

*“In this work, when it shall be found that
much is omitted,
let it not be forgotten that
much likewise is performed.”*

Samuel Johnson, the Preface to his Dictionary

ESSAI
The College of DuPage Anthology
Of
Academic Writing Across the Curriculum

(Volume I 2002-2003)

The College of DuPage, Glen Ellyn, Illinois

Acknowledgments

First, to all submitting instructors, our heartfelt appreciation. We warmly salute your dedicated and inspired teaching which has contributed to the successful writing of your students and made the birth of *ESSAI* a reality.

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Foreword

We are pleased to present the first volume of *ESSAI, The College of DuPage Anthology of Academic Writing Across the Curriculum*. *ESSAI* celebrates and honors the skill, scholarship, and sophistication in learning articulated in writing by COD students in the courses of six disciplines during the 2002-2003 academic year: Literature, Composition, Biology, History, Criminal Justice, and Psychology. Selections include personal essays, expository writing, literary criticism, research projects, formal reports, a newsletter, and a focused response to course work. We believe that writing to stimulate the process of analytical and creative thinking is as important and worthy of inclusion as writing to record information, demonstrate learning, or communicate flawlessly, eloquently, and gracefully.

We believe readers will find much to admire in the writing that follows. If you are a student, you will find models for your own writing. The selections will help to demystify the kind of writing assignments that other students are engaged in other courses because preceding each selection is the instructor's description of the assignment. If you are a professor, you may find *ESSAI* useful as a teaching resource. It may supply exemplars of understanding what we teach at the college and how we do it. Equally important, *ESSAI* may enrich and enliven our ongoing conversation about writing as a vital part of the academic experience at the College of DuPage, a unified dialogue that is always apt to inspire our own pedagogic innovations, which in turn will surely inspire our students.

Brief words on the anthology name and the selection rubric: first, the name *ESSAI* derives from Michel de Montaigne who is credited to have created a new literary genre called essays in the sixteenth century and to whom we owe our tradition of college essay writing. However, reflecting our philosophy of the writing across the curriculum at all levels of learning, we resonated back to Montaigne's seminal design in which "essais" meant trials and attempts, "a weighing" of issues at hand (from the Latin *exagium*), and all that accrued from its synonymous mental exercises. Thus, *ESSAI* was chosen to signify students' minds hard at work in various academic interests, tasks, and settings, while witnessing the laudable results of their writerly efforts and integrity.

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

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

Join with us in congratulating these student writers. And look forward to the second volume of *ESSAI* in 2005.

The *ESSAI* Committee:

Chikako D. Kumamoto, English
Jim Allen, English
Bob Georgalas, English
Holly Hubert, Teacher Preparation
Keith Krasemann, Philosophy
Chris Petersen, Biology
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Edward Rochester and the English Ideological Empire

by Kristyn Bales

(Honors English 103)

The Assignment: Students were assigned to write 2 researched papers totaling at least 12 pages based on their careful study of Charlotte Brontë's *Jane Eyre* from interdisciplinary perspectives.

Following the rescinded marriage ceremony, Jane Eyre meets Bertha Rochester for the first time, presenting the reader with a vivid first impression:

In the deep shade, at the further end of the room, a figure ran backwards and forwards. What it was, whether beast or human being, one could not, at first sight tell: it grovelled, seemingly, on all fours; it snatched and growled like some strange wild animal: but it was covered with clothing; and a quantity of dark, grizzled hair, wild as a mane, hid its head and face. (Brontë 250)¹

The mad Creole wife of Edward Rochester turns out not to be Jane's rival, but merely a subhuman, unintelligible creature, an "impediment," to a valid and holy marriage (246). Through the eyes of a proper English woman the reader identifies the character of Bertha only as the mad ghostly "impediment" in the attic. In rebuttal to this popular and marginalized perception of Bertha, Caribbean novelist Jean Rhys wrote a sympathetic prequel to the story of *Jane Eyre*, renaming the madwoman Antoinette Cosway, and transplanting her back to the West Indies. Rhys' *Wide Sargasso Sea* is an account through Bertha's perspective of her life and marriage to Edward Rochester before her tragic demise in England. In *Jane Eyre*, Rochester claims he has been victimized not only by his family, who forced him into the marriage, but also by Bertha who was heathen and mad; Rochester claims that his victimization thus absolves him of any responsibility for his callous and hateful attitude and actions towards his first wife. Some literary critics argue that both Antoinette and Rochester are manipulative of each other and it is their lack of personal development that dooms their relationship. In brief, there are two victims and two victimizers. However, it is key to legitimate interpretation to take the imperial structure of English ideology into consideration; upon examination of English ideology, the theory of two victimizers and two victims does not sustain credibility. An analysis of the three sections of intense familial and marital relations in Rhys's *Wide Sargasso Sea* will prove that it is in fact Rochester's compulsion to adhere to his English ideological principles that destroys his marriage to Antoinette; namely, Rochester refuses to form a relationship with anything and anyone who could not, or would not, be English.

Rochester's refusal to form a relationship with a non-English other may be understood against the imperialistic ideology of nineteenth-century England, a doctrine of superiority. When the English empire expanded across the seas, the English superiority complex also extended to England's colonies in a type of social empire: "In fact, British imperial power was understood in no uncertain terms to be the moral right of a morally righteous English people" (Ciolkowski 345). Thus, those outside of English ethnicity were still expected to follow the ideology of a superior state. Those who could not, or would not, required special attention as they were not only simply mad, but a threat to the English empire:

...Because the healthy nation that embraces the values of the patriarchal family in order to reproduce itself also criminalizes the behaviors of overproductive subjects, the unchaste Creole woman must be the object of sustained legislative attention and state control. (343)

Seemingly, Englishmen such as Rochester became a type of foot-soldier for the expanding English ideological empire; it was not only their duty to cultivate a foreign and inferior land for monetary profit, but also to cultivate the people of that land in order to make it a proper English commodity. Consequently, *Wide Sargasso Sea* demonstrates how women like Antoinette became the victims of such oppression by the English empire because of their cultural and ethnic differences.

This oppression which presents itself as Part I of *Wide Sargasso Sea* simultaneously establishes the importance of English ideology in the West Indies and the precedent of destruction caused by adherence to it in the lives of the Cosway women. The social struggles and symbolic defeats of Antoinette's mother, Annette, construct Antoinette's legacy of social illegitimacy, thus causing the two women to "resemble each other both physically and psychologically" (Adjarian 204). Annette violates the doctrines of English ideology by her race, class, and sexuality: "They say when trouble comes close ranks, and so the white people did. But we were not in their ranks" (Rhys 17).² It is obvious through this tone-setting opening sentence that the Cosway family is amongst the social outcasts; they are part of the white Creole group that exists "in-between" the worlds of the English and the Negroes: they have mobility between the two groups but are "scorned" by both (Adjarian 204). While the Negroes refer to the Cosways as "white cockroaches," the English refer to the Cosways as "white niggers" and deride Annette for numerous reasons (Rhys 23-24):

...They despise the poverty she has fallen into; they resent her attractiveness and think her vain ("The Jamaican ladies never approved of my mother, 'because she pretty like pretty self' Christophine said" [465]); they disapprove of her sexuality ("She was my father's second wife, far too young for him, they thought" [465]); and they consider her an outsider because of her French heritage (as Daniel says, "French and English like cat and dog in these islands since long time" [515]). (Madden 162)³

Social estrangement and destitution force Annette to seek acceptance into English society through marriage to an Englishman. Encouraged by English ideology, Mason seeks a financial benefit and marries Annette, an action that increases his wealth and property, establishing him in the English upper class. This action is later revisited by Rochester, proving that neither man has any interest in the actual woman, only the support her capital would provide to their place within the domain of English ideology. After Mason's ignorance leads to the burning of Coulibri, the death of Annette's son, and the destruction of Mason's marriage, Annette expresses intense grief at her loss and oppression, an act that challenges the validity of Mason's views and actions. According to English ideology, the way to deal with "the existence of marginal, but powerful women figures like Antoinette and her mother is to incarcerate and isolate them from others" (Barnes 156). Thus, this challenge prompts Mason to deem Annette mad in order to retain his ideological position of patriarchal authority and sets a precedent for proper behavior by future patriarchal authorities within the English ideological empire.

This precedent is fulfilled by Edward Rochester in Part II of *Wide Sargasso Sea* as he compulsively adheres to English ideology and consequently destroys his marriage to Antoinette. Rochester finds everything about the West Indies offensive because it conflicts with what he finds acceptable by English standards; Rochester finds the West Indian landscape "unnatural" and "extreme" when compared to the orderly and familiar scenery of England (Ciolkowski 344):

Edward associates the wilderness of his surroundings with excess and danger, because he constantly contrasts it with England's landscape: "Too much blue, too much purple, too much green. The flowers too red, the mountains too high, the hills too near" (1982, 70). England is the landmark against which he measures the Caribbean place and its people. (Mardorossian 82)⁴

Rochester makes a clear distinction between the value of the English and the native Creole and Negro

populations; their “debased” language, the indolent and brainless ex-slaves, and the unrestrained sexuality of the West Indies offend his English morality (Rhys 67). Rochester’s need to think only in terms of English ideology does not allow him to “respect” or “understand” West Indian “customs, as when he carelessly tramples the frangipani wreath that has been made to welcome him” (Madden 166). Rochester criticizes Christophine’s language, laugh, and manner of dress because they are not English; Christophine lets her dress drag on the floor, which Rochester condemns as an “unclean” habit even though Antoinette explains that it is for “respect” (Rhys 85).

