when] visible minorities very often become the scapegoat for a national problem" (28). Othello's color was always an issue for many a people of early modern England. It has been proven historically that audiences and readers were disturbed or alarmed if not enraged by the "union of a black man with a white woman. That a beautiful Venetian girl should fall in love with a veritable Negro seemed to many implausible, in fact, monstrous" (Mack 129). Although Shakespeare did indeed go to great lengths to portray the Moor as courageous, valiant and initially civil, he did not give him much else in terms of manner or custom. In his book, Shakespeare: The Invention of the Human, Harold Bloom claims that Othello is seen as a "great commander who knows war and the limits of war but who knows little else" (445), his calm very quickly eroded to expose what lay beneath the surface; a vile beast, undone by his "brutality, stupidity and unmitigated guilt" (473).

Foreigners were not seen as people but rather as objects. Objects without wills, as if controlled by the wind. Shylock "portrays himself, quite ironically, as being unable to govern his own will" (187) while Portia is said, by Bloom, to have "the wit to flatten Shylock, Jew and alien" (178). Both

Desdemona and Iago refer to Othello as if he were a thing they could mould as they please. It were as if Othello had an angel on one shoulder and a demon on the other; Desdemona his "angel"(5.2.140) and Iago, his "demi-devil" (307) incarnate. While speaking to Roderigo, Iago says "these Moors are changeable in their wills" (1.3.339-340). Slowly but surely, Iago peels away layer upon layer of Othello's civility until it seems he is nothing but a violent sub-human creature, often foaming at the mouth. He spits, growls, snarls and groans increasingly throughout the play and, if not left to be, "by and by/ breaks out to savage madness" (4.1.51-52).

The idea of a foreigner being something other than human was quite common in Shakepeare's time. "Their status as objects of curiosity is implicit in Trinculo's joke, in The Tempest, about what the English will pay to see "a dead Indian" " (McDonald 273). "Any strange beast there makes a man. When/ they will not give a doit to relieve a lame beggar, they will lay/ out ten to see a dead Indian" (2.2.29-31). Shakespeare compares Othello, in particular, to an Indian as one who "like the base Indian, threw a pearl away/ richer than all his tribe" (5.2.356-357), an allusion to his stupidity.

Religion serves as an underlying theme of alienation in The Merchant of Venice and can also be observed in Othello. Harold Bloom, in his book, Shakespeare : The Invention of the Human, claims that James Shapiro, author of Shakespeare and the Jews, "views Shylock's conversion as an answer to English Protestant anxieties, which contained the expectation of a

mass conversion of the Jews" (176). But then, the dichotomy between what is and what seems still remains because although Shylock is converted to Christianity, he is still seen and judged as a Jew. Two of such judges of Shylock are Gratiano, who, "though a touch crude, must be taken as a good fellow, cheerful and robust in his anti-semitism, a kind of Pat Buchanan of Renaissance Venice" (Bloom 173) and Antonio who "plays best Christian, a champion spitter-at and kicker-of Jews" (178). One can easily see why Bloom agrees with Shapiro that The Merchant of Venice "scrapes against a bedrock of beliefs about the racial, national, sexual and religious difference of others" (175).

The same for Othello, who, although a Christian, was innately seen as "a Muslim, for that was the primary meaning of Moor in Shakespeare's time" (Mack 135). Moors were "cut off from state resources because they [had] no understanding of Christ or his gospel" (Hall 27). Othello is described as "an outsider and speaks as one" (Mack 146), "an extravagant and wheeling stranger/ of here and everywhere" (1.1.137-138). Despite all fashions and titles which foreigners were graced with, they were always seen as "outsiders".

Although it may seem so, these outsiders were seldom given the spotlight in Shakespeare's plays. Those who were more indigenous got more lines and more stage time. Othello, whose name is also the title of the play, takes a back seat to Iago, who is the main conductor of the events of the play.

He is the one with the keen, diabolical mind who sets the events and actions of the play in motion, evil as he may be. All the while, Othello is led "by the nose/ as asses are" (1.3.383-384). Bloom contends that "there can be no question concerning Iago's primacy in the play: he speaks eight soliloquies, Othello only three" (442). In The Merchant of Venice, "the bitter eloquence of Shylock so impresses us that it is always a surprise to be told how small a part of the play is spoken by him : only 360 lines and sentences" (174). Although they play relatively important roles in the plays, the course of their lives is directed, to a measure, by others around them. It is as if all foreigners were bound by law to play the victim, Othello being the hero-victim and Shylock, the villainous one.

Shakespeare's plays carry in them, tones of racism that seem to be generally accepted by the other characters, even the victims of its institution. So says Maynard Mack, author of Everybody's Shakespeare:

> If the manuscript of the play (Othello) had been lost except for the first scene, the only Othello we would know would be the stereotypical white man's version of the black man that Iago and Roderigo contemptuously describe: "the thick lips" (1.1.66), "an old black ram" (1.1.88), "a Barbary horse" (1.1.111), "the gross clasps of a lascivious Moor" (1.1.125). (135)

Brabanzio, in rage, condemns Othello, claiming he forced his daughter to "run from her guardage to the sooty bosom/of such as thing as thou"

(1.2.71-72). He goes on to say "judge me the world if 'tis not gross in sense/ that thou hast practised on her with foul charms" (73-74). Brabanzio sees no other way by which his daughter could have succumbed to Othello for he is indeed a Moor while she is fair and would never fall for such a creature. " 'Tis probable and palpable to thinking" (77), Brabanzio then says, asserting that society would indeed agree with him. It seemed to he and his brethren that it was impossible "for nature so preposterously to err/ being not deficient, blind or lame of sense/ sans witchcraft could not" (1.3.62-64). She could not, after all, "fall in love with what she feared to look on" (98). Othello himself, sees his appearance as an affliction and admits his shortcoming openly on several occasions, in one of such instances, claiming that he is "black and hath not those soft parts of conversation that chamberers have" (3.3.267-269). In the critically acclaimed 1981 production of Othello by the British Broadcasting Corporation/ Time-Life films, Anthony Hopkins, who plays Othello, deliberately slows down his words, looks into Iago's eyes and lowers his voice almost to a hush when he says "for she had eyes and chose me" (193) with a poignant pause and lingering stare to drive home the meaning of the verse. He goes on to remark about how strange it was that Desdemona would have him as husband; "and yet how nature, erring from itself " (232). Iago reminds Othello that it is unnatural for Desdemona "not to [desire] many proposed matches/ of her own clime, complexion and degree" (234-235); a good point in that day and age. Being black was not a desirable appearance regardless of

inner virtue. Even upon Othello's defense of his honor against the accusations of Signor Brabanzio, his complexion still remained a measure of his virtue and aesthetic appeal. This rings true in the words of the Duke; "if virtue no delighted beauty lack/ Your son-in-law is far more fair than black" (1.3.288-289). Maynard Mack, author of Everybody's Shakespeare says of Othello, "his black skin . . . links him with lechery and especially with the devil" (135). Upon return from war against the Turks, Othello (Hopkins) grips Iago fast as if to mock wrestle and throws him on the floor in celebration of their victory, then proceeds to jump up and down like a baboon. Here, Hopkins does a good job of capturing Othello's wild and beastly nature. Mack goes on to quote Shakespeare's contemporary, Thomas Heywood's words : "A Moor, of all that bears a man's shape, likest a divell" (135).

One cannot fathom that Shakespeare knew or had any idea of the effects his plays would have on how future groups of "outsiders" were to be seen. Harold Bloom says, about Shylock's impact on Jewish history,

> Shylock cannot be said to embody Jewish history, except for the unhappy truth that Shakespeare's power has converted much of later Jewish history into Shylock . . . when we think of the Jew in post-biblical literature, George Eliot's Daniel Deronda, Dicken's Fagin, and Joyce's half-Jewish Poldy, among others, come to mind only after we brood upon Shylock. (174)

When thinking up a character name for Othello's war-god image, it is quite possible that Shakespeare, finding difficulty in arriving at an identity that would suggest the "outsider" or the "other", used the phrase "other fellow" to denominate the Moor until he, at the last minute, simply combined the two words, dubbing him "Othello", an allusion that the audience of the Renaissance would easily pick up on. He is first and foremost seen as the Moor, referred to as such 59 times in dialogue as opposed to the 34 times he is called by his proper name. All these in efforts to make him something other than human. Something less than human. An object to be observed and cajoled this way and that. Likewise were the fates of all "outsiders" who were represented in Shakespeare's plays, his work subliminally representing a means of control acted out on the stage and in some ways, was identical to and reflected in early modern English life.

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Distance Learning, the Wave of the Future

Introduction

Coleen Bevington

Distance learning is being offered at universities and colleges worldwide. According to the study done by the University of Connecticut, published in the Academe Today periodical article on November 10, 1997, "90% of college institutions and universities with an enrollment of 10,000 or more students, will be offering some kind of distance education programs to their students." The article also pointed out that the "smaller colleges are falling behind with only 43% offering distance learning programs." Smaller colleges are defined as having an "enrollment of 3,000 or less students." The distance learning program discussed in this paper is a very high technological way of conducting lessons to incorporate multiple locations at one time employing only one instructor. The instructor is housed in one location, and televised to numerous other locations via a monitor. The classes that are at other sites are televised simultaneously via monitors to the main location as well as their own classrooms.

This study will focus on the distance learning class, an Introduction to Psychology. The distance learning course evaluated for this survey was offered at a college, in the state of New Jersey. The instructor was situated at the main classroom on Lincroft campus. The satellite classes were located at Asbury Park Learning Center, Freehold Distance Site, and Long Branch Learning Center. The course is offered to all four sites at the same time through interactive television monitors.

The Lincroft classroom accommodated the largest number of students for this course with an enrollment of twenty-three students. The average student attendance rate

per class session was approximately sixteen. The Lincroft classroom contained two sets of monitors, one set in the front of the class, and one set to the rear. A set of monitors consisted of one monitor to display the entire Asbury Park classroom, one to display the entire Long Branch classroom, and an extra monitor for the Freehold location, that was not utilized during this particular course due to the lack of enrollment for that location. The Freehold monitor inactive during the psychology course was activated for other classes using interactive televised teaching for courses, such as economics that the New Jersey college offers to its students. The fourth monitor was shared between the instructor, video transmissions, white writing board, and a zoom feature for the students at the Lincroft site.