Rochester continues to utilize this critical attitude in his perception of Antoinette; her island, feelings, and customs are not important because she must adhere to Rochester’s ideology. To Rochester, Antoinette is only a possession that will make him legitimate according to English ideological standards. Therefore, any imperfection in Antoinette constitutes a threat to Rochester’s legitimacy, a threat which prompts him to begin “criticizing” Antoinette immediately, as when he describes her as having “Long, sad, dark, alien eyes” (Rhys 67). Unlike a proper English wife, Rochester finds Antoinette to be provocative and masculine: “She threw like a boy, with a sure graceful movement” (Rhys 88). Antoinette does not follow English patterns of logic: she is “uncertain” about facts and does not have valid conclusions to her stories (Ciolkowski 342; Kendrick 241). Antoinette also shows unrestrained passion in her fight with Amélie and her sexual “thirst” for Rochester: “very soon she was as eager for what’s called loving as I was...” (Rhys 100, 92). Rochester is horrified at Antoinette’s sexuality; while she does not separate lust from love he recognizes his feelings of lust as “shameful” and “inferior” (Madden 167-68). In fact, the only time Rochester does not criticize Antoinette is when she temporarily looks as if she “might have been any pretty English girl” (Rhys 71; Mardorossian 82).

Through his critical and compulsively ideological view, Rochester comes to see Antoinette as the embodiment of the West Indies and hence something that is alien, overwhelming, and offensive. Consequently, Rochester’s “wish to possess Antoinette” is symbolical of his wish to control the aspects of West Indian culture that conflict with English ideology (Adjarian 206). As the relationship between Rochester and Antoinette evolves, he sees that he cannot control her, or the West Indies, thus beginning the climax of the destruction of their marriage:

By attempting to imagine Antoinette into the role of a proper English wife, he is forced to recognize her ultimate inability to conform to the discourses which constitute the normal within the frame of English upper class subjectivity. She is neither English nor a properly Anglicized Creole, and the possibility of madness and alcoholism in her family further distances her from Edward’s imagined normal. (Kendrick 241)

Once Rochester recognizes that Antoinette has substantial imperfections that threaten the English ideological empire, he attempts to deconstruct her into his imagined normal, and “...like the slavemaster who assigns to his slaves ‘new and often ridiculous names’ (Bush 24) in an attempt to separate them from their exotic cultures and dangerously alien social structures, Rochester renames Antoinette ‘Bertha’” (Ciolkowski 349)⁵: “an ugly English name, a name that is sexless, colorless, joyless...” (Madden 169). Emasculated by Antoinette’s refusal to be a submissive English wife Rochester becomes abusive and rapes her; when she is silent he calls her a “marionette,” or “doll,” to “force her to cry and speak” (Rhys 151, 154). His sexual abuse constitutes, for him, “his status as master, confirms his place, safe within the upper ranks of colonial hierarchy” (Neck Yoder 197); by calling her a “marionette” at her most vulnerable moment, Rochester has turned Antoinette into a lifeless object that “he can control” (Friedman 122). Rochester has sexual intercourse with the servant Amélie while knowing that Antoinette can hear; he feels empowered by the ability to cause Antoinette pain (Rhys 139). English ideology instructs Rochester to refute “the value of what he cannot master, by calling it ‘madness’ and locking it away” (Friedman 122); thus, if Rochester can classify what Antoinette says and does as mad, then his actions will make him a “legitimate” and respectable English subject (Kendrick 242):

Her overwhelming love for him leads to devastation at his rejection. By her reactions she

seems to confirm his idea that she is mad, because his idea of sanity (like Mason's before him) is based on male definitions about proper Victorian English female behavior. Thus, the very excess of her emotion is seen by him as evidence of madness-the fact that she lacks restraint. He also categorizes sensuality and eroticism as a sign of madness: 'She'll moan and cry and give herself as no sane woman would-or could'...Antoinette's drinking, her attempt to bite him, the obscenities she screams at him-all these are for him further proofs of her madness since they represent unfeminine behavior. (Madden 171)

Rochester transplants his irrepressible wife to England in Part III of *Wide Sargasso Sea*, where he feels he will finally retain authority over her madness, an act which finalizes the destruction of their marriage. Like her mother before, Antoinette is isolated when she cannot be controlled and is consequently locked in the attic of Thornfield Hall. From her attic prison, Antoinette "exposes the flimsy facade of English society and the hollowness that underlies it...it is built on greed and hypocrisy, revenge and exploitation..." (Barnes 157), through such telling statements as "gold is the idol they worship" (Rhys 188) or her belief that the walls are "made of cardboard" (180). Antoinette's epic final dream connects her to the "strong Jamaican women figures" that did not conform to English ideology of her past (Barnes 158). In the final moments of her dream Antoinette hears Rochester call out to her:

He does not call out 'Antoinette,' but 'Bertha,' indicating that he does not wish to save his wife, but the wife that he has created. ...it is the final and complete demonstration of his own lack of patriarchal power. Mrs. Rochester does not acknowledge his hailing of her as 'Bertha' and jumps to her death. This refusal to answer is, in a sense, the final negation of the 'authoritative' Edward Rochester. (Kendrick 252-53)

The novel concludes with Antoinette's epiphany; she finally knows what she must do to free herself from the oppressive constraints of the English ideological empire and her failed marriage to Rochester.

By the time I examined Rhys's rebutting fiction, *Wide Sargasso Sea*, I had already fallen in love with the romantic story of Rochester and Jane Eyre. Once I was engrossed by the erotic and violent story of Antoinette Cosway, I could not view Rochester as the same romantic man. Like so many other critics and readers have come to find out, "Rhys's fiction permanently alters one's understanding of *Jane Eyre*" (Magill 434). *Wide Sargasso Sea* tells the story of the silent madwoman in *Jane Eyre* with such passion and sympathy that the reader comes to have a new understanding of the social history of the English in the West Indies. *Wide Sargasso Sea* is not only a narrative, but also a text of social and political implication; Antoinette's story happened to so many women, Creole or otherwise, and may still be happening to women today. Rochester's compulsory need to adhere to English ideology, at the expense of his wife, forces the reader to contemplate English society as a whole and the impact the English ideological empire has had on our contemporary world.

Notes

¹ All quotations from the novel are indicated by page numbers in the Norton Critical Edition of the novel.

² All quotations from the novel are indicated by page numbers in the Norton Edition of the novel.

³ All sub-quotations are documented from the text of Madden's "Wild Child, Tropical Flower, Mad Wife: Rhys's *Wide Sargasso Sea*" and page numbers do not correspond to the Norton Edition of *Wide Sargasso Sea* as are the direct quotations cited elsewhere in this paper.

⁴ All sub-quotations are documented from the text of Mardorossian's "Double [De]colonization and The Feminist Criticism of *Wide Sargasso Sea*" and page numbers do not correspond to the Norton Edition of *Wide Sargasso Sea* as are the direct quotations cited elsewhere in this paper.

⁵ Sub-quotations from Bush are documented from the text of Ciolkowski's "Navigating the *Wide Sargasso Sea*: Colonial History, English Fiction, and British Empire."

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William Shakespeare: Sixteenth Century Feminist

by Virginia Bateman

(English 228 Shakespeare)

The Assignment: Write an essay that will demonstrate your understanding of and acculturation to Shakespeare, intrigued by his plays closely examined up to midterm.

Although not immediately evident to modern sensibilities, William Shakespeare was in many ways a sixteenth-century feminist. Shakespeare hides pro-woman philosophies especially in his comedies, writing in a time period when speech was heavily censored. All plays had to meet the standards of the Master of the Revels who prevented the presence of blasphemous language, the representation of living monarchs on stage, and made sure theater conformed to the tastes and interests of the English court ("Censorship"). Renaissance society did not traditionally value the freedom of women, and this is why Shakespeare is not viewed as a feminist by modern interpretations. There were only two socially acceptable positions for Renaissance women, marriage and entering a convent. The upbringing of middle and upper class girls stressed the teaching of household management skills and the feminine values of chastity, obedience, and silence ("Women").

In *The Taming of the Shrew* and *The Merchant of Venice* Shakespeare introduces the reader to two uniquely strong heroines who are responding to the confines of Renaissance society. Katherine, the heroine of *The Taming of the Shrew*, is used as an example of how strong Renaissance woman should not behave, while Portia in *The Merchant of Venice* is portrayed as the ideal woman who is beautiful and obedient while retaining her strength and independence. These women serve as a guide to Renaissance women, teaching them to be strong, independent, intelligent, and yet still wisely conform to the system, presenting a uniquely Shakespearean breed of feminism.

As a result of Queen Elizabeth I's reign, questions were beginning to arise about women's place in society. Traditionally, Renaissance society viewed the family as a mini-state, containing the same hierarchal structure as the government in order to be harmonious. This system was based on an order where men were the heads of households, and women were considered to be naturally subordinate. If women were naturally subordinate, how could a queen rule (Levine 21)?

At the same time, Puritanism was a major factor in Shakespearean feminism. Puritans believed in spiritual equality among the sexes, questioning the old Catholic doctrine of female subordination (Dusinberre 3). They began to attack traditional Renaissance customs such as forced marriage, marriage for money, child marriages, and marriages between very old men and young women. This was an attempt to create the ideal marriage and, thus, eliminate adultery (Dusinberre 3).

In *The Taming of the Shrew* Shakespeare addresses most of these issues in the form of a comedy. A major source of humor is Gremio, the older suitor trying to capture the younger Bianca's hand. By mocking this situation Shakespeare is objecting to the widely accepted practice of families arranging for men to marry significantly younger women ("Women"). Signifying the old ideal of marriage, Hortensio vows to marry a nice, but wealthy widow (4.2.37). There are many dowry negotiations, part of the old view of marriage. Bianca is viewed as the classic Renaissance ideal of what a woman should be, while Katherine is a new Puritan independent spirit. Shakespeare is clearly influenced by the battle between old Renaissance ideals and new Puritan ideals, which creates much of the conflict in *The Taming of the Shrew*.