The instructor, Dr. Olaoye, was the main focus on the Lincroft monitor unless a video was being shown to all sites. There were black boxes that contained buttons that were called "my turn buttons" on each desk in Lincroft. Each desk seated two students. The buttons were to be pressed by students who wished to ask questions, or comment during class to bring individual pupil audio recognition to all the locations at once. The "my turn buttons" controlled both the zoom in feature on the monitor for a close up look at the person speaking and microphones to transmit verbal communications. The Lincroft classroom was so large that viewing needed to be shared. The black "my turn buttons" were extremely important to achieve class unification.

Long Branch consisted of nine students. Their attendance rate averaged about three per class session. Long Branch's classroom was always monitored depicting the entire class. The students in Long Branch had black boxes for each two students in their classroom as was described above for Lincroft. The Long Branch boxes did not provide

the zooming in feature. It was not necessary in the smaller setting. The boxes did however provide the microphone transmission so that all of the sites could hear Long Branch's communications.

Asbury Park consisted of five students, and averaged three students per class session. Their set up was the same as Long Branch's. Both distance sites contained one full set of monitors. These monitor sets are the same as described above in the Lincroft classroom. The Asbury Park classroom was also very small allowing for the entire class to be viewed at all times by the monitors, and projected to all the other locations in its entirety. The Asbury Park and Long Branch rooms had the advantage of not having to share viewing allotments with other visual aids and an instructor on the televised monitors.

This study addresses both the pro's and con's of the distance learning classroom environment as viewed by the students that participated in the Introduction to Psychology distance learning course, incorporating outside documentation for support of the hypotheses raised throughout the project. The survey results and the analysis of the responses will be used to develop an overview of areas that are working well in the distance classroom. The survey will also highlight areas for change or improvement to ensure a more positive productive distance learning experience for the instructor and the students participating in the distance learning psychology courses in the future.

Method

Subjects

The subjects were both male and female students participating in the Introduction to Psychology distance learning program offered during the fall semester, September

1998. The ages of the students varied from eighteen to fifty. The mean age of the students participating in this survey was nineteen. Students were predominately female. The majority of students in the class were taking Introduction to Psychology to fulfill degree requirements for majors other than psychology; a few were taking it as an elective course. Twenty-two students agreed to participate in filling out the surveys for this project. There were a total of thirty-seven students encompassing all locations enrolled in the psychology class.

Measure

The measuring device utilized was a survey designed incorporating contributions from Dr. Karen A. Bevington, Gilda Meier, and myself. This method was chosen as the measuring instrument because it complemented the observational study submitted on October 11, 1998. The survey as a measuring instrument was supported by Dr. Karen A. Bevington, (personal communication, September 20, 1998) " a survey is an excellent accompaniment to an observational study to help form conclusions and provide statistical information to incorporate into your project." The most effective method of gathering data for this project was discussed with Dr. Bevington during the planning phase of this project.

The ease of coordinating the statistical data from all of the distance sites was a predominant reason for using the survey method as a measuring instrument. The time constraints involved were also a primary consideration in using the survey to gather statistical data for this project.

The student survey consisted of twenty-eight questions, designed to elicit the students' understanding of the course materials presented in the distance learning psychology class; the students' perceptions of the experience, how rewarding the students

found the experience and if they felt lost or neglected in the distance classroom; the comfort level of the students being displayed on the classroom televised monitors and contributing to class discussions; the possibility of the students feeling alienated; and an over all view the of distance learning environment. The students' perceptions of bonding with the professor and other classmates were also taken into account.

Procedure

The surveys were distributed to all three locations taking the psychology distance learning class, on November 11, 1998. The Lincroft surveys were collected, and the answers transferred to spread sheets for future analysis on the same day. Asbury Park and Long Branch Learning Centers surveys were retrieved from the professor the following week, on December 3, 1998. The review and transfer of answers to spread sheets for these sites was completed on the evening of December 4, 1998. The analyses of the results were compiled over the next several months, completed on February 8, 1999.

Results

Twenty-two students participated in the survey on distance learning out of a class of thirty-seven. Thirteen were from Lincroft campus, four were from the Long Branch Learning Center, and three were from the Asbury Park Learning Center. Twenty-two surveys were filled out for this project. Only twenty surveys were analyzed for conclusions and incorporated into the final statistics used. The failure on the participants' part to follow directions on two of the surveys rendered their surveys unusable for the purpose of this study. The participants included both male and female students enrolled

in the introduction to psychology long distance learning class during the fall semester offered by a college in New Jersey. There were two psychology majors participating in the survey. The remaining candidates were a conglomeration of other majors of study.

Hypothesis I: The main Lincroft campus received the predominance of the professor's attention during classroom instruction. Questions 3, 11, 16, and 21 from the completed surveys apply to the students' feelings regarding the attention they received from the professor, and her ability to focus on all three sites simultaneously. The students' perceptions that the Lincroft Campus location received the bulk of the professor's attention, because the professor was physically located at the Lincroft campus was contemplated.

3.) The students at the Lincroft location receive Dr. Olaoye's attention more than the other locations. 55% True, 45% False, and 0% Undecided.

11.) Long Branch Learning Center receives the most attention from Dr. Olaoye. 10% True, 75% False, and 15% Undecided.

16.) Dr. Olaoye's focus is on Asbury Park more than the other locations. 15% True, 80% False, and 5% Undecided.

21.) All the locations for this class are treated the same without preferential treatment to any location by Dr. Olaoye. 50% True, 45% False, and 5% Undecided.

Hypothesis II: The distance learning environment affects the ability of students to bond with one another. Questions 2, 10, 24, 27, and 28 address the students' ability to bond with one another at the various locations.

2.) I feel the same sense of bonding, and have equal rapport with all my classmates at all the locations. 21% True, 68% False, and 11% Undecided.

10.) I am indifferent to my classmates at the other locations. 45% True, 30% False, and 25% Undecided.

24.) I do not view the students at the other locations than the one I attend as classmates in the same way as if we were all in one classroom. 65% True, 30% False, and 5% Undecided.

27.) I am comfortable asking other classmates from any of the locations questions or for clarification. 35% True, 60% False, and 5% Undecided.

28.) I do not like the feeling of separateness that distance learning classrooms create. 75% True, 25% False, and 0% Undecided.

Hypothesis III: The distance learning environment affected the instructor's rapport with students. The professor's relationship with her students and how well they bonded with her are explored in questions 4, 9, and 22.

4.) It is easy to get Dr. Olaoye's attention in class. 60% True, 25% False, and 15% Undecided

9.) Dr. Olaoye does not really know me because of the distance learning environment. 40% True, 50% False, and 10% Undecided

22.) There is a power struggle for Dr. Olaoye's attention during class. 55% True, 30% False, and 15% Undecided

Hypothesis IV: The positioning of the classrooms displayed on the televised monitors was a significant factor to the students in a distance learning environment. Classrooms were displayed in different positions on the four monitors on alternating days. Questions 8 and 25 assess the students' opinions on the positioning of the monitors as a relevant issue to them.

8.) The positions of the monitors make little difference to me, or how I perceive the other classes. 45% True, 50% False, and 5% Undecided

25.) The positioning of the monitors makes a difference in Dr. Olaoye's ability to focus on the different locations. 65% True, 20% False, and 15% Undecided

Hypothesis V: Students are reluctant to contribute to the classroom discussions while being portrayed on the televised monitors. The comfort levels of the students being displayed on the monitors and their ability to contribute to the classroom discussion while being depicted on the monitors were taken into account in questions 1, 7, 19, and 23.

1.) I am comfortable being displayed on the monitors. 55% True, 40% False, and 5% Undecided

7.) I feel like there is too much attention focused on me when I answer questions in class. 25% True, 60% False, and 15% Undecided

19.) The further away from the cameras I sit the more secure I feel. 35% True, 40% False, and 25% Undecided

23.) I am relaxed and comfortable asking questions in class. 65% True, 30% False, and 5% Undecided

Hypothesis VI: The comprehension of class material is reduced because of the distance learning environment. Questions 6, 13, 17, 18, and 26 explore the students' perceptions of their mastery of the course material, and their ability to assimilate the course concepts due to the distance learning environment.

6.) I think a different subject would have made the distance learning more enjoyable for me. 15% True, 55% False, and 30 %Undecided

13.) My comprehension of the information presented in class is unaffected by the distance environment. 50% True, 50% False, and 0% Undecided

17.) I feel my grades would be the same in the distance learning class, as they would have been in a traditional classroom. 45% True, 40% False, and 15% Undecided

18.) I am falling behind and do not understand class material because of the distance learning environment. 25% True, 70% False, and 5% Undecided

26.) I have learned a great deal by being in this class about psychology and interacting. 35% True, 50% False, and 15% Undecided

Hypothesis VII: Instructional time is diminished due to the coordination of materials and facilitating instructions to the multi locations. Coordination of classroom materials for homework and class participation was addressed in question 15. Students' perceptions of lost instructional time were considered.

15.) Too much class time is lost coordinating materials, and giving instructions to all locations. 60% True, 35% False, and 5% Undecided.

Hypothesis VIII: Distance learning is a rewarding experience. The overall satisfaction and the comfort levels with the distance learning environment are addressed in questions 5, 12, 14, 20, and 28.

5.) I feel lost and isolated in the distance learning classroom. 11% True, 58% False, and 32% Undecided

12.) I like distance learning very much. 11% True, 61% False, and 28% Undecided

14.) I would recommend the distance learning classes to other students. 25% True, 50% False, and 25% Undecided

20.) I do not like the distance learning classroom, yet I am glad I took it for the experience. 55% True, 40% False, and 5% Undecided

28.) I do not like the feeling of separateness that distance learning classrooms create. 75% True, 25% False, and 0 % Undecided

Survey Results Table

QUESTION NUMBER	TRUE	FALSE	UNDECIDED
1	55%	40%	5%
2	21%	68%	11%
3	55%	45%	0%
4	60%	25%	15%
5	11%	58%	32%
6	15%	55%	30%
7	25%	60%	15%
8	45%	50%	5%
9	40%	50%	10%
10	45%	30%	25%
11	10%	75%	15%
12	11%	61%	28%
13	50%	50%	0%
14	25%	50%	25%
15	60%	35%	5%
16	15%	80%	5%
17	45%	40%	15%
18	25%	70%	5%
19	35%	40%	25%
20	55%	40%	5%
21	50%	45%	5%
22	55%	30%	15%
23	65%	30%	5%
24	65%	30%	5%
25	65%	20%	15%
26	35%	50%	15%
27	35%	60%	5%
28	75%	25%	0%

Discussion

Distance learning or interactive television as it is sometimes referred to was the focus of this project. Twenty-two students attending the Introduction to Psychology distance learning class responded to the distance learning survey for students. Twenty surveys were used to form conclusions and results. Unfortunately, two participants marked several answers to a variety of questions on their surveys. Therefore, their surveys were excluded. The twenty-two students that participated in the survey were a sub group of the thirty-seven students taking the psychology course at three different locations simultaneously, Asbury Park Learning Center, Lincroft Campus, and Long Branch Learning Center. The survey was the only measure that was used to evaluate the psychology distance learning experience. The documentation from other sources supports the findings the survey generated. The measure is not a reliable testing device because it can not be applied to the same quantities to establish test retest reliability. (Baron, R, 1989.) The measure does however have content validity, and would be a useful tool as guidelines for future distance courses, and targeting problem areas to alter for future distance learning instructors. The measure reflects many positive areas that are working well that will be helpful for future distance learning classes to emulate.

Hypotheses were stated to evaluate the relationships of the students to one another and their relationship with Dr. Olaoye. The lack of student bonding during this particular classroom environment was clearly evident in the percentage results from the survey. The students did however feel that a successful relationship and bonding was established with Dr. Olaoye. The article "Creating a Blended Family", by professors' Rutherford, and Grana published in the T. H. E. Journal, referred to the professors concerns over the bonding issues that the students in their distance classrooms were experiencing.

Professors Rutherford, and Grana's solutions were to set up planning meetings to find creative and engaging ways to incorporate all the sites to work on group projects together to facilitate the bonding process. "Our goal in these planing sessions was to marry the sites, and the means to do this became a variety of written, oral, and cross site projects that required the students to step beyond traditional classroom activity." (Rutherford, & Grana, 1994) The professors' methods of overcoming the relationship problems that the distance learning environment creates are beneficial to other educators teaching in an interactive televised classroom setting. It is extremely helpful to have information and solutions from pioneers who have resolved the conflicts and complications that have arisen during their programs. The more documentation an educator has available to them the more likelihood of a successful experience for all participants involved. Facilitating and utilizing group actives is an excellent way to promote bonding between all locations and achieve a united cohesive classroom.

"Classes Going the Distance So People Don't Have To" focused on the instructors' responsibility to their students to ensure a productive well-rounded encounter for all the participants in the distance learning classrooms. Stating that the experience of actually teaching the distance learning courses was one of the main factors in helping them to overcome the relationship problems, in order to achieve successful interaction, and bonding between the students from all sites. (Ehrhard, Neeley, & Niemi, 1998) Professors' Neeley, Niemi, and Ehrhard had their students keep journals in 1995-1996 that were used by the professors to help them target problem areas in the distance classrooms. Professors' Neeley, Niemi, and Ehrhard felt they had made great progress in

facilitating bonding and working out the complications that their students had pinpointed as problematic areas in their classes by 1997.

Coordination of materials and not losing class time was an issue both T.H.E. Journal articles mentioned and was one of the hypotheses for this distance learning project. Interestingly only Lincroft felt that this was a problem. The discrepancies in the answers might be attributed to the distance sites involvement in the actual running around for missing materials and ensuring that they did have the proper paper work distributed, while the Lincroft site was waiting for the coordinating to be completed. The distance sites might therefore be unaware of the time allotment that is actually consumed coordinating materials and facilitating instructions.

The results from the monitor placement hypothesis on the survey were also rather intriguing. The majority of students indicated that the monitor placement made little difference to them personally, but felt that the monitor placement definitely affected Dr. Olaoye's ability to focus on the distance sites simultaneously. The results from the questioners indicated that the professor's difficulty focusing on numerous sites might well be her lack of technical knowledge, her comfort level with the equipment necessary to operate, and coordinating all the locations into a unified classroom. Time and experience would most likely alleviate the discrepancies the respondents to the surveys reported.

This study can not accurately determine the correlation and causation factors that the comprehension and assimilation of subject matter raises. The fairly even distribution of responses both true and false are indicative of an interesting dynamic yet there is no way to really evaluate the discrepancies based on this measuring device.

The data gathered from the survey suggests that there is room for changes and improvement in the Introduction to Psychology distance learning class to more fully optimize distance learning to its best advantage. Just as importantly, the data also reflects the positive attributes pinpointing some real strengths in the psychology distance learning class. More than half the students indicated that taking the class was a worth while experience for them although they felt some dissatisfaction in certain areas. The following statement is indicative of precisely the complexities and intricacies distance learning classrooms are encountering. (1994): Rutherford & Grana

> Teaching well under customary circumstances is demanding. Now, with the extraordinary nature of two-way ITV, instructors have been busy learning to use the control panel, figuring out the logistics of registration and the exchange of materials, wondering how to keep students' attention for three hours, and worrying about how to cover their content in the already inadequate time allotted.

Interactive television will require teachers to become more resourceful to facilitate a positive and informative learning environment. The demanding task will be interesting to watch unfold over the years.

The ramifications from this wonderful technological advancement in education are multi faceted. The financial savings for colleges utilizing interactive television makes this a very attractive feature to offer students enrolled in their facilities. The convenience to students of being able to arrange reasonable time schedules by them to take classes anywhere in the world in any language is an exhilarating concept. The insight into cultures and customs from around the world would be an invaluable asset to scholars worldwide. The access to funds of knowledge that to date have been unheard of is a

fabulous legacy to leave to our future generations. It will help facilitate shared scientific research and studies that could be invaluable in finding cures for diseases and future technology. My belief is that interactive television is a valuable asset for colleges to acquire and use for their benefit and the students enrolled in their facilities.

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Rights in China
By Lisa Denig

It was an historic meeting in its own right. Mikhail Gorbachev had traveled to China to meet with Deng Xiaoping, the first time that a leader of the Soviet Union had made a trip to Communist China since the two countries split ideologically 25 years earlier. Yet the crowd of journalists sent to report on this monumental diplomatic meeting would, instead, find themselves witnesses to a bloody massacre. Students and other supporters had been staging marches and a hunger strike in the middle of Tiananmen Square. They were protesting against their government, rallying for democracy. Although it was a largely spontaneous event, hundreds of thousands of people jammed the square. The sit-in had been going on for nearly 20 days and, other than a few small skirmishes in the throng, it was a peaceful event. Yet Deng Xiaoping and his Communist advisors declared martial law and when the students refused to leave, he sent the army in. The soldiers formed a wall and as wave after wave of people began to push forward, they repelled them--with bullets. The army fired randomly, blankly into the crowd, killing their own countrymen. "But you're the Peoples Liberation Army," shouted one student, "You can't open fire on the people!" (Human Rights 130). Later, to quell the ever-burgeoning violence, tanks were sent in--tanks that would roll unemotionally and steadily toward a lone demonstrator armed only with his conscience. These images were speedily sent around the globe and the level of outrage was palpable.

Clearly, this was a gross violation of the Chinese people's human rights. The world denounced the crackdown and nearly every nation instituted broad and severe economic sanctions on China. Almost ten years later, now that the pictures from Tiananmen have faded from our

minds and China's economy is booming, countries are questioning whether sanctions are the most effective response. Still, the cry goes up, most strongly from Chinese dissidents themselves, against the horrifying human rights abuses that abound in China even today. As Fang Lizhi so eloquently states, "The Chinese people are born with a body and a brain, with passions and a with a soul. Therefore, they can and must enjoy the same inalienable rights, dignity, and liberty as other human beings" (Human Rights 219). It is imperative that the international community, the United States in particular, find an effective means to force China to comply with a higher standard of human rights.

What Are Human Rights?

In 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights. The declaration was neither debated nor voted on and, therefore, stands merely as the ideal towards which all nations are expected to strive. It is not a resolution under which member states are held liable. In other words, a nation can't be legally prosecuted if it chooses not to comply. However, it is generally accepted by most nations to be the standard by which human rights are judged. Its 30 articles enumerate the basic rights that people in every nation should be entitled to. For instance, Article 3 states that "everyone has the right to life, liberty and security of person" (United Nations). The declaration goes on to mention such freedoms as "the right to freedom of thought" and "freedom of peaceful assembly" (United Nations). It even declares that the "will of the people shall be the bases of the authority of government" (United Nations). Certainly, the Chinese government violated at least one, if not several, of these basic human rights when

they massacred their own people in Tiananmen Square in 1989. The Communist regime, however, hardly sees it that way.

China's defense of its human rights record has many angles. Communist leaders begin with the assertion "that Chinese culture, with its Confucian ideas about hierarchy and order, has no duty to follow the human rights norms of the rest of the world" (Drinan 16). They believe that their civilization evolved so differently and distinctly that universal notions do not apply to them. This argument was emphatically denounced at the United Nations World Conference on Human Rights in Vienna in 1993. Famed astrophysicist and dissident, Fang Lizhi, equates this line of reasoning with China's refusal in the 18th century to accept the notion of an astronomy based on science. The feudal aristocracy of that time insisted that China had its own astronomy. They refused to acknowledge the universal applicability of modern astronomy for fear that if they were proven wrong in this area then they could be proven wrong in claiming the "divine right to rule." This same principle applies to China's Communist leaders and their rejection of universal human rights. "The advance of civilization has largely followed from the discovery and development of universally applicable concepts and laws" and China's leaders are fearful of any progression that might undermine their authority (Human Rights 219).

China also defends its human rights abuses by accusing other more developed countries, the United States in particular, of an elitist attitude that only an economically stable nation can have. Americans, the Chinese leaders claim, can concern themselves with such human rights as freedom of speech because they are not burdened with the fundamental problems that a less developed country may still be addressing. Building a financially strong China is, according to the Communist Party, the top priority as of now. When this is

accomplished, the luxury of individual freedoms will follow, Therefore, China can justify atrocities such as Tiananmen Square by claiming that the government is not yet economically secure enough to withstand such liberty. But there are nations which prove this theory inadequate such as Singapore which has become economically stable and quite wealthy but still has yet to undergo much political development. As President Clinton so aptly put it, "China [chooses] to preserve order in the interests of the group, often at the expense of the individual" (lief 10).