Later, *The Merchant of Venice* further explores this concept of what makes an ideal marriage and what constitutes the ideal woman. By examining the marriage of Jessica and Lorenzo and Portia and Bassanio Shakespeare compares a traditional marriage in which Jessica is submissive with an untraditional marriage in which Portia not subordinate. Yet, Portia is portrayed as the ideal woman by blending old Renaissance and Puritan ideas of what a woman should be.

Adhering to tradition, Shakespeare makes the dowry a major theme in his comedies. Customarily, middle and upper class Renaissance women could not be married without a dowry. Without marriage women were left few socially acceptable means for survival other than joining the church (King 28). Dowries were a necessity of Renaissance life and so emphasized in Shakespearean comedy. Petruchio's main concern is assurance of Katherine's dowry in *The Taming of the Shrew*, and Bassanio immediately mentions that Portia is an heiress in *The Merchant of Venice* (*Shrew*, 1.2.186 and *Venice*, 1.1.168).

In act two of *The Taming of the Shrew*, it seems that Bianca's suitors are bidding for her as though an item up for auction. To the twenty-first century reader this practice seems degrading, but in Shakespearean time this was commonplace. The fact that Shakespeare draws so much attention to the practice by taking it to an extreme level leads one to believe he is objecting to this practice, disguising his objections with elements of comedy (2.1.366-410).

This is not to say there were no advantages for women and their families through a Renaissance marriage. Daughters were able to form alliances between powerful families with their marriages, and this was considered in marriage negotiations as well as a dowry (King 31).

Since Renaissance women needed to get married in order to support themselves, very few lived independently. The ones who were financially independent were left independent by the death of their husbands, explaining the importance of the heroes in Shakespeare's comedies having to prove their wealth in order to court the women of their choice (*Shrew*, 2.1.121-127 and *Venice*, 1.2.180-183).

Society left the heroines Katherine and Portia with little choice but marriage. Shakespeare's development of these characters and how they confront societal constraints is what makes them feminist role models. Katherine begins *The Taming of the Shrew* behaving like a rebellious teenager, frustrated with a system to which she does not wish to conform, but is rather powerless to fight. Her anger and frustration are displayed in fits of temper in which she fights with her sister, Bianca, who is conforming to society's expectations (2.1.288-32). Bianca views Katherine's misbehavior as a negative reflection upon her and possibly womenkind, asking, "Is it for him (referring to one of her suitors) do you envy me so?" (2.2.18). Katherine responds by striking Bianca, physically striking out against the traditional role of Renaissance women. Bianca represents to Katherine everything that is wrong with Renaissance society, and the two women do not understand each other; their conflict represents a conflict in ideologies, not just a sibling rivalry.

Throughout the play Katherine struggles for control of her own destiny. Although Baptista very modernly insists upon her consent to the marriage, she never really gave it, and Petruchio easily tricks Baptista into believing Katherine did give it (2.1.137-143). After the marriage there begins a power struggle between Katherine and Petruchio, with Petruchio stating, "Thus I have politically begun my reign..." (4.1.188). He goes on to lay out his plan to tame Katherine like a falcon by depriving her of food and sleep.

Katherine quickly learns that to get what she wants she must agree with whatever Petruchio says, going so far as to say the sun is the moon because Petruchio said it was (4.5.17-25). Showing more maturity throughout the play, she realizes conforming to the role of the submissive wife is working completely to her advantage. Petruchio's attempt to tame her has taught her how to fit into society and still get what she desires.

There is no clearer evidence than that in Katherine's final speech about wifely duty (5.2.152-195). Katherine is given the largest speech in the play, hardly a sign of passivity in a society that expects women to be silent. While she admits to being obedient to her husband and recommends that the other wives be so as well, the twenty-first century reader must keep in mind that the Puritans believed that a wife's submission to her husband should be voluntary in return for love; this submission was viewed as similar to man's submission to God. It did not mean giving up liberty, but co-existed with liberty, actually giving the wife power over her husband (Dusinberre 108-109). So, Katherine is transformed; she learns how to fit into society, to be the ideal wife but retain her independence. She is never truly tamed.

Portia is Shakespeare's ideal woman. Unlike Katherine, she does not have to go through a transformation to become that ideal; she begins the play that way. Portia has blended the new Puritan ideals of what a woman should be with the old Renaissance ideals and is perfect woman. She is beautiful,

virtuous, intelligent, and submissive to, yet independent from, her husband.

When marrying Bassanio, Portia pledges everything to him, but remains true to the spirit of feminism by keeping her independence, clearly expressed in the later courtroom scene (3.2.175 and Dusinger 85). Portia declares her equality to Bassanio when she demands to see a letter:

...I am half yourself,
And I must freely have the half of anything
That this same paper brings you. (3.2.258-260)

More mature than Katherine, Portia achieves her goal in a socially acceptable manner, not offending anyone.

Then in a reversal of sex role, Portia offers to pay off Antonio's debts; she is the one with money in the marriage because of her inheritance (3.2.311). In a further attempt to save Antonio on her husband's behalf, she decides to disguise herself as a man and travel to Venice (3.4. 59-81). This is significant because not only is she breaking free of role of the submissive wife, but dressing in a man's clothes was taboo in the Renaissance because it was believed that wearing men's clothing literally made women more masculine (Dusinger 246). By turning this all into a big joke, Shakespeare, through Portia, is able to safely criticize traditional gender roles.

In the courtroom scene Portia saves the day by outsmarting the men and finding a legal loophole to save Antonio (4.1). This proves she is the intellectual equal to all of the men in the play, and only her gender is keeping her from being a doctor of law.

Portia once again defies convention by teasing Bassanio about losing his ring and threatening not to consummate the marriage (5.1.215-248). A Renaissance marriage was not considered official until consummated (Hopkins 33). Although this, too, is written off as a joke, this is a serious threat; it is as though Portia is saying to Bassanio our marriage is not official until you admit I am an equal.

Similar to Katherine, Portia defies convention at every opportunity; unlike Katherine she is accepted by society. Why? From the outset Portia works with the Renaissance system to get what she wants and not directly against it. She may not like the terms of her father's will, but she abides by them (1.2.24-26). Disobeying the will would be too direct a revolt for her. Portia is reforming the Renaissance system from within, while Katherine, until the last act of *The Taming of the Shrew*, is behaving like an outsider. Both women are strong and independent, performing a balancing act in order to exert their independence while keeping their positions in a restrictive society.

Shakespeare chose to write about two forms of revolutionary women, supporting feminism at a time when it was not widely accepted. He disguised these ideas in comedy, not only for entertainment's sake, but because everything he wrote was censored by the government, and these feminist views could be seen as treasonous. Similar to his character Portia, the playwright himself was working to reform the system from within. Women were not supposed to step out of line in Renaissance culture, because it was believed to threaten the stability of the state (Levine 16). By writing these plays, Shakespeare took the risk of expressing feminist views in the sixteenth century.

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William Shakespeare: Influencing Political Vision

by Virginia Bateman

(English 228 Shakespeare)

The Assignment: Write the second paper that will argue for Shakespeare's flexibility, plasticity, timelessness, timeliness, and/or universality in the light of your futures, interests, academic majors, and personal concerns and ambitions.

Authors, whose motives have been either to educate or entertain, have been writing about politics for centuries. These writings can often be used as textbooks for the study of contemporary political science. William Shakespeare's Henry V is a prime example of how great political writing continues to influence politics to this day. Although written for entertainment value, Shakespeare's play was clearly influenced by the writings of Niccolo Machiavelli, and Shakespeare's Henry V, in turn, influenced American President John F. Kennedy who would continually quote the famous St. Crispin's Day speech from Henry V to his staff (Henry V, 4.3.20-70; Leamer 479). The Kennedy Administration offers an example of real-world implementation of the Shakespearean approach to politics. Each time one sees a play by Shakespeare, one is studying modern day politics. Similarly, every time a political strategist studies Theodore White's classic The Making of the President 1960, which details John F. Kennedy's campaign tactics during the 1960 presidential election, and other writings about Kennedy, he is indirectly studying the political theories of both Machiavelli and Shakespeare. King Henry V of England and President John F. Kennedy were masters of the maintenance of power.

Although Machiavelli does not possess a positive public image, both men, who were adored by the public, followed Machiavelli's principles for maintaining authority. Machiavelli's The Prince, a guide to maintaining political power, has been misinterpreted, resulting in great damage to Machiavelli's reputation. As a consequence of misinterpretations of Machiavelli's writings, the term Machiavelli took on negative connotations both in Renaissance and contemporary times. The word Machiavellian is used by modern-day society to describe unscrupulous political leaders, as defined by New Webster's Dictionary and Thesaurus of the English Language: "of or related to the theories of Machiavelli // characterized by cunning duplicity." This interpretation of Machiavelli stems widely from his statement in The Prince: "...it is much safer to be feared than loved..."(90). While among one of the most famous quotes in history, it is an incomplete quote, taking Machiavelli's words out of context. Machiavelli's ideal ruler was one who was capable of being both feared and loved, and this ability was obtained by King Henry V and by President Kennedy. In the text of The Prince literally, Machiavelli actually advocated mercy over cruelty, but said cruelty, while not the preferred option, was sometimes necessary to maintain power (89). He advocated the cruel suppression of minor rebellions in order to prevent the wider spread of violence of revolution (89). According to Machiavelli, "...one ought to be both feared and loved, but as it is difficult for the two to go together, it is much safer to be feared than loved, if one of the two has to be wanting.[...]...for love is held by a chain of obligation which, men being selfish, is broken whenever it serves their purpose; but fear is maintained by a dread of punishment which never fails.[...] I conclude, therefore, with regard to being feared and loved, that men love at their own free will, but fear at the will of the prince, and that a wise prince must rely on what is in his power and not what is in the power of others, and he must contrive to avoid incurring hatred..."(90-91).