China also maintains that international human rights documents, such as the Universal Declaration of Human Rights, put more emphasis on an individual's political rights rather than their economic rights. While Article 17 does state that "everyone has the right to own property," Chinese leaders assert that more value is continually placed on the western view that "political participation outweighs economic rights" (Montgomery 374). China and many other eastern nations prefer to point out their positive progress in advancing the human rights to which they give priority. To do so, the Chinese government publishes a report through the Propaganda Department of the Xinhua News Agency, entitled Human Rights in China, which describes their dedication to those human rights which they deem most important., In its Preface, the document boldly states that "countries differ in their understanding and practice of human rights" (Information Office). This is abundantly clear by the first section entitled "The Right to Subsistence." The Chinese government deems this the most important human right and declares that "the task of helping the people get enough to wear and eat" is on the top of their agenda (Information Office). They proudly announce that, despite the pessimism of western politicians, socialist China has solved the problem of providing

adequate food and clothing for their extraordinary population and that their people have been guaranteed the basic right of subsistence. China stands firmly on the conviction that this is the most important function of government and, if human rights must be arranged in an hierarchy, then all others fall below this basic right. Communist leaders are eager to point to their successes in this area and just as eager to illuminate western countries' failures by citing statistics of poverty and homelessness. Many eastern nations agree with this philosophy but one aspect of this argument troubles me. The "right to subsistence" is guaranteed by the Chinese leaders presumably so the Chinese people can have enough food and clothing to live a long and healthy life. So how do the Communists equate this policy of helping to sustain life with murdering 20 year old students? It seems completely contradictory to me.

China is also anxious to enumerate the great steps it has taken in granting its people political freedom. Its human rights propaganda includes a detailed section recounting the struggles that the Chinese people have overcome to gain "extensive" political rights. The government's publication gives a lengthy account of the many revolutions that eventually gave rise to the People's Republic of China. In explicit terms, the Communists point out, the present day Chinese Constitution stipulates that "all power...belongs to the people" (Information Office). The government goes on to defend the great strides it has made in securing their people the right to vote, freedom of speech, freedom of the press and right to criticize the government. Compared to past regimes, the people are more free now than ever before. In my opinion, this is no defense for present day abuses. By the 1860's in the United States, the anti-slavery movement had gained much ground but this in no way made slavery more acceptable.

China is obviously searching for ways to avoid taking responsibility for its human rights problem. The international community must disregard these flimsy excuses and force China to address this serious dilemma. There are various ways that nations can exert their influence in this area but experts are divided as to which may be the most effective measure. I will attempt to sort through and expound on those which I believe to be of the most value.

International Pressure on China

In the wake of Tiananmen, nations were quick to slap broad economic sanctions on China. But by 1990, China had the fastest growing major economy in the world (Ross 7). Most countries were anxious to resume normal relations and tap into China's lucrative market. Although it is distressing to human rights advocates, commercial concerns are dominant and pressure from the business community usually drowns out the weak voice of morality. In all fairness, though, broad sanctions were not getting the job done. The only people who were suffering from limited trade were the peasants and working class. The regime in Beijing saw to it that their needs were always taken care of and were content to let the regular people bear the brunt of such actions. Recently, most nations have realized that isolating China by cutting off trade has not achieved the results they were aiming for and have abandoned this strategy. It is clear that broad "economic sanctions against China would undermine the market reforms that have been the single most powerful force for positive change in that country" (Dreier).

Still, there are those who believe that specific, targeted sanctions can be an incredible weapon in the fight for human rights. Wei Jingsheng, a released political prisoner, calls for increased pressure on China. He agrees that previous sanctions did not

"seriously affect the Chinese Administration" but insists that the world must continue to "sanction the Chinese Communists" (Wei 26). The United States is in perfect position to do just this. The Chinese government is hungry for American technology, especially supercomputers, The U.S. has a virtual monopoly in this area and, therefore, China has no option but to deal solely with us. We should use this leverage to our advantage in the quest for human rights. That way, we are making "the punishment as painful as possible but [targeting] it directly at the offender" (Kristof 418).

In the years leading up to 1994, efforts in the United States to force China to improve their human rights record revolved around the granting of most-favored-nation trading status. President Clinton thrilled some human rights groups when he "pledged not to do business with the 'butchers of Beijing'" and tied the renewal of this status to proof that China had rectified its human rights problem (Leonard E1). This strategy had worked before. In the 1980's, China was so afraid of losing most-favored-nation status that they agreed to "important concessions such as releasing political prisoners, signing the Nuclear Non-Proliferation Treaty and permitting dissidents to travel abroad" (Kristof 413). This is no longer the case. China is economically not the same country as it was in the 1980's and they don't feel the need to compromise. Many, from human rights groups to economists to Chinese dissidents themselves, lobbied the President not to link the issue of human rights and trade. The argument was the same as the one regarding sanctions--only the ordinary people would suffer. Ultimately, President Clinton backed down and in May of 1994 "formally declared that human rights issues would not affect China's most-favored-nation trading status" (Goldstein 14). Most applauded the separation. Tong Yi, a longtime interpreter and assistant to prominent Chinese dissident

Wei Jingsheng, spoke out in favor of the decision. "The U.S. government," he said, "never wants to use most-favored-nation status as a tool to influence China's human rights policy" ("U.S. Should... A15). Indeed, this opinion was echoed by many others. It is hoped that such "economic growth will breed political liberalization" (Lawrence 67). Withdrawing most-favored-nation status from China would have set back the cause of human rights in another way, as well. The hard-liners in the Chinese government, who advocate more torture and repression, would have been able to blame the United States, rather than their own policies, for any economic difficulties that might have occurred. This would have tipped the balance in favor of those who wish to increase oppression and, consequently, human rights abuses would have flourished. However, renewing China's most-favored-nation trading status forces the Untied States to seek other ways to pressure the Communist regime.

Although our government has given up on threatening China with trading status, it hasn't stopped trying other legislative measures. In June of 1997, Senator Spencer Abraham introduced The China Sanctions and Human Rights Advancement Act. As its name implies, the act calls for targeted sanctions, directed specifically at the Chinese military, but it also puts forth fresh ideas on how the U.S. can make a stand for human rights. The act "would prohibit granting U.S. visas to high-level Chinese officials who work for organizations responsible for...persecution" and even singles out denying entrance to anyone involved in the Tiananmen Square massacre (Yates). This legislation is not meant to block all visits by Chinese officials but rather to force our government to explain the benefit of meeting with human rights offenders. The act also calls for the "U.S. representative to the World Bank, International Monetary Fund, and Asian Development Bank to

vote against all loans to China" (Yates). Although this part of the legislation makes it plea on behalf of the taxpayer, I don't see any difference between withholding loans and withholding trade. It is generally recognized that economic growth in China will be the catalyst for political change so it is unclear to me how voting against loans will foster such growth. Perhaps, a better course of action for the U.S. representatives to these institutions is to try and push for agreements that stipulate how the funds from these loans may or may not be used. In this way, we are making clear our principles without bluntly refusing China the money. The proposals introduced in The China Sanctions and Human Rights Advancement Act are a good example of how our legislature could further the cause of human rights.

Another piece of legislation introduced in 1997 was The U.S.-China Relations Act. This bill proposes several different ideas including the instituting of special commissions and authorizing $1 million dollars for democracy programs in China. The most promising section of the act, however, is the section regarding the World Trade Organization. "Believing it is essential to integrate and not isolate this strategic nation," the act proposes trade agreements that would take effect only when China becomes a member of the World Trade Organization (The U.S.-China Relations Act of 1997). It goes on to say that when this membership occurs, China would be granted permanent most-favored-nation status. This concept of encouraging China to merge into a global organization can only be beneficial. The more China unites with the world on other issues, the better chance that they will unite with world opinion regarding human rights.

The Federal government is not the only place that legislative measures are being presented. The California legislature introduced and passed a bill which requires that contracts entered into by the

state government must contain a statement "that no foreign-made equipment [was] produced by forced labor" (Assembly Bill 2457). China is infamous for its convict labor programs, "with about 20 million inmates in the Laogai facility alone," and torture of prisoners is routine (Assembly Bill 22457). The bill specifically singles out China as a serious transgressor in this area and attempts with this new law to make it more difficult for these sorts of goods to enter the United States. With the many attempts to open up greater trade with China, it is imperative that the U.S. make public its stand against such forced labor. China should not be allowed to directly benefit from imprisoning even more political demonstrators. Although there is no mention of how the state of California intends to investigate breeches of this law, at least it provides for legal recourse should an offender be apprehended.

The United States is not the only country still trying to promote human rights in China. In 1997, the European Union contemplated tabling a United Nations resolution critical of China's human rights record. Denmark was the nation who took the lead in rallying support for the measure. China was indignant and said that "relations between China and Denmark [would] be seriously damaged" if Denmark proceeded with its actions (Palmer 1). China also threatened severe economic sanctions against Denmark and pledged to use procedural means to suppress debate in the UN Human Rights Commission. The European Union warned China against singling out one member of the Union for punishment when other states shared the same concerns. Ultimately, the European Union chose not to go forward with its resolution but a frightening precedent seems to be forming. China seems confident that it can prevent resolutions from being tabled and even suppress discussion of its human rights record at the United Nations Human

Rights Commission. The world community cannot let this misconception continue in the minds of the Chinese leaders. As U.S. spokesman Nicholas Burns exclaims, "If you can't discuss human rights in Geneva at the UNHRC, where can you discuss it?" (Palmer 7).

Legislative measures and UN resolutions are not the only ways to go about pressuring China. More often then not, indirect threats can be quite successful. In this area, Taiwan is our greatest ally. Suppose the United States should make a request that falls on deaf ears in Beijing. An invitation for the president of Taiwan to visit the White House might work wonders in the Politburo. The Chinese government is quite sensitive regarding this issue and the threat of warm ties with Taiwan might just be the leverage that we need. Other countries such as Singapore, the Philippines and even South Africa have hosted Taiwan's president but the U.S. has been too timid to do so. Should China ignore our implicit threat, we would still benefit. Closer ties with Taiwan, the "greatest democratic success story in Asia," would profit American businesses who already see Taiwan buying more exports than China (Kristof 417). It's a win-win situation.

Sometimes, the most effective means are not formal government positions but persistent, behind-the-scenes pressures. An American journalist who was very critical of the Communist government was reapplying for her press credentials in China. The Chinese administration stalled her for several months. When they finally did contact her, they informed her that her credentials would not be renewed. Outraged, the journalist appealed to the American delegation in China. Soon after she met with them, Chinese journalists began finding it more difficult to obtain United States visas. When the Politburo finally realized the connection, they were infuriated. To show that the U.S. was willing to deal, two Chinese were issued visas.

After that, the journalist's credentials were restored but the Chinese Foreign Ministry was emphatic that the two incidents were unrelated. Behind-the-scenes ploys such as this one may be useful in acquiring small yet immediate human rights concessions (Kristof 419).

But by far, the greatest weapon we have for increasing human rights in China is something the Chinese call 'heping yanbian.' The term means 'peaceful evolution' and comes from what the Communists say was a U.S. plot to overthrow communism, not by armed forces but by cultural and political subversion. Exposure to western ideas helped bring democracy to Spain in the 1970's and Taiwan in the 1990's. Ultimately, the will to improve human rights will have to come from within and the best way the United States can foster this is with more contact, more dialogue, more cultural exchanges with the Chinese people. "Individual Americans often are the best ambassadors for their country...and this contact avoids the filter of government propaganda and speaks directly to the hearts and minds of the Chinese people" (Yates). Therefore, more energy and money should be expended on such programs as student exchanges, Radio Free Asia and the National Endowment for Democracy's programs in China. Also, the U.S. should do everything in its power to promote the spread of technology to ordinary Chinese citizens. "The spread of communications technology throughout China, including telephones, fax machines, computers, the Internet, satellites and television, is weakening the state's grip on information" (Dreier). This stranglehold on data, facts and news has always been the Communists greatest weapon. When the public begins to be informed, they can begin to think for themselves. It is this infiltration of information that the hard-liners in Beijing fear most. As Fang Lizhi declares, "There are many strategies...but what is most basic is the force of knowledge" (Human Rights 220).

The Universal Declaration of Human Rights celebrated its 50th anniversary in 1998 yet the international community is still searching for productive ways in which to force China to comply with its high standards. The opinions are varied and contrasting. The U.S. legislature has proposed several bills which contain solid measures for addressing the issue. Targeted sanctions, especially those that single out the Chinese government or military, can also be a persuasive implement in dealings with China. Constant and vocal condemnation of China's human rights record by all nations must not diminish and the UN Commission of Human Rights is the perfect forum. Even behind-the-scenes diplomatic pressure can be an effective weapon. Foremost, though, the international community must increase its efforts to educate the Chinese people. This can be accomplished by freer trade which will provide the Chinese with the advanced technology needed to learn about the increasing demand to improve human rights around the globe. "The appeal and majesty of human rights transformed South Africa, gave birth to democracy in almost all of the nations of Latin America, and led to multiparty elections in Taiwan" (Dreier). Should the Chinese people be able to access this sort of information, their human rights revolution might be unstoppable. But, above all, the American people must not desert the cause of human rights in China. Now that the link between human rights and certain economic policies has been severed, the U.S. must not let China believe that we are no longer interested in this issue. The Chinese leaders find it exasperating that the "U.S. pursues a human rights policy simply because it [thinks] that this [is] the right thing to do" (Kristof 406). As Tong Yi passionately proclaims, "The U.S. is the power of

ideals. And ideals are the greatest weapon you can wage" ("U.S. Should..." A15).

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Twisted Tongues and Twisted Visions of Black Gay Politics of Identity

By Donald Jackson

The issue of identity, and the questions it evokes, occupies a central place in social, political and cultural theory in the closing decade of the 20th century Attention is. focused on the struggles over what it means to talk about identity and how ones identity is invoked in the process of talking and writing. There have been intense debates around issues of nationalism, ethnicity, race, class, sexuality. Kobena Mercer (1990) reminds us that identity only becomes an issue when it is in crisis.

Much of the tension that is produced in talking and writing about identity comes from what I will crudely describe as two inter-related uses and meanings of the concept. On the one hand there is a meaning that recognizes the highly contextual, relational, contingent and dynamic nature of identity. On the other hand this position is often set in tension by a more essentialist understanding, that is beliefs in an identity that is fixed and rooted in the various imagined "natural" categories such as the often cited race, gender, class, "community." Identity is itself a cultural construct. Black gay culture is an ongoing construct in which the crisis still exists.

Openly gay professor Ron Simmons (1991) states; "Historically, discussions and theories on homosexuality in the African American community have been oared by scholars who have little, if any, understanding of the homosexual experience." "One of the most serious

challenges that we face" (p.211). Mr. Simmons said, "is the development of a progressive view of homosexuality in the African American community" #.211).

Most of the African American literature has been written by homophobic and heterosexist scholars who believe that homosexuality in the black community is based upon:

"(1) the emasculation of black men by white oppression (e.g., Staples, Madhubuti, Asante, Farakahn, and Baraka); (2) the breakdown of the family structure and the loss of male role models (e.g., Kunjufu, Madhubuti, Farakahn and Hare); (3) A sinister plot perpetuated by diabolical racist who want to destroy the black race (e.9., Hare); (4) immorality as defined in biblical scriptures, Koranic suras, or Egyptian "Bool of the Dead" (e. g., Farakahn and Ben-Jochannan). (Hemphill, 1991, p.212).

In a 1983 speech at Morgan Sate University, Minister Louis Farrakham cited incarceration and the lack of positive male role models as causes of homosexuality among black men, stating:

> Those of you - who are homosexual - you weren't born [that] way brother - You never had a strong male image... [These] are conditions that are forced on black men. You're filling up the fails and they're turning [you] into beaks in the jails. (Hemphill, 1991, p.213)

Black gay identities continue to be attacked. Noted sociologist, Robert Staples (1982), asserts in his book Black Masculinity the "nation's prisons are the main places where homosexual preferences are evident - because of the unavailability of women" (p. 88). He goes on to allege that some black men continue the "homosexual lifestyle" after being released for various reasons, "ranging from a desire to escape family

responsibilities to acquiring money through prostitution" (p. 88). He also contends that black homosexuals are "deeply involved in the white homosexual community" (p.88).

Joeseph Beam, editor of the ground breaking Black gay anthology In the Life, provided a generation of black gay men with affirmations that empowered their sexual identities. It was Beam's internal disheartment with the things he witnessed around him that caused him to produce this anthology. There are many reasons for Black gay invisibility. Hard words come to mind: power, racism, conspiracy, oppression, and privilege - each deserving of a full-fledged discussion in gay history books yet unwritten.

Beam understood the crisis that was set before him; the over-shadowing effects of eurocentrism over black representation. He profoundly stated:

> All the protagonist are blonde; all the Blacks are criminal and negligible. By mid- 1983 I had grown very weary of reading literature by white gay men who fell, quite easily, into three camps: the incestuous literati of Manhattan and Fire Island, the San Francisco cropped-moustache-clones, and the Boston-to-Cambridge politically correct radical faggots. None of them spoke to me as a Black gay man. Their words offered the reflection of a sidewalk; their characters cast ominous shadows for my footfalls (Beam, 1986, p. 13).

Essex Hemphill, noted cultural activist and poet, continued the work that Beam began after he died of AIDS in 1988 at the age of33 in his anthology Brother to Brother. Essex continued to empower and give voice to black gay men. He himself deeply understood why this work must carry on. Essex (1991) realized that if he had read a book like In the Life when he was fifteen or sixteen "there might be one less mask for him to put aside

later in life" (p. xv). xv). These two anthologies were a breath of fresh air because now black gay identity was beginning to be constructed through these anthologies.

In the matter of black gay identity there are few areas of keener discomfort than the sexual desire of Patican-American men for white men, a sensitive subject that scarcely anyone can approach without dread. The goal in this paper is to shine a harsh light on this particularly tender spot. For vulnerability need not be fragility: a politics that can confront and accommodate, rather than simply condemn and ignore.

In a number of the writings about African-American gay men since 1986, discussions about and representations of black/white gay male couples which, somewhat surprisingly, seem to recur where black gay identity is being constructed have tended to be tamed by an analytic of suspicion and disapproval. The black partner in the couple, it is assumed, does not value, indeed detests, blackness, and therefore detests his brothers and hate himself; he is beguiled, enchanted, by a white standard of beauty, by whiteness itself, and consequently has an exclusive desire for a lover with Nordic features. Moreover, his political, social, and cultural allegiances art to white gay politics, to white gay men, and to white cultural forms.

The notion that the essentially anti-black (or. at least, non-Afrocentric) politics of the black man who dates white men proceeds in lockstep with his apparent sexual and romantic choices seems to lie at the crux of this particular personal-is-political analysis. Hence the harsh division between "black gays', and "gay blacks" surveyed in a 1990 issue of the periodical BLK, which reports that "[bl lack gays believe that gay blacks hate their own face... and... give their loyalty to the gay rather than to the black community," and quotes hurt and angry African-American gay men who charge that while "gay blacks"

may "[h]ave sex with us... deep down inside there is not real love, real love is reserved for whites" (Jordan, 1990, p.25,30).

Whether the object of political wrath or the butt of an easy joke, the black/white gay male couple as figure frequently stands on the imaginary border between political consciousness as an African-American gay man and the lack of such a consciousness; it marks the dividing line that defines a politicized, racially conscious identity which is black, male, and gay. This opposition between Afrocentrist and "interracialist," between blacker-than-thou and snow queen, between black gay and gay black, ultimately serves to sever the constitutive adjectives of both camps from one another: "gay black," therefore more "gay" than "black" (which translates, a few links further along this chain of logic, into not "black" at all); "black gay," therefore more "black" than "gay," as if the only available option were subordinating one characteristic to another, as if identity cannot be expressed except as an undisturbed center around which satellite qualifiers revolve. The integrity of the two concepts, "black" and "gay," is maintained without problematizing the exclusions of either - exclusions which are of particular import to the construction of black gay identities: namely, that in the vast majority of contemporary African-American self -representations, and in most images of African-Americans which circulate in American culture, "blackness," especially male blackness, is almost definitionally masculine and constitutively heterosexual; and in the overwhelming majority of gay self-representations and images of gay men, the image of "gayness" corresponds to that of white men.

And yet, the analysis that underpins suspicious readings of the black/white couple has borne useful fruit. It has rescued desire from the mysterious realm of romance, where all

that occurs is deemed to stand apart from and of men to be arrayed against social convention (i.e., "they just fell in love": being "in love" as the universal solvent, the unquestionable, at once natural and supernatural, justification). The desire of a black man for a white man can now be situated within a social, political, and historical context - and that history, frequently and justifiably told as a tale of victors and vanquishes, villains and victims, is anything but romantic. Hence the white man is villain, the black man who desires him victim - until, that is, desire is rescued from one purpose to serve another, and the black man becomes either a deluded or a willful deserter.