Although King Henry V was born before Machiavelli, his leadership style incorporated Machiavelli's principles. Shakespeare's play, which is a combination of fact and fiction, glorifies these principles, making them a tribute to English nationalism. Historically, King Henry V was more popular than his father among the English masses (Norwich 175). In The Prince Machiavelli states, "...that it is necessary for a prince to possess the friendship of the people; otherwise he has no resources in times of adversity" (65). Henry V's popularity did not mean he was always merciful toward his enemies. In the

Battle of Harfleur, although he did not sack the city, he demanded that the residents of the city swear allegiance to Britain; those who refused, including 2,000 women and children, were driven from the city (Norwich 183). Yet, they were not killed, which is an example of a Machiavellian advocated blend of mercy and cruelty. Despite the fact much of Shakespeare's play is historically accurate and his account of this event is inaccurate; at this battle, the character King Henry says, "Use mercy to them all for us..." making Shakespeare's character less Machiavellian and more likable to a theater audience (3.3.55). In a later scene, one of the commoners with whom King Henry socialized in his youth, Bardolph, is caught robbing a church, and King Henry orders the execution of his former friend, applying Machiavelli's principle of cruelty to avoid disorder (3.6.100-115). Since Bardolph is a criminal, this action does not affect King Henry's popularity with the other men and is viewed as justice.

Kennedy was also popular with the masses. Machiavelli wrote about how to maintain power in a "civil principality," the closest form of government to a modern day democracy, in which the masses choose their prince: "One, however, who becomes prince by favour of the populace, must maintain its friendship, which he will find easy, the people asking nothing but not to be oppressed" (64). In order to maintain popularity in a society that frowns upon Machiavellian tactics, Kennedy hid the harsher aspects of his ruling style and his personal indiscretions. Concealing actions to give the appearance of being more virtuous is true to Machiavellian philosophy. In Henry V Shakespeare also addresses the humanity of rulers. King Henry disguises himself as a commoner, joins the soldiers, and debates the ethics of going to war with France. One soldier argues that the King, ruling by divine right, is morally responsible for the fate of his men, while King Henry argues that he is not responsible for the soul of another, because he is just a man (4.1.130-230). These arguments and the need to debate with the soldier in the hopes of securing the soldier's affirmation for his actions, support Machiavelli's theory that rulers are men susceptible to human weakness: "I know that everyone will admit that it would be highly praise-worthy in a prince to possess all the above-named qualities good [merciful, trustworthy, humane, chaste, religious, etc.], but as they cannot all be possessed or observed, human conditions not permitting of it, it is necessary that he should be prudent enough to avoid scandal of those vices which would lose him the state, and guard himself if possible against those which will not lose it him, but if not able to, he can indulge them with less scruple. [...] ...it will be found that some things which virtues would, if followed, lead to one's ruin, and some others which appear vices in one's greater security and wellbeing" (85). Adhering to Machiavelli's advice, during the 1960 presidential campaign, Kennedy intimidated his opponents' supporters. "In New York Stevenson backers were warned that their man would not even be *considered* for secretary of state unless they cut off all support to Humphrey. In Connecticut Senator William Benton was told sternly that if he continued to give money to Humphrey, his political future in the state was over" (Reeves 163). These were among many of Kennedy's strong-arm political maneuvers which were later revealed to the public by historians who exposed the malevolent side of his character. Later, during the Cold War, as President Kennedy overtly advocated the containment of communism, many of his actions to achieve this goal were covert in order to maintain the facade of caring, humanitarian leader. Following the failed Bay of Pigs invasion, he was even willing to conspire with members of the Mafia, whom he publicly berated, in addition to ordering the death of a rival head of state:

A Mongoose, which was called the "Kennedy vendetta," involved four hundred American employees, two thousand Cuban agents, a small navy and air force, and more than fifty business fronts. Its headquarters in Miami became for a time the world's largest CIA station. Activities included intelligence gathering, propaganda, and minor sabotage. The CIA also reactivated the Mafia efforts to kill Castro. (Reeves 277)

Shakespeare's King Henry also retaliated violently, losing his temper on the battlefield at Agincourt after hearing of the loss of his men to the French and seeking a vendetta: "Then every soldier kill his prisoners" (4.7.37). Machiavelli would have approved of both men's militaristic actions: "For a prince must have two kinds of fear: one internal as regards his subjects, one external as regards foreign powers.

From the latter he can defend himself with good arms and good friends, and he will always have good friends if he has good arms..." (95).

Conforming to Machiavellian tradition, both Shakespeare's King Henry and President Kennedy took violent actions toward external enemies, but played the role of magnanimous leader to their people. Part of this facade included having a vision, or positive goal, which would include and benefit all followers, and every follower was called a friend and equal. Shakespeare's Henry V and President John F. Kennedy's visionary speeches are widely studied. The St. Crispin's Day Speech from Henry V is mandatory reading for College of DuPage's leadership course, which has an entire unit dedicated to "Articulating a Vision" (Phi Theta Kappa 13-14). President Kennedy, adopted the St. Crispin's Day speech and elements of Machiavellism as part of his vision for the American presidency.

Referring to the treatment of ministers and advisors, Machiavelli writes, "Because there is no other way of guarding oneself against flattery than by letting men understand that they will not offend you by speaking the truth, you lose their respect. [...] ...by choosing a council of wise men, and giving these alone full liberty to speak the truth to him, but only of those things that he asks and of nothing else..." (116). In the St. Crispin's Day Speech King Henry claims the common man to be his brother, which is ironic, since the second act of the play describes how he cuts ties with the common man upon his ascension to the throne (2.1). Kennedy used this famous speech to motivate his staff:

Like soldiers in the front line, they [Kennedy's staff] worked all night when they had to, and through the next day. They shared a deep rooted patriotism and can do attitude about endeavors large and small. Kennedy was fond of quoting the famous St. Crispin's Day speech from Shakespeare's *Henry V* ("We few, we happy few, we band of brothers;/For he today that sheds his blood with me/ Shall be my brother"). Kennedy paid each member of his band of brothers the same salary \$21,000, and would have gladly given them all the same title, special assistant. He wanted no staff meetings, no thicket of bureaucracy. He wanted his men to come to him. (Leamer 479)

Kennedy's famous inauguration speech was nationalistic, tapping into liberal ideas and showing the influence of Henry V's St. Crispin's Day speech. Similar to King Henry addressing his band of brothers, Kennedy addressed his fellow citizens, making them his equals: "And, so my fellow Americans: ask not what your country can do for you---ask what you can do for your country. My fellow citizens of the world: ask not what America will do for you, but what together we can do for the freedom of man" (Leamer 473). This speech and the development of the Peace Corps are major parts of the Kennedy legacy. Ironically, Kennedy expected the Peace Corps to be a flop and appointed his brother-in-law to head the organization, so it would be easier to fire the director when it failed (Reeves 255). Furthermore, Kennedy is remembered as a liberal, and Kennedy despised liberals: "Jack [President Kennedy] readily admitted lacking any firm ideological leaning. He told one writer in early 1953 that he especially disliked letters that chided him for failing to be a true liberal. 'I'd be very happy to tell them I'm not a liberal at all. I've never joined the Americans for Democratic Action or the Americans Veterans Committee. I'm not comfortable with those people'" (Reeves 119). Kennedy was a student of political science, following Machiavelli's instruction: "...the prince ought to read history and study the actions of eminent men, see how they acted in warfare, examine the causes of their victories and defeats in order to imitate the former and avoid the latter, and above all, do as some men have done in the past, who have imitated some one, who has been much praised and glorified..." (83). Following Machiavellian theory, Kennedy incorporated elements of Shakespeare's play into his style of governing in order to maintain his good relationship with the American public. He successfully used quotes from Shakespeare and other great men to cover up his own lack of ideology, and became a symbol of twentieth-century nationalism, America's Henry V.

As a result of Kennedy's success, contemporary political science students now learn from Kennedy, studying his methods, as he studied the great men who came before him. Through the study of Kennedy, these future "princes" are keeping alive the political theories of Machiavelli and Shakespeare whose ideas once again will be recycled, creating the vision for the next generation of political leadership.

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Revising Radicals' Ridiculous Rumors: Contesting and Containing Holocaust Deniers

by Barbara Bergschicker

(English 103)

The Assignment: Students were assigned to write eight-twelve page research essays on Holocaust-related topics that explored controversial aspects of this area of study.

"... [A] little omission and distortion here and there, and how easy it is to rewrite history. There are subjects, however, that should be exempt from such practices. The Holocaust is surely one of them. It should not be a subject for propaganda exercises, for demagoguery, for smugness, for flippancy."

– Walter Laqueur

A close friend of mine recently interviewed some of Naperville, Illinois' "swashbuckling" students of Neo-nazism, or new Nazism. She informed me of her fear that just because she was interested in hearing their reasons for believing that the Holocaust never happened, they thought she might actually want to expand her interest and knowledge (which was forced since her research was on exposing Neo-Nazi's naivety and stupidity). Thankfully, she declined the invitation.

These young adults buy into an age-old concept that unfortunately will never be contained as long as there is bigotry and hatred. One female follower said that, "I think that the Holocaust never happened. It's just the Jewish people's way of getting sympathy. There might have been some death, but nothing significant" (Connell 1) The Holocaust never happened, right? It was not the genocide where in twelve million plus Jews, Russians, Poles, Gypsies, homosexuals, etc. died from starvation, hypothermia, countless diseases, gunshots, burns, and most significantly, gas chambers? (Gottfried 12). Denial of such a monumental historical event is incredible, but this society does exist. George Santayana proclaimed a powerful maxim when he said that "those who cannot remember the past are condemned to repeat it" (13). The complete containment of Holocaust deniers might never be achieved, but through tolerant discussion, validators of this historical cataclysm can contest the liars.