The theorization of sexuality in its confluence not only with gender but with race, that other great "biological" organizing principle of the contemporary nation- state, would seem to provide a space from which these perils in t he conception of gay identity might be illuminated. The joy of clan exclusivity, for example, is revealed in critiques advanced from a black gay identity position to be a raced privilege, for those who are excluded, even though "gay," are those who do not meet the criteria of the anointed type - and these must often be African-American men, possessed of features very different from the white norm. The reliance upon types is itself problematized by this critique: where African-American man are the objects of desire, sexualized type is frequently coextensive with racial/sexual stereotypes and their troubling histories. Black gay identity positions challenge the essential whiteness of what we call gay sexuality and gay desire, and in so doing, create an channel through which what it means for men to have sex with men could be usefully interrogated. But the promise of such a position remains largely unfulfilled. The creators of black gay identity, while explicitly criticizing the hierarchy

of desirability constructed in white gay social and political life, implicitly reinscribe that hierarchy's static concept of desire.

Joseph Beam proclaimed "Black men loving black men is the revolutionary act of the eighties." Beam's main concern was to sketch out a vocabulary for the description, discussion, and critique of the lives of black gay men. Such a project, whether it is manifested in an anthology of fiction and essays or in a conference of community leaders and activists, must of course entail its own exclusions, its own hierarchies, willful blindness, and deliberate or incidental exercises of the rhetorical police power we call categorization. These limits to inclusion, to full representation, need not render Beam's project for any other like it) irredeemably flawed - but only if we understand such a project to be a beginning point, itself located in a specific historical, political, and psychological moment. The trouble begins when those who are starved for such a vocabulary seize upon Beam's words as a kind of holy writ.

Beam explicitly disarticulates his provocative call for black men to love black men from a merely sexual interpretation. In so doing he poses a challenge to both heterosexual and gay readers, a challenge to imagine "gayness" not only as a sexual practice but as a window, a metaphor, in which to reconceive relations of all kinds. Beam argues specifically that it is revolutionary to resist the kinds of relations between black men, gay and straight, that refuse verbally to acknowledge love, that do not permit nurturing. This is an insight of tremendous potential; it calls for engagement with people from whom black gay men are traditionally most estranged and, perhaps, whom we therefore most despise and desire). In short, it calls for (as Beam details in the essay) a discussion despite and about differences. The meanings that congregate around the term "loving"

(sex, nurturing, discussion) and its position as a kind of copula between the repetition of "black men" inscribe a vision of process, of the building of community/movement/politics that cannot occur without constructive contest and exchange in an atmosphere of mutual respect.

But Beam's words, the centerpiece of Essex Hemphill's later anthology of writings by African-American gay men and of Marlon Riggs's celebrated documentary, Tongues Untied, have frequently been reduced, in unstructured interactions between black gay men, in organization meetings as well as in print and artistic performance, to a directive against interracial dating. The various meanings we could ascribe to "black men loving black men" have been condensed to a single image, that of the black gay male romantic couple, the potency and appeal of which has sometimes had the effect of emphasizing romantic relationships between black men while devaluing the possibility of other kinds of relationships. The deep romantic yearning conjured by this image infuses the political identity-building project to which the image is linked with needed energy and power; but one effect of the fission between romance and politics fare they ever separate?) accomplished through this image is the construction of- and, in a sense, the obsession with - a counter-image invested with all the opposite properties: the black/white couple.

Marlon Riggs himself has teetered along this treacherous double edge. His documentary Tongues Untied is a kind of film counterpart to In the Life, accomplishing in the visual medium what Beam strives for in essay and fiction. Riggs ends his documentary with an emphatic endorsement of Beam's message, as the words "black men loving black men is the revolutionary act" flash across the screen against a stark black

background. Riggs intensifies the rhetorical force of the statement, underlining "the" and dropping the reference to the 19SOs.

Yet in Essex Hemphill's anthology Brother to Brother, sympathetic interviewer Ron Simmons points out in a discussion with Riggs that many have questioned the sincerity of Riggs's call to love black men, because he has a white lover. If black men loving black men is the revolutionary act, in other words, why is Riggs not "acting"?

In fact, though Riggs makes no mention of his relationship in Tongues Untied, he does touch upon the complications of his position. In the film, Riggs narrates his youthful encounter with a white boy who became his first love; the boy's whiteness, figured in a repeated, dreamy-voiced description of this "gray-green eyes," becomes a kind of erotic primer which guides Riggs in his subsequent exclusive quest for white male sexual partners. "What a joy," he says, "that it [Riggs's first "seduction"] should come from a white boy.... What a curse."

The documentary adds little to Riggs's statement of this contradiction, however. We do not learn what precisely the joy of this cross-racial attraction is for Riggs. The lack of additional context allows the force of other statements to prevail: we move from a photograph of the white boy to a frenetic succession of images of white men in the Castro in San Francisco, juxtaposed to demeaning images of African-Americans in postcards popular among gay men, and to Riggs's admission that if any black men looked his way, he scarcely noticed, being "immersed in vanilla." The way the narrative unfolds it is almost as if one attraction to a white boy leads inexorably to an attraction to all of them; the "touch and taste of snow' is intoxicating, in a way that is sardonically affirmed but not

investigated. One is left with the strong impression that Riggs's first love was more curse than joy, and his account of a desire for white men is offered up as a mea culpa.

In the interview with Simmons (1991), Riggs seems to be somewhat abashedly on the defensive, implicitly granting to his critics that there is an inherent contradiction between loving other black men and having a white lover. He remarks that mentioning his white lover "would have undercut everything" (p. 194), but argues that this is a contradiction that he is more or less stuck with.

> [M] any people don't understand.... To them it's sort of like "Yes, now I recognize that I love black men, therefore I must jettison all of my relationships with white men."... People's lives don't by and large work that way. (Hemphill, 1991, p. 194)

Riggs's relationship with this white partner is thus rhetorically consigned to a realm of previous false consciousness, one implication being that had Riggs known himself better earlier and been more secure in his identity as a black gay man, he might have never had a white lover at all. Even were his to be true, it seems at least possible that, absent some more convincing reason to equate having a white lover with failing to lover other African-American men, Riggs need not have placed himself in a position of having to defend anything. He clarifies his interpretation of Beam's slogan, saying that "what I meant was love in the sense of friendship, community, family, and fraternity" (p. 194). 194). Yet the various implications of this interpretation are not fully explored in the documentary. Riggs explains to Simmons that he lacked the time and resources to explore fairly in Tongues Untied "the nuances of what it means to be involved in an interracial relationship" #. 194). But he skips that opportunity again in the interview; it

almost seems that the relative privilege accorded the romantic vision of love between black men in this discourse - a privilege that Riggs's own work has to some extent buttressed, if only by its silences - makes any such discussion difficult and uncomfortable.

Beam, who died in 1988, would not necessarily have opposed the anti-interracial dating interpretation of his challenge. Indeed, he even promoted this reading from time to time. Issac Julian, a black gay British filmmaker. said in an interview,

> I think that Joseph Beam - and I knew Joseph Beam and spoke to him about it - meant his statement... to be taken literally. If people say that black men loving black men is the revolutionary act for the '80s, that's

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> very different than saying black men caring for black men is the revolutionary act for the 'S0s (Qtd. in Knapper, 1991, p.46).

Mike Smith, the late white founder of the organization, Black and White Men Together (now known as Men of All Colors Together), which espouses an explicitly "interracialist" agenda and, in some cases, an interracialist identity, claims that Bean in his correspondence with Smith was "virulently anti-interracial" (Jordan, 1990, p.26).

Beam's apparent hostility to black/white romantic relationships might be said to undercut the wider definition of loving which he elsewhere explicitly and implicitly advocated. But in a sense this particular construction of the meaning of black gay identity and of Beam's challenge is predictable. To bathe in the waters of identity politics in order to cleanse oneself of oppression's grime is to risk being swept along by an unforeseen flood: the Nile giveth and the Nile taketh away. Or, to put it differently in,

the tattered velvet glove of politicized identity can sometimes be glimpsed the hard, cold fist of power, fiercely and exultantly gasping for the pleasure to crush in precisely the way that it has itself been crushed. This is the ugly side of projects of self-naming and uplilt.

It is of course arguable that the risk is justified, the possible abuses outweighed by the gains. But what is lost in this gamble might be saved by more prudent positioning. The question remains whether the usefulness of traditional identity politics means that its approach is therefore always necessary. That is, positions between essentialized identities might also be said to occupy a space of dynamism - and, to be sure, of peril. In that space the energies that fuel mass mobilization, the raw material of force and action that becomes available when we claim ourselves as us and name the others them, play against the stark recognition that us is never all of us, or ever enough for even one of us. To stake out positions between is to foreground the strategic quality of identity, indeed of all political positions; between as choice, which is not the same as neither but is closer to both or all, prescribes constant shift, even if only in a limited way in the case of black gay identity, which (in its initial conception, at least) rocks between just two poles rather than swaying among many. The peril, of course, is of disappearance, or of splitting. It might be fair to say that, prior to Beam's worth efforts, we suffered the former state, and now in his wake, the latter. The problem is the abandonment of the imperative of contest and process implicit in his words in favor of an ostensibly more secure hold, and the misapprehension of desire and of the overlapping circles and jagged zig-zags in which it travels.

To wit: Reginald Shepherd's (1991) essay "On Not Being White" in In the Life. Shepherd reflects disquietingly upon his "obsessive attraction to white men" #.47), and describes in a nuanced and unflinching examination his ambivalence toward what he thinks of as blackness, and its representatives, black men. He interrogates the concepts of "black" and "gay" identities, finding in both different but confluent sources of pain. Yet permeating this necessary self-examination - which also functions as a necessary complication of editor Beam's cutting sketch of the "type" that Shepherd supposedly falls into ("Maurice has a propensity for white people, which is more than preference - it's policy.... At night he dreams of razors cutting away thin slivers of his Black skin" [p. 2401) - is Shepherd's plea of guilt, his admission that his desire is not perfect.

"Freedom," Shepherd writes, "is just another word for being nothing" #.57), and with that rhetorical flourish he demolishes his romantic fantasy of the white knight whose love absolves him of the burden of the past. The lesson is learned: romance is anti-historical. Acceptance of the past, shouldering the burden of history, is narrated in equally absolute and incisive terms. Shepherd quotes the Special AKA song, "If you have a racist friend/Now is the time for your friendship to end" (57) - a dictum which he resignedly suggests he cannot quite adhere to when desire is his racist friend, whom he wishes to cast aside but cannot. But there is another way to think about these issues. Need freedom, if it is to have any meaning at all, be either only total (and thus "real") or only illusory? Need desire be "perfect" to be justifiably enjoyed? Is there only resignation and nothingness between romance and history? Shepherd holds to the conviction that there exists a wholly self-affirming desire, a desire that properly yearns for that which could not and does not degrade, a desire free to taint - a desire, in fact, free

of the history he purports to struggle toward accepting. Neither he nor Beam has abandoned romance in its fullest rendering despite aims and claims to the contrary. Implicitly for Shepherd (he says he is "making progress" because he has a crush on a Latin man, rather than a white one) and explicitly for Beam, perfect, free-of-history desire is desire for black men: the revolutionary choice, the untainted choice, the innocent choice.

The move here is quite complicated. The desire for white men (frozen as such: desire for all white men, always and already), of necessity tainted by history is revealed in its true nature to be desire for the oppressor, capitulation to subjugation, hatred of oneself and of those whom one resembles. Again, this is a useful analytic in its initial steps. We desire another in this body, indeed his body is indistinguishable from him, is him: since his body is his appearance, and appearances in a racist society cannot be entirely shorn of racial meanings, then neither can desire. And yet here the rigorous analysis stops. An African-American man's desire for another black man is not to tainted; race is no longer potent except as the definitive marker of the perfect match. One can be uncomplicatedly in love and revolutionary at the same time: utopia exists in your bedroom. Romance, cast aside as a distorting lens in one move, is reappropriated under a personal = political rubric in the next. No possibility is admitted that other differences might exist between two people, and that these (class, education, body-image, and so on) are also embedded in and have to grapple with social forces and histories. More problematic, this limited black gay identity, this particular black-men- loving-black-men imperative, refuses to see that the way one black man cognizes another, the way he lusts after him and creates of his visage fantasies for his own sexual excitement, might contain

within it valences not so innocent, not so untainted. Black men who sleep with black men live with the burden of history, too, however differently that history might operate from the way it does in an interracial couple.

The subversive power of Beam's exhortation in fact depends upon this very recognition of the social/political/cultural/historical barriers that stand between African American men. The simple act of declaring that one is "no longer sleeping with the enemy" does not sweep those barriers aside. I would even go so fir as to argue that sometimes such a declaration, announcing the retreat to the utopian bedroom, masks a partial refusal to engage in the politics of direct confrontation with the forces (racism and homophobia, and all the conditions and events which create, reinvent, and redeploy them in their various guises) that necessitate the creation of strategic identity. It is not that the declaration is incompatible per se with such confrontation - I am not an "interracialist," whatever that might be, and do not believe that the revolution has arrived when people of all colors sleep together anymore than I think it has when every sex act is between partners of the same race - but that, raised to an ethical ideal, the uncomplicated focus upon "Sleeping with" and "enemy" distorts perceptions of the need for such confrontation. Nor do I mean to suggest, by rejecting these claims to innocence, that all are guilty, and therefore the matter should be dropped. I do mean to suggest that a better rounded and more respectful discussion out to be occurring between so-called "black gays" and "gay blacks," and to drive home the point that desire changes, that the meaning it selects at any given time for any given "look" or perceived attribute may and do shift.

Korean Mercer reworks Jacqueline Rose's psychoanalytic argument that "there is a resistance to identity at the very heart of psychic life" in order to talk about the "failure"

of concepts of black masculinity throughout the black Atlantic Diaspora. "Because there is no continuity of psychic life, so there is no stability of racial and gendered identity: no position for black men... which is ever simply achieved.... [This "failure"] is something endlessly repeated and relived moment by moment throughout our individual histories. It appears not only in the symptom, but also in dreams, in slips of the tongue and in forms of sexual pleasure which are pushed to the sidelines of the norm" (77).

The sexiness of power (and the fears of and revulsion from it) is, perhaps, the sexiness of white men - a possibility that suggests that it is not only the black penis that is endowed with worshipful hypermasculinity by the racist discourses which permeate our lives. But the privileged hypermasculinity of white penis may not form a monolith, as perceptions of black penises tend to do. Black male genitalia have but one meaning (rapacious, threatening/titillating lust) and one size (BIG) in United States culture. Because the very notion of whiteness is a historical construct that conceals cultural and physiognomic variations among people of European descent, and because that notion depends for its success upon amonolithic blackness, white-dick-as-category can and does begin to fall apart when subjected to a scrutinizing gaze. What might we make, for example, of the mythology, shared by many in communities of Color in the south and southwest, about the large size of "white trash" dicks? What does a so-called "matzoth queen" think he's getting that he thinks a run-of-the-mill snow queen isn't? Why would men in gay male personals advertise their Italian dicks, and what kinds of meanings congregate around the specific lust announced in those ads for Latin, Mediterranean, and Arab dicks, when men who fall into those categories span the color spectrum from what people in the United States would consider "white" to what might be adjudged "black"?

I do not, of course, claim that the meanings of "white dick" - or Arab or biracial or Latin dick - which I have attempted to sketch out here, or the answers to the questions which I've posed, should be viewed as intrinsic or foundational. Indeed, the issue can be usefully framed in a different, broader way, without recourse to a fixed definition, or set of definitions, for whiteness. One trigger of sexual titillation though certainly not the only, or even the primary one, is differences. Desire is some ways might be said to depend on constructions of difference. But for a black gay man, to be attracted to "difference" - to be attracted strongly, though not obsessively, predominantly, or exclusively to it - does not necessarily imply a rejection of the self or the same, does it? One way to answer that questions is to ask what gets projected onto the salient difference, but even that is probably complex and multifaceted, something more than a single attribute. And it seems possible to say that even if, in a racist society, the sign of difference remains stable (that is, it is always or frequently white [malelness), what is projected onto that sign may not be stable, and moreover the bodily and psychic sensations produced in response to that projection may not be stable either.

A black man whom we see in the street with a white man might have a kind of desire (that is, he might act out his desires in a way) that is likely to be fir more complex that our swi# and usually acerbic judgments allow. It is not difficult to imagine that even the most generalized "preference" for white men is influenced by individuals' environments and by the accumulation of their specific experiences. The qualities snow queen A might invest in white men, and his success in holding on to those investments, will be partially influenced by the specific persons with whom he has sex, and his investments might be rather different, stronger or less strong, from snow queen B's. In

this light, the zeal with which so many now working to build a black gay identity politics have tended to lash out at interracial dating seems particularly unfair; and, just as important, it threatens to foreclose usefi#l lines of inquiry that might do much to buttress the projects of uplift and opposition at which black gay identity politics aims.

As the powerf.#l fiction that is whiteness begins to fall apart, barraged by such questions, so too, possibly, does that of blackness. Perhaps it is precisely this possibility that strikes fear into our hearts. Paul Gilroy has suggested that "gender conflict... might establish the intensity with which racial identities are held" (29). This seems to be an intriguing hypothesis. In a historical context in which revolutionary black nationalism, in the late 1960s as now, has often taken a militantly masculinist form, black gay men may find ourselves especially vulnerable to the charge that we are not "down" precisely because we get fi#cked. Eldridge Cleaver, in his vicious attack on James Baldwin in 1968, wrote,

> The white man has deprived him ["the black homosexual"] of his masculinity, castrated him in the center of his burning skull, and when he submits to this change and takes the white man for his lover as well as Big Daddy, he focuses on "whiteness" all the love in his pent up soul and turns the razor edge of hatred against "blackness."... (Cleaver, 1968, p. 103)

The alignment here between Beam and Cleaver, who is one of the most notoriously homophobic and misogynist figures in the history of the black struggle in the United Sates, out to give us pause. If there is any usefi#lness to the charge of complicity with the power that oppresses you, and ifwe can admit that heterosexual black men have at times, as a class, wielded power and influence, however incomplete and attenuated,

over the way in which the members of black communities define themselves, then this is as unsettling an example of complicity as any. In this light, it is possible to speculate that black gay men of Ien attempt to reclaim our presumptively lost masculinity through an increased emphasis on a rigidly conceived blackness, as the two become conflated in the rhetoric of black power. Where Cleaver's black power sacrifices black women and all black gay men to the heterosexual black revolutionary's greater glory. Beam's black power offers up only those black men who (always/predominantly) sleep with white men as the political foils against which real black (gay)ness can be made whole.

Beam stated the "it's hard for me to really talk about the Black community because I don't live in the Black community. My response is I really don't care (qtd. in Bowen, 1989, p.34). I'll leap into trouble by quoting this rather jarring statement by Beam, and by claiming it as liberatory, even (tentatively) as prescriptive of a different black gay identity #om the one I've critiqued above. Beam didn't mean what he said, of course, not completely, just as I didn't mean it when I first read the words and felt a fierce sense of liberation, the kind of release one experiences when a forbidden and guilty thought is voice by someone you respect, someone who makes it okay. To use this quotation is to decontextualize is not only #om the body of words around it but ftom Beam's writings and work, which express a very profound investment in and concern for black communit(ies). In the next sentence Beam takes it all back, as I do, reading along as he speaks. And I think he knew that he would take it back, that he meant it, but not absolutely, not forever, and that he might just as vociferously claim the opposite at a different moment. Beam's harsh but momentary rjection of the black community is not mere irritating, however. Once voiced, it critiques, by its defiance of strong pressures

toward group loyalty and toward the silencing of divergences from a "unified" black identity, the vision of a community in which he (and I) are not permitted to commune because of our "other" "identity," our choice to have sex with men. He denies the community's claim to innocence, its claim not to oppress - but he does so as one who loves it and cherishes it, whose tireless efforts to make elbowroom within its confines dramatize its limits as well as its potentialities.

I do not therefore claim that interracial relationships have no meaning or no political resonance's or ramifications, but rather that I cannot discern any intrinsic meaning in them, particularly give the patent inadequacies of current theoretical discourse at the union of race and sexuality. Cross-racial relationships are in and of themselves neither to be congratulated nor condemned ifwe are to look at them rather than through them for easy political formulations. My aim here is not to be a spokesman for interracial relationships but to explore the way in which interracial relationships are currently understood.

This dialogue must continue.

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The Implication of Natural Selection: Is Evolution Progressive or Simply a Mechanism for Variation?