The history of denial is confusing and debilitating. Deniers claim that they are "revisionists" (www.ihr.org). This title originates from the group of people upset with the United States' involvement in World War I; they called themselves revisionists. These revisionists, however, use historical accounts to revise history into their own version, while deniers' evidence springs forth from their own imprudence. The deniers deny while the revisionists revise. Revisionists do not deny blatantly obvious truths; they mix and match. Deniers, however, insist on the following three ridiculous arguments:

...there was no German program to exterminate Europe's Jews, that numerous claims of mass killing in 'gas chambers' are false, and that the estimate of six million Jewish wartime dead is irresponsible exaggeration. (www.ihr.org)

Obviously these claims are unreasonable. First, these deniers claim that there was no German program to exterminate Europe's Jewish population. What about the name "Nazi Party"? That name never has reflected anything but a German program. The Nazi exterminated them; therefore, they are the program responsible. The second argument is that "mass killings in 'gas chambers' are false". Deborah Lipstadt, Dorot Professor of Modern Jewish and Holocaust Studies at Emory University, purports that, "...denial relies on pseudoscience" (32). Historians, who typically have not background in science, try to use this subject as proof of their narrow-minded beliefs. Gas chambers were called a "propaganda exercise" (Lipstadt 8). To try and prove their theory, the deniers used samples taken from gas chamber cramps such as Auschwitz to get them chemically analyzed. However, the conclusions met were false, and the judge

overseeing this experiment labeled the main “engineer” Fred Leuchter’s opinion as “of no greater value than that of an ordinary tourist” (163). The last argument states that “the estimate of six million Jewish wartime dead is an irresponsible exaggeration”. The author of The Myth of the Six Million, the book that “undertook to disprove all the evidence of the murder of the European Jews and to discredit all eyewitness testimony”, claimed to be a “specialist in political and diplomatic aspects of the Second World War”, while all this time the writer was only an editor of a magazine that organized British neo-Nazis (Gottfried 30). These deniers’ attempts always fail. Their arguments are not legitimate and their so-called “specialists” are average anti-Semantic Joes. Deniers’ history transpires as a means to continue the bigoted opinions of these men.

Holocaust denial often masks hatred towards Jewish people that has unfortunately transcended the years. David Kirk translates the work of Dr. Eberhard Jackel, professor of Modern History at the University of Stuttgart, in which he asserts, “Aim and tool of the attempted rehabilitation of Nazism is Holocaust denial” (7). Fascists from the past such as Maurice Bardeche, the most prominent French fascist, were for Germany and against Jews, but deniers today claim none of the above; they vow to only wish to revise history into the truth (Lipstadt 51). The deniers profess peace, blaming the British and French for getting the United States involved in the war, when all that the Germans offered were “reasonable and statesmanlike proposals” in order to avert war” (Lipstadt 33). Once again, the deniers deviate from the core of their arguments. They can blame the outbreak of war on whomever they desire. However, the outcome of war directly correlates to their involvement. The fact is that war happened, and millions of innocent men, women, and children were killed by the hands of countless German Nazis. Yet again, the Nazis blame someone else for their own actions. Bardeche says that soldiers and officers should not be responsible for any orders they took, because these men “had to defeat the Communists in order to survive” (Lipstadt 50). The Nazi/Soviet argument is completely false, considering the shared history of these two countries. It ultimately comes down to the fact that Germany and Russia were cordial until Hitler decided that since he had wiped out all of the forces surrounding Russia, it was time to squash his Russian comrades as well (Whisenhunt). Germany’s survival did not depend on defeating Russian Communists. If it did, then why were they able to lose the war and still survive? The only unfortunate happening in this situation was that Stalin was fooled by Hitler’s game, because it cost his country the valued lives of at least one million Russian Jews. Stalin was a man of trickery as well, and his foolhardiness towards Hitler explains the degree of Hitler’s power. Many were fooled it and, disappointingly so, some are still fooled today.

Veteran deniers open a Pandora’s Box for the many phony accounts made to support modern Holocaust denial. Apparently, Jews were responsible for starting the war because they supported the Treaty of Versailles, or the treaty to end World War I. David Irving, arguably the most “intellectual” Holocaust denier, states in his book about Hitler’s Germany called The War Path that, “[Hitler’s] agitation pivoted on the terms dictated to Berlin’s ‘craven and corrupt’ representatives at Versailles; he tried to convince his audience that defeat in the World War had been inflicted on them by... the Jew-ridden politicians in Berlin” (Irving xii). Not only did the Jewish population help instigate the war, but they had motivations behind their sly attacks on the Germans as well. Paul Rassinier, the father of modern European denial (or as they claim- revisionism), argues that Jewish leaders made up the Holocaust to further their powers in finance and rally support for Israel (Lipstadt 65). Also, Arthur Butz, another self-professed denier, insists that, “Jewish people had the power to control the government, media, and foreign policies all to further their own cause” (Lipstadt 125). He calls this the “hoax of the twentieth century.” Since the Jewish population was so reportedly power-hungry, why did an Austrian take over the country and establish the most frightening totalitarian rule known to mankind? Butz tried hard to spread his accounts, but managed to put up a great intellectual façade (Lipstadt 124). With his constant use of the word “legend”, one wonders why Butz cannot move on to studying a new stance: the art of eliminating redundancy. His lies lose appeal through their constant similar phrasing.

One modern denier masks himself as a minor player in denial, while many are certain of his key role in this movement. Irving’s previously complicated message perfectly portrays the hatred Hitler had for Jewish people, and it is understood why Irving has been called “the most historically sophisticated of

the deniers” (Shermer 49). It is important to notice this, because Irving is a figure used to confuse many people that are on the verge of accepting these lies or that do not even understand what the “whole fuss is about anyways” (which unfortunately usually derives from ignorance). Irving works to clear Hitler’s plate, which has to be the most extreme apologetic move ever taken. Irving does not deny the devastation of certain Holocaust beginnings such as *Kristallnacht*, or “the night of broken glass” where churches were burned, men sent to concentration camps, and families interrogated. Instead, he blames the onset of these events on another person. Irving claims that Goebbels, one of Hitler’s right-hand men, ordered the slaughters (Kirk 11). Otto Dietrich, Hitler’s former press chief, disagrees with Irving’s account, stating the following in his memoirs:

Early in November 1938 there took place...the burning of synagogues and the smashing of Jewish shops... These demonstrations were supposed to have been spontaneous; as I learned the following day, they were staged. The inspiration for them was attributed to Goebbels. In reality they had been instigated by Hitler himself... (Kirk 11).

Whose word should be trusted? A first-hand account or the words of a man that lives to support a totalitarian freak? If we were at a loss, remember what another denier, Austin J. App, thinks of Hitler: “Hitler was a man of architecture and art, not of armaments and war” (Lipstadt 87). Unfortunately for App, it is a well-known fact that Hitler was denied admission to architecture schools and that at one time he tried to sell his art on the streets. These failures could have contributed to his vehement decision to ascend political power in all of Germany. If he was not a man of war in his younger life, he certainly became one. This way of life, vengeance, overpowered Hitler; no wonder it is his infamous legacy.

The most prominent argument in a modern Holocaust denier’s case is that of the gas chambers, which were briefly discussed earlier. Butz blatantly states that, “the exterminations are a propaganda hoax, i.e. we have shown what did not happen to the Jews” (Butz 205). Where did the propaganda emerge anyhow? Was technology as advanced as it is today in the Twenty-first century? Probably not. Any footage of death in the gas chambers is not enhanced, but real-life. Still, arguments against their existence persist. Continuously throughout denial literature there are statements such as “We also believe there were no Nazi gas chambers” (www.nizkor.org). Redundancy is incredible here, especially since the audacity taken to announce such a denunciation is extreme. But, on the Institute for Historical Review website, the leading Holocaust denial website, it is posted that, “Prominent Holocaust historians now claim that masses of Jews were gassed as just six camps in what is now Poland” (www.ihr.org). Minus the “just six camps” statement, there is proof that these deniers contradict themselves. Supposedly, there were no Nazi gas chambers? Their predecessor Bardeche claimed that there were gas chambers indeed, although he believed their purpose was for disinfection rather than annihilation – another appalling take (Lipstadt 50). Still, one would think these deniers could find a more reasonable miniscule tactic. This is what they get for trying to disprove what is right before their eyes.

It is appalling that even Irving himself took this argument to his court case against Holocaust defender Deborah Lipstadt in 2000 (which Lipstadt and her publishing company won). With countless documents available explaining the scientific and physical constructions of the gas chambers in Eastern Europe, it is not surprising that Irving could not withstand the assault on his lies (www.hdot.org). After losing the case, Lipstadt informs her fellow supporters that, “Irving immediately went on his web page and said that this judge was a Jew and a former communist and that was why he turned Irving down” (Lipstadt letter 1) What is true is what the judge said instead, “Irving was a ‘right-wing pro-Nazi polemicist’ who ‘deliberately misrepresented and manipulated historical evidence’” (www.hdot.org) All in favor of the judge say “Aye.” Ultimately, arguments against something as terrifying and evidential as gas chambers are foolishly used. This perfectly portrays the deniers’ ignorance in using weak examples to prove their unbelievable stance. And, after being lawfully disproved, showing an attitude like Irving’s adds to the organization’s illegitimacy.

By now the arguments seem to blend together and all that is left to do is take a deep breath and let the fallacies disappear, because “truth can stand by itself” (Shermer 17). It is our duty to respond to

Holocaust deniers, but still contain our own frustrations because that is one of their ultimate goals: to frustrate (and confuse). Accepting ignorance is a key ingredient in approaching these far-fetched accounts. David Singer, author of the article “The Anatomy of a Lie,” is right when he states that, “Any lunacy, if repeated often enough, will take on a life of its own. Second, conspiracy theories on a grand scaled and that, a bottom, is what Holocaust denial is all about – are by their very nature beyond refutation” (1). Obviously there are reasons and motivations behind Holocaust denial. When institutions such as the Institute for Historical Review, which offer a very misleading neutral name, state ideas that their organization is, “non-ideological, non-political, and non-sectarian”, remember that most deniers pledge their allegiance to Germans and Nazi-Germany. Remember where they come from and that they try their best to convey a neutral stance in order to receive as many followers as they can (www.ihr.org and Lipstadt 85). The lies continue on the website, stating, “There is a very real and growing controversy about what actually happened to Europe’s Jews during World War II.” But, Deborah Lipstadt explains the situation as it truly is when she states, “The existence of the Holocaust was not a matter of debate” (Lipstadt 1). By remembering those words, it is possible to decrease the spread of slander. Being cognizant of the historical facts and evidence makes containment of these deniers possible. By remembering the following biblical truth, hopefully future generations can stop the spread of denial: “Remember the days of yore; learn the lessons of the generation that came before you” (Deuteronomy 32:7).

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Effective Plagiarism

by Hillary Brown

(English 103)

The Assignment: Students wrote either an informative, objective report or an argumentative position paper on a research question of their choice to their major or program of study by drawing from no less than ten sources.

Introduction

Literally thousands of students all over the world are getting caught plagiarizing. But at the same time, millions of students are getting away with it. Teachers are handing out C's, B's, and even A's and do not even realize that they are giving credit to a crime. How do these students get away with it? What steps are these students taking to insure that they are not caught? Plenty of books and articles have been written to instruct teachers as to how they can detect plagiarism, but there are few to no books or articles that instruct students on how they can properly and effectively plagiarize. This paper will serve as a guide to college students as to how they can effectively plagiarize. We will start by discussing what plagiarism really is along with the consequences of getting caught and the rewards of getting away with it. We will then go on to talk about how teachers detect plagiarism. Finally, we will tell you the steps that must be taken in order to properly and effectively plagiarize.

What is plagiarism?

Before we begin explaining how to plagiarize, we must define what plagiarism is. According to The Oxford Dictionary and Thesaurus (1996), to plagiarize is to "take and use (the thoughts, writings, inventions, etc., of another person) as one's own (p. 1138). We, on the other hand, have decided to define plagiarism in a simpler manner. Plagiarism could be easily defined as taking someone else's work and calling it your own. But in the way we have chosen to look at it, there is so much more to plagiarism than just taking someone else's ideas. Plagiarism is a way out of the meaningless assignments that are given to students by uncreative teachers. It is a way of making one's life a little easier, and more specifically, making life more fun. Plagiarizing will give you more time to spend with friends and family. It will also give you a new way to beat the school system that so many students so blindly follow, and by beating the system you can feel as though you accomplished something in your college career. The only problem is that there are occasionally some consequences, especially if you get caught.

What are the consequences of plagiarism?

Now that plagiarism has been defined, we can explain what the consequences of plagiarizing are. According to Kay Nielsen (2003), a dean at the College of DuPage, when a student is caught plagiarizing, he/she may be given some very serious consequences. She also described how the student's relationship with the teacher has a lot to do with what the consequences will be. Kay explained that a teacher has the option of failing the student for the assignment, failing the student for the class, and is also given the option of reporting the incident to the dean of students, who will then have the option of having the student expelled. The last thing Kay explained was that when a student is caught plagiarizing, there is a high probability that the infraction will be documented on their permanent transcript. This means that throughout the remainder of your college career, you will have a black mark on your transcript that declares that you were caught plagiarizing. This is not a large issue, though, because you can always explain to people that you did not realize that it was such a serious infraction. Although these stakes are high, the rewards for plagiarizing are much greater.

What are the rewards of plagiarism?

Although the possible consequences of being caught plagiarizing are great, the rewards of the same are almost irresistible. According to a student who we will refer to as "Jane Doe" (2003) because she wished to remain anonymous due to her fear of being caught, there are many benefits to plagiarizing. When asked what the greatest advantage of plagiarizing was, "Doe" (2003) said that it was "being able to get the grade that she wanted without doing the work." She then went on to explain how much easier it was for her to plagiarize instead of doing the hours of work that go into writing your own paper. We believe that when a student is given the option to take five minutes to do a paper or 5 hours, the student is going to take the 5-minute route. But then again, who would not? There is no sense in spending time on something that is already done for you. Nancy Webb (2003), a professor at the College of DuPage, explained to us how she thinks students' minds work. She explained that she knows that students just don't have time any more to do their homework. They are too busy working part and full-time jobs. They are enveloped in their social lives. A great portion of their time is consumed with regular school hours. If their schedules are already too full with these things, then they are not going to want to cram another assignment in. They are especially not going to want to complete the work when it will not only take them more time than they are willing to spare, but also take time that they do not need to spare because they have the option of plagiarizing. When we weigh the pros and cons of plagiarizing, it is easy to see that the pros greatly outweigh the cons. Although a student risks being caught and being given some rather serious consequences, the risk is well worth it. There is a high possibility that they will not be caught, and if they are never caught, then what is the point of discontinuing a process that has such great rewards when properly done? The key idea is that when plagiarizing, a student must know what a teacher looks for so that he/she are able to make their paper appear as though it is their own work.

How do teachers detect plagiarism?

In order to effectively plagiarize, a student must know how a teacher detects plagiarism. One of the key ingredients in the receipt for plagiarism is knowing what kind of teacher you have. By this, we mean you must know if you have a strict teacher or one who will simply do as you are doing and work as little as possible to get through the quarter. Through talking to various teachers and students, we have gained a common knowledge that some teachers are much more lax about what they will allow their students to get away with. At the same time, others are very strict as to what they will allow a student to get away with. Some teachers are also very lazy and will not put in the time or effort that it takes to figure out if a student is indeed plagiarizing. So the first ingredient can easily be summarized into simply finding out what kind of teacher you have. The second ingredient is knowing what a teacher is going to look for if they do indeed decide to put forth the effort. According to Jan Geesaman (2003), the Associate Dean of Liberal Arts at the College of DuPage, one of the first things a teacher will look at is the writing style that is used in the paper. Dean Geesaman (2003) explained that a good teacher will have students do several in-class writing assignments so that they can familiarize themselves with the students' different writing styles. Fortunately for us, Dean Geesaman (2003) went on to tell how most teachers will simply have students complete all written assignments outside of class.

Another idea that we think is very important to keep in mind is choosing a topic or argument that seems logical for you to use. If you are a sports fanatic, why would you write a paper on classical music? Or, if your major were political science, why would you do a research paper on how to properly plagiarize? These kinds of mistakes are easily avoided by simply looking for things to plagiarize that you would really want to research or write about. Another key ingredient to making the plagiarized material look believable is adjusting the grammar to make it sound like it is yours. The college student that we interviewed, Doe (2003) said that one of the first things she does to a document that she is plagiarizing is change the grammar so that there are a few mistakes. She does this because she usually makes grammar mistakes when she is writing. If she were to turn in a rough or even final draft without any grammar mistakes, her teacher would know right away that it was not her work. Another thing to check is the

spelling. If you are a good speller and there are multiple spelling errors in the work that you're turning in, your teacher may become suspicious. And the opposite is true as well. If you often have five or more spelling errors in a paper, and this one has none your teacher will question just how your paper came out looking so neat and polished.

Using the Internet against us.

Another area that should be discussed is use of the Internet. We can easily find papers online, like at "Fastpapers.com" (2003) where "pre-written papers are only \$9.85 per page. And all bibliography pages are absolutely free!" (p.1). Fastpapers.com (2003) and other sites like it are a great resource and offer a fast and easy way out of writing your own paper. They have every kind of paper you can imagine and can get that paper to you within a day. The only problem with these kinds of sites is that if you can find the paper online, your teacher will also most likely be able to locate it. According to Geesaman (2003), search engines such as "Google" offer teachers almost as much help as they do students. Geesaman (2003) explained that when a teacher suspects a student of plagiarizing, they can simply type in the first part of the text that they believe is being plagiarized and hit the search key; half the time they will get an immediate result. There are also "Internet based tools" such as a site called "turnitin.com" that are allowing teachers to run a student's paper through the site's system and will return the paper with any suspected plagiarism highlighted in red (Online, 2003, p. 1). According to Diaz-Duque, a professor at the University of Iowa, the system is quite simple to use (Online, 2003, p. 1). Diaz was quoted in an edition of "Community College Week" telling teachers and students alike that "Within an hour or so, I can access a report that uses a color code in rating each paper," he said. "If it's red, there's a problem, and the paper will come back to me with the suspect content printed in red, along with the Web site address for where that same content was found elsewhere. "This most certainly is enough to turn off any student from plagiarizing anything that can be found online, but there most certainly is a solution to this dilemma. We will come back to this later and explain how to make it virtually impossible for a teacher to know that the paper you are turning in is not your own work. This bit of information will be revealed in the next section where we will get into how one can actually plagiarize effectively.

Making it your own!