Ashley Saint-Fleur

Since the publication of On the Origin of Species (1859) by Charles Robert Darwin (1809-82), biological evolution has been the most controversial theory among scientists. Since it cannot be undisputedly proved or disproved, the theory of biological evolution, as a consequence of natural selection, is open to several different interpretations. The commonly accepted definition among evolutionary biologists is that biological evolution is a process that results in inheritable changes in a population spread over many generations ("Development").[4] In Charles Darwin's publication, natural selection is defined, and his theory, that evolution is a gradual progression toward perfection, is formulated. In contrast, Stephen Jay Gould (1941-) argues that evolution is merely a mechanism for variation. Stephen Gould, a professor at Harvard University, since 1967, is a graduate of Columbia University where he earned a Ph.D. in paleontology. Darwin and Gould are both experts on evolution theory. They agree that natural selection is the process that changes populations over time; however, they disagree about the implication of natural selection, and about evolution. Darwin states that natural selection implies the progress of species to "higher" levels of complexity and that complexity is "superior" to simpler forms. This progression, he believes, is evolution. Gould postulates that natural selection does not imply any type of progress; instead, it is

simply a vehicle for the increase or decrease of variation within a species and among all living organisms.

Natural selection, on which both theorists concur, is a theory that has three basic tenets. The first is that organisms vary greatly, and each variant attempts to produce more organisms like itself. Although Darwin did not have the information that scientists today have about genes, he was able to observe that organisms produced young that resembled the parents but were not exact duplicates. Today scientists know that sexual reproduction and mutation can be responsible for variation among organisms. Even among bacteria, which reproduce asexually, there is tremendous variation because no organism has a perfect replication process. Each organism is driven to "pass" on its genes. In On the Origin of Species, Darwin states, "There is no exception to the rule that every organic being naturally increases at so high a rate, that if not destroyed, the earth would soon be covered by the progeny of a single pair" (64). To clarify this alarming statement, Darwin explains that each organism, or pair, generally produces much more than one seed or egg (OS 63). If each were to reach maturity, then there would be a geometric increase in population that would rapidly outstrip the available resources, which are finite in a self-contained living system (Earth). Fortunately, there are limiting factors such as competition among species for the same resources, balance of hunter and prey, changes in seasons or climate, and epidemics (OS 68-75). These factors are intrinsic to the struggle for survival. The struggle for survival is the second component of Darwin's theory of natural selection.

As there is a struggle for resources as more organisms rely on similar resources, those that have better adaptations, or variations that are applicable to the selection pressure, survive. This third component is commonly termed as survival of the fittest. For

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[4] Evolution in general is merely change or any process of formation or growth; however from this point on evolution will be used to refer to biological evolution.

example, suppose there is a sudden climate change--an extreme decrease in temperature, because an excessive number of volcanic eruptions have filled the sky with ash, blocking the entrance of light and heat from the sun. Those who are homeothermic, or are adapted to live in cold climates or are able to revert to a dormant state, have an advantage and may survive. Those without similar adaptations will most likely perish, and with them their genes. Darwin summarizes his theory in On the Origin of Species:

> Individuals having any advantage, however slight, over others, would have the best chance of surviving and procreating their kind... On the other hand, we may feel sure that any variation in the least degree injurious would be rigidly destroyed-- This is the preservation of favorable variations and the rejection of injurious variation, I call Natural Selection (81).

Richard Dawkins is a professor of zoology at and a graduate of Oxford University and the author of The Selfish Gene. A prominent Darwinist, Dawkins explicates Darwin's statement by noting that "'survival of the fittest' means individual survival, not the survival of major lineages" ("WLR").

It is essentially the struggle and the survival of individuals with advantageous variations that is the process of natural selection. Darwin emphasizes that the struggle within a species is the most severe, rather than interspecies (hunter-prey), as the members are fighting for the same space and food and face the same dangers (OS 75). Within a species, adaptations are very important. Those that survive despite the limiting factors will have progeny and pass on that adaptation. Genetics help illustrate variation on an individual basis.

Mendelian genetics, a topic which was appreciated and studied at the turn of the century more than forty years after On the Origin of Species had been published, provides an explanation of expressed characteristics as combination and segregation of the factors of inheritance. In his paper, Experiments in Plant Hybridization (1865),

Gregor Mendel explains that each characteristic is really the combination of two characters, or alleles. For example, in the *Pisum sativum*, the pea plant, flower color is described by two alleles. One allele may signify a purple (A) flower and another a white (a) flower. Since pea plants receive genetic information, an allele, from both parents, the combination will determine the actual color of the plant. If the plant has two alleles for purple flower color (AA), then the flower is purple. Two alleles for white color (aa) results in a white flower. However, the basis of Mendel's paper has been the experimentation with plants that have one of each of the two alleles (Aa). The combination of a purple allele and a white allele always yielded a plant with purple flowers! From this, he deduced the Law of Dominance; therefore, the purple allele is dominant and in conjunction with a white allele which is recessive, will always mask the expression of the recessive allele. Further investigation reveals that successive crosses involving hybrid (Aa) parents always yield progeny with pure combinations (AA or aa) as well as more hybrids. Mendel explained these results as the Law of Segregation (EPH).

In Africa, where people are plagued by malaria, a disease spread by mosquitoes, hybridization of the alleles that code for hemoglobin is critical. Hemoglobin is a protein that carries oxygen within the red blood cell. People who have two dominant alleles have regular shaped blood cells (like doughnuts without holes, but with a depressed center) that function well in transporting oxygen; however this does not protect against malaria. People who have two recessive alleles have sickle cell anemia. Sickle cell anemia is a life threatening disease in which the blood cells become crescent-shaped after releasing oxygen. The abnormal hemoglobin does not return to its original state but instead becomes rigid rods. These inelastic cells can block small blood vessels, thereby causing tissue damage. As these sickle blood cells deteriorate more quickly than they can be replaced, anemia occurs ("WSCA"). Human beings, who have both the dominant allele and the recessive allele, produce enough normal blood cells to counteract the effect of

these periods of mass extinction are only periods of intense natural selection, then why have the older, less complex forms (bacteria) not been forced into extinction leaving only the new progressive forms (mammals)?

The essence of Gould's disagreement with Darwin is that if natural selection is simply a mode of progressive evolution, then it cannot account for the overwhelming variation within each phylum and the persistence of less complex forms. Instead, Gould supports the theory that natural selection is the medium of increased and/or decreased variation. In Eight Little Piggies, he discusses an experiment that illustrates his point: unicellular photosynthetic organisms, plankton, are deprived of light for eight to ten weeks to simulate the probable condition which would have resulted from an asteroid impact. Two groups of plankton are used. The first group is descended from species that survived the mass extinction that marked the passing of the dinosaurs. The second group is descended from new species of plankton that appeared afterwards. The plankton were set up in flasks completely covered with aluminum foil. When these flasks were compared at the end of the experiment, plankton closely related to the survivors endured, while those from newer species did not survive (ELP 309). The results, Gould believes, firmly indicate that natural selection increases variation not progress. If it were a vehicle for overall progress then each succeeding species of plankton would have inherited the ability to enter a dormant state when faced with conditions not conducive to photosynthesis. According to his theory, as explained in Full House: The Spread of Excellence from Plato to Darwin (1996), natural selection is dependent on time and location (139). It is possible that the dormant state was not needed after the period of mass extinction was over. Given a different environment, some other modification became the advantage of the new plankton. Of the two groups of plankton, which is more progressive?

Gould explains that the inability to answer such a question illustrates that evolution is not a straight path from one organism to another (lineage), but the branching off of species, as they accumulate enough advantageous modifications to become new species. "...The sequence," writes Gould,"[from] protozoan to jellyfish to trilobite to nautiloid to monkey to human is no lineage at all but a chronological set of termini on unrelated evolutionary trunks" (ELP 322). Today evolutionary change is described in a cladogram (FH 63). Generally, at the base of the bush are bacteria. At the very tips of the branches, after numerous divisions, are the species that are alive today, from bacteria to man. Evolution has produced an enormous variety of species, not simply sequentially more complex organisms. Biologically less complex organisms remain, regardless of the increasing complexity of others. "...Bacteria, by any reasonable criterion, were in the beginning, are now and ever shall be the most successful organisms on earth," announces Gould (FH 38).

Humans, writes Richard Dawkins, all come from an ancestral Eve, of the species *Homo sapiens*, no more than 250 thousand years ago. In "All Africa and her Progenies", Dawkins explains that during the intervening time, that there has not been significant change within the human species (Dawkins in Jacobus 466). Given that evolution of new species may occur within 100 thousand years, Gould is convinced that human evolution has ended (Gleick). In keeping with his theory, he explains that the differences in skin tone, in the shape of eyes, in the texture of hair, among humans are effected by natural selection targeting local populations. This has adapted humans to their local environment (ELP 316). This is also an increase in variation on the subspecies level. Yet, these minor adaptations do not accumulate to form new divergent species of humans. Here natural selection does not imply progress.

In Full House, Gould argues that evolution is a means for variation, in repudiation of Darwin's claim that evolution is progressive. Dawkins, in his analysis of Gould's latest

work, stops for a moment to ask what the definition of progress is. He states that Gould's definition is

> A tendency for life to increase in anatomical complexity and neurological elaboration, or size and flexibility of behavioral repertoire, or any criterion obviously concocted (if we would only be honest and introspective enough about our motives) to place *Homo sapiens* atop a supposed heap ("HC").

Armed with this definition of progress, therefore, Gould objects to Darwin's conclusion. As a steadfast Darwinist, Dawkins declares that the definition of progress *should be* "a tendency for lineages to improve cumulatively their adaptive fit into their particular way of life, by increasing the numbers of features together in adaptive complexes" ("HC"). According to this definition, Darwin's conclusion that natural selection leads to progressive evolutionism is appropriate.

Despite dissension on the definition of progress, all scientists agree on the basic principles, if not the implication, of natural selection. Then from these principles, scientists have built diverse theories, with various definitions to explain evolution. Each attempts to view evolution as objectively as possible. Yet, Gould has no doubt that theorists slip into their work their view of human's history and possible future (Papineau). He assumes that the ideals of Victorian England, a period in which Britain is prosperous and has an extensive imperialistic empire, as well as Darwin's religious background, compels Darwin to propose his wedge analogy. From this analogy, Darwin draws the conclusion that natural selection implies that evolution is ultimately progressive. "...We crave some evolutionary rationale for our perception of ourselves as the predictable culmination," admits Gould (ELP 323). If evolution is simply a mechanism for variation, then our presence, on Earth, as a species is defined by wonderful random events that occurred millions of years ago.

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