Now that we have given some warnings as to how teachers may detect plagiarism, we will go on and tell you the steps that need to be taken to insure that your plagiarism is never even suspected. One of the first steps is always choosing a topic that seems logical for you to be writing on. As mentioned earlier, it is very important to choose a topic that is logical for you to be writing on. Once you have chosen a suitable topic, the Internet is a great place to begin searching for information. According to a professor at Rutgers University by the name of Donald L. McCabe, when "using a search engine, students can find scores of information sources about virtually any topic in just seconds" (Dishonor, 2002, p. 3). So, when you begin your initial search, you will most likely have little to no problems as long as you are not Internet inept. Once you have found an article or some information that you think will be useful to you, copy and paste the exact text into a word processing document or copy it word for word to hard paper. The next step is making the material your own. This is where so many students fail. In fact, according to a survey taken by 30 college students, this is what they too believe is the greatest cause of teachers finding out that a student has plagiarized (Brown, 2003). The Dean of Oakton Community College, Linda Korbel, explained that one student who was asked to write about a local topic chose to plagiarize someone else's work. This student, however, was writing about Chicago and used a paper written about California. While the student changed the city location names to Chicago, she did not change anything else (Dishonor, 2002, p. 1). This is a careless mistake, and there really is no excuse for doing this. It will only take you about 10-20 minutes to go through an entire paper and make little changes to it so that it sounds like you wrote it. Change such things as names of locations or people's names; you can even manipulate the paper to make it sound more like something you would write. For

example, if you are a very sensitive person, and you have decided to write a paper on child abuse, find a paper that is going to bring out the sensitive view. If you can not find a paper like this, find one that just has the facts of child abuse. Next, add in details like sensitive comments such as "just reading about the bruised child was enough to make me cry," or "it was all I could do to keep myself composed as the lady described her childhood with an abusive father." These little extras will not only make your paper sound more like you work, but will also make your plagiarism harder to detect with an online source. Changing dates is another key factor. If you are using someone else's paper, you need to make sure that you have changed the dates so it looks like the information that you are using is recent. If there are articles, change the dates on them too. Chances are teachers are not going to look up the article to make sure it is accurate, especially if you include a copy of the article with the date changed. This concept is devious, yet brilliant! Going back to the use of online sites to get prewritten papers. We would like to tell you one of the best ways that you can assure that you will not be caught plagiarizing.

Fool proof Plagiarism!

Many of the online sites, like "Fastpaper.com" (2003), also offer to write a custom paper just for you. This means that you can be given any kind of written assignment and have an internet site type up a paper for you for a small fee, then receive it as early as one day later. Nancy Webb (2003) explained that she has students do other small written assignments before she has them turn in major papers. Webb (2003) went on to say that she does this so that she becomes familiar with the student's writing style. She is able to tell later on if the student is plagiarizing by looking at their grammar, punctuation, and their overall style of writing. This creates a dilemma first, but when you think about it, there is a rather simple solution. Do not ever give your teacher a document that is really your work. Always order from the same online site so that your paper writing styles and techniques will always match, and there will be no suspicion. Another element that will help you succeed with using online sources to write papers is preordering some papers so that you get a sense of what the writing style that particular site uses. By familiarizing yourself with the site's style, you will be able to mimic this style in class if you are given an in-class writing assignment. For example, if your site likes to use lots of big words in their papers, then you should do the same. Or, if your site has lots of long sentences, you should make lots of long sentences as well. Based on the aforementioned "Plagiarism Survey," students know that the number one thing that makes teachers suspicious of students plagiarizing is that they notice a difference in the writing style (Brown 2003). A movie called "Plagiarism: It's a Crime" (2003), also agrees with that data. They tell the viewer that one of the best ways to detect plagiarism is to look at the change in writing styles of the student's different papers. Another way that you can insure that you are not caught is by knowing what information is in your paper.

I put that in my paper?

Based on the "Plagiarism Survey" (Brown, 2003), 80% of the students had plagiarized, yet at the same time 40% said that they would not consider plagiarizing because they are afraid of being caught. An astounding 90% said that they would not report someone for plagiarizing and they do not consider plagiarizing a crime. This means that the majority of student plagiarize, and according to Nancy Webb (2003), teachers know it. At the same time, these students are afraid of getting caught, as they should be. However, no one seems to be "tattle-tailing" on their neighbor for academic dishonesty. So, as long as you know what is in your paper, you should have all the steps that are necessary to plagiarize effectively. Knowing what is in your paper is extremely important. "Jane Doe" (2003) told the story of a time when she was almost caught by her professor because she was not familiar with the text that was in the paper that she had copied from her sister. She said that after the close encounter with an almost fatal casualty, she now makes sure that she knows exactly what is in her papers. If your teacher comes up to you and asks what your paper is about, and you can tell them exactly what "you wrote" on, they will be less suspicious of you. Also, if you are familiar with your work, you can, again, alter it so that it sounds like

your own work. The last step to effectively plagiarizing, is knowing what to do if you get caught.

Oh ow!

As with all illegal things, there is a chance that you will be caught and have to confess that you were in the wrong. But do you really have to? We would like to provide you with a few examples of things that you can do to insure that you sound much more innocent than we both know you are. If you are caught, you could say that you just made a mistake and did not understand how to properly document the material you used. Teachers believe that "...in half the cases, it's an issue of students not properly citing a source" (online, 2003, p. 2). If teachers believe this, then you can most certainly claim that you made an "honest mistake." Another thing that you can do besides claiming ignorance is tell them that you just incorrectly paraphrased and thought that you did cite it properly. Again, it is the same concept of not knowing what you were doing, but teachers buy into it. They blame themselves, and are therefore much more willing to give you another chance. Another thing that you can do if you are merely taking someone else's idea and not their exact words is claim that you thought it was common knowledge. Then explain that you had the same thoughts as the person they claim you plagiarized, and that you had read it somewhere else as well as that site and therefore figured that everyone in your field of research knew that information. Your last and final effort can be put towards guiltning them into following what the Holy Bible says: you can tell your professor that in the book of Ecclesiastes the first chapter in the 9th verse, it says that "there is nothing new under the sun" (Bible, 1993, p. 877). Then explain that since there is nothing under the sun, or on earth, that is new, there is no possible way that you could have not plagiarized because you could never come up with an original idea. If all else fails, cry.

To summarize.

We have given you a dictionary definition as well as our own definition of what plagiarism is. We told you what the pros and cons are, and how exactly to do it. We have even told you how to get away with it even if you are caught. But we want you to know that we do not recommend plagiarizing. Plagiarizing as well as any other form of cheating is morally wrong. Also, any kind of cheating will only hurt you. Although you will get the grade that you desire, you will not have learned anything. It truly does take away from the educational experience. Unless that is, you do not have time, or just do not feel like completing the task, and you do not mind the potential of being given some very serious consequences, then we would highly recommend this as a perfect remedy to a sickening amount of work.

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The First Time I Helped a Woman With Anorexia

by Tess Cole

(English 102)

The Assignment: This assignment was a culmination of a quarter's worth of research, evaluation, and reflection. Its goal was not to report found information, but explain to readers how the author engaged with her learning process.

When I saw her I felt a wave of nausea strike me. I looked aside, seemingly preoccupied, but inside my mind was racing so fast. Could I muster enough courage to say something? Was I speaking out of turn, if I approached her about her thin appearance? Would I cope if I knew she knew about me, and she knew, I knew about her? I looked back and met her eyes, and somehow, awkwardly, I found myself telling her that I knew she wasn't eating. Poppink writes, "[t]he anorexic will not eat. There is no limit to her not eating"(1). I wondered, what would happen next? How would she get from where she was, in the place of adamant denial, to a treatment facility that was specialized to cater for the seriousness of this illness? And, what part could I play to help?

Just that month I had joined the Anorexia Nervosa and related disorders organization (ANAD), as a volunteer, and I had signed up to be available to support girls with this illness, and their families, in my area. Now here was my first opportunity. ANAD had generously mailed me some useful information, but in that moment, when I came face to face with her, I realized how unprepared I was. This was a life teetering near destruction. Suddenly, it was a priority for me to know what facilities and counseling services existed in my area, as a crisis of this kind is very stressful for the family. I thought that any way I could help may prove important to save this girl's life.

Her mother came to visit me that evening, and in a hushed voice indicated she wanted to go somewhere private to talk. Yes, I had met her daughter. Yes, I was a recovered Anorexic, and yes Eating Disorders is my course major for an Associate Degree. Did I think her daughter was very ill? What was it about? What could she do? How could she learn about it? In the back of my mind I felt the urgency to get busy and find some resources and information to help guide this mom to get professional care for her daughter. I also wanted to find some believable material to convince her of the seriousness of the situation.

I began to scour the internet sites, searching for treatment centers, and the rapists in DuPage County, and I followed up by contacting them and held phone interviews. I was given contacts by Professor McKinney, and discovered the resource of support groups. However, I was quite unprepared for what was about to happen inside of me.

An unhealed pocket of emotional pain triggered. This pain was on a subconscious level, and I believe it was more of the pain which was originally at the root of my past eating disordered behavior. Amy Medina, who has dedicated herself to bringing people to an understanding of Eating Disorders, repeatedly writes on her web site, that beneath the visible behavior and the issue with weight there is a person in deep emotional pain. Poppink writes, "She will starve herself to death in search of relief from her emotional pain." For me, "something deeper [was] going on inside" (Medina), which current stressors, brought to the outside. I began to experience severe daily levels of anxiety. The anxiety was covering my emotional pain, so I made a choice not to go down the path and relapse into eating disorder. In the past, in times of stress, I have experienced anxiety overcoming my world, and I believe it has its origins in my trying to suppress body memories of violence from my childhood. I also feared deeply that if I talked about it again I would be reprimanded by family, or invalidated by friends. I wondered what emotional pain this young girl was facing, and I was haunted by her gauntness. It was a vivid reminder of what I had done to myself. I was horrified.

I chose to seek out a therapist and do some work, so I didn't relapse by disconnecting from myself emotionally. I recognized the anxiety was a warning signal, but I didn't know what it was about.

Jennifer Campbell writing for ANAD states, “Anorexia and Bulimia are illnesses which disconnect an individual from his or her body”(5), and this prevents a person from processing what is really happening around their life. By finding a counselor I was able to be supported and work through my own issues while still being effective to help my neighbor. Professor Rosemary McKinney, while lecturing last quarter, spoke of how important it is for counselors to continue their own personal growth, be in counseling and have a supervisor themselves. In doing this I have experienced the wisdom of her words.

It was a couple of weeks before my neighbor visited me again and informed me that her daughter had gone to visit her doctor. During that visit, her doctor took blood tests, a pulse reading and blood pressure. She shared with me that the doctor wanted to talk about eating disorders, specifically Anorexia Nervosa. Through this set of circumstances I have come to agree with David Kaplan, et al. on the vital role played by the family doctor, to take the initial step in what becomes a chain of events. “Primary care physicians are in a unique position to detect the onset of eating disorders”(2) I was so relieved the day Nina came and told me her daughter had gone to her doctor, and yet somewhere inside me there was a nagging voice saying, “will he see the truth through her denials and bulky clothes?”

The doctor must have been alert, and “screening questions about eating patterns and satisfaction with body image” must have been asked “as part of routine medical care,” because Nina informed me her daughter would have to return to the doctor to get the results of her blood tests (Kaplan et al.). Kaplan states that following initial questions, it is “[r]ecommended that initial laboratory assessment be performed and that this includes complete blood count, electrolyte measurement, liver function tests, urinalysis and thyroid stimulating hormone test”(3). According to Kaplan, the pediatrician who is confident can also carry out the initial “psychosocial assessment”(4). This assessment “should include the degree of obsession with food and weight,” a patient’s social ability and functioning in their environment, and a “determination of other psychiatric diagnosis (such as depression, anxiety or obsessive compulsive disorder)”(Kaplan, et al 4). Within a day my friend’s daughter was hospitalized. Her pulse rate had been 45 beats per minute, the doctor had been unable to find her blood pressure, and her weight had dropped by another marked amount.

“Historically hospitalization has been advocated both to allow the physician to control the situation and to separate the patient from her parents”(Kaplan et al. 19). On dear Nina’s face I saw a look of temporary relief, when she told me that her daughter was in a safe place, and that our guesses about her problem had been accurate. However, before therapy can begin, the anorexic sufferer must first be fed to attain a better status nutritionally, and have an adequate weight gain(Kaplan, et al 5), because “correction of malnutrition is required for the mental health aspects of care to be effective”(Kaplan, et al 5). In the case of my friend’s daughter, she was hospitalized, and since she was willing to eat, her pediatrician was not required to “provide nutrition via a nasogastric tube or...intravenously...”(Kaplan, et al 6). After five days of observation, stabilization, recorded meals, and some gains in vital statistics, my young friend was released from the Public Hospital, and was cared for by her parents. Nina’s pain was visible when she came by to discuss the professional care options for her daughter’s next step in recovery.

In our immediate area, I discovered that there were three hospitals providing partial day care programs, and numerous private counselors who linked up with nutrition and psychiatric specialists to care for these patients. A Partial Day Care Program is the recommended avenue of treatment for a patient on release from hospital. It would be up to this family to choose between care facilities, and factors such as insurance coverage and proximity would turn out to most effect the choice. I spoke with Ann Marie Belmonte, a Doctoral Intern in Clinical Psychology, about the treatment provided at Alexian Brothers Hospital. This hospital runs a partial day program from 8 am – 3 pm. Patients entering the program can expect a 20 day stay, and the cost is between \$400-\$500 per day. Amy, a spokesperson for Meier, an Outpatient, Day program and Intensive Outpatient Facility in Wheaton, told me about what they offer. Their day program runs from 8 am – 4:30 pm. Each day starts with Christian devotions. Following this individuals meet with their own therapist, and nutritionalist, along with also taking part in an educational component. Most patients stay for three weeks at a cost of \$9,900, however, with this hospital, insurance payout was only \$50 per day, making this an unreachable option for my neighbor. This was her preferred day hospital for her daughter, but since her daughter’s insurance covered for eighty percent, at the Linden

Oak's Day program, she went there.

After completing a day program a girl is encouraged to join a support group. I was able to give my neighbor information about the group which is run right here on College of DuPage campus. According to Cheryl Cleveland who, along with Maggie Paris, host the ANAD Support Group for Eating Disorder sufferers at College of DuPage, a therapy group is a weekly place where people at any level of recovery come to learn and be encouraged. It is a "safe place" where girls or guys "want to come," and a place to, "not feel alone." They stipulate that if girls are "not wanting to recover," they are "refused entry"(Cleveland).

A group session lasts for one a half hours, and it is a closed meeting except for six times a year when family members may visit. It is a free service for sufferers run by volunteers. The midweek evening meeting takes the form of discussion, and it is intended to educate, but may also address "myths and facts" or challenge eating disorder thought patterns as the leaders' probe. Questions such as "What's really happening to the food?"(Cleveland), or "What are the consequences of laxative use"(Cleveland), may lead to a relevant discussion.

Typically a sufferer attends the group for an average of one year, and by then they have acquired enough "skills" and they are "ready to move on"(Cleveland). Cassell and Gleaves write affirming the power of these groups. In their view, "[g]roup therapy can be useful to motivated anorexics allowing them to feel less alone with their symptoms, get feedback from peers, and build social skills"(19).

My friend's crisis was resolving and her daughter was in care, but as yet, I was not over my distress. From my place of discomfort I was about to make a very important personal discovery, and a personal decision. My anxiety levels were reaching what I consider to be dangerous levels. Something was not right in me. Anxiety is a sign from the body telling you to get ready for something that may or may not happen. Eating Disordered persons have an exaggerated response to this natural signal, for them it spells disaster is near, and they conclude it will be too much for them to bear emotionally(Cassell and Gleaves, 25). For the anorexic, "What the patient dreads is facing herself at a normal weight"(Cassell and Gleaves 19), and what I had begun to fear was of being accused of still having an eating disorder, and told to gain weight. These ideas of mine, in the typical nature of thoughts that can result in psychological problems, were unrealistic. Recognizing that I suddenly felt much better.

During stressful times in my past, I have been prone to relapse into restrictive habits, rather than address the underlying problem. I can really understand why some patients, when they are initially engaged in therapy, find it so difficult that they retreat and flee(Cassell and Gleaves 20). Cassell and Gleaves encourage me to "heed" rather than "react" to the anxiety. Heeding this bout of anxiety has meant learning a new way of behaving in the midst of an anxiety attack, and making some lifestyle changes in my world to care for myself. Poppink supports this concept of the importance of the anorexic learning personal care and writes, "...someday that trustworthy, respectful, steadfast and competent caretaker she needs so badly can be herself"(4). By persevering, I have experienced a reduction in the fear I had during an attack, a new inner surety that I can make it through these symptoms, along with objective evidence that the anxiety will stop. "If you can 'ride out' the bodily symptoms of panic without fighting them, or telling yourself how horrible they are, they will tend to subside within a short period of time"(Bourne 31).

To achieve this, I talked with my Behavior Modification lecturer, and since he required a self change project for his class, I decided to learn a deep progressive relaxation. I began to practice it daily, teaching myself to relax by tensing and relaxing each set of body muscles, beginning at the feet and working up. I followed this by doing pushups and then some deep abdomen breathing. The routine is fifteen minutes long and by doing all these exercises at the initial cue of stress, I was able to trip my body into the relaxation response. This counteracted the fight or flight reaction, (a description of panic attributed to Walter Cannon), which was a result of adrenalin arousal, and lowered my pulse rate from the racing elevation. Soon after I did the relaxation, I felt feelings of ease and warmth

I found that what I had stumbled on, in my desperation to remain in good enough health to complete college this quarter, was similar to the basis of a technique in Cassell and Gleaves work. They write that the process of "biofeedback" is "a technique that seeks to control certain emotional states such

as anxiety and depression by modifying...involuntary body functions such as blood pressure and heart beat.” In this same paragraph they wrote,”[t]his technique has been experimented with in the treatment of anorexia nervosa, but is not yet widely used”(37). For myself learning and mastering a technique of deep body relaxation has helped me learn to listen to my body and to my inner voice, and it’s been glorious to be able to induce relaxation. Cassell and Gleaves support “[t]he teaching of relaxation techniques to counteract the typically high activity level of anorexics, who tend to deny fatigue and are unable to relax”(37). I want to add that even as a recovered anorexic I have a tendency to not know the meaning of enough. Poppink writes, “[s]he knows nothing of the experience of enough. She couldn’t say, ‘enough,’ to an invader of her boundaries, and she can’t say it to herself. The concept of enough has no meaning to her.”

Once I was more relaxed, I began to get in touch with some underlying thought patterns which were the cause of my internal alarm going off, and I experienced a catharsis of emotion. Gina Taffi, a licensed clinical psychologist who specializes in extreme anxiety, writes to a reader of the importance of “address[ing] the underlying cognitions (i.e. “threat thoughts”) that perpetuate the ‘arousal/alarm response.’” This is exactly the same type of deep personal work an anorexic must engage in to recover, and the private nature of the work is the very reason why choosing the right therapist is so vitally important. Unless the patient feels she can trust the therapist with all the pieces of her personal puzzle, and is in a totally empathic and caring environment, recovery is unlikely to happen. Janice writes, “It’s important that you can be honest with the person caring for you so they can help you to the best of their ability.”

The main type of therapy used for the treatment of eating disorders is CBT. This stands for Cognitive Behavior Therapy (Santucci 3). Patricia Santucci writes that this therapy “has been used successfully”(3). “(T)he cognitive model...states that our thoughts and feelings drive behavior.” Anorexics experience “problematic thoughts,” “fear foods” (Santucci 3), and “distorted and rigid thinking”(Cassell and Gleaves 19) which all fuel their dieting behavior.

I know very well the long, hard haul that my friend’s daughter has in front of her to erase her distorted food and body image messages, and to replace them with more appropriate ones. Progress is slow, and it took me years to overcome the mind set that eating every day would make me fat. The people I interviewed were reluctant to put a time frame around recovery. Dianne Budeck says, it is “slow progress.” Some say the girls are significantly better in “eight to nine months,” while for others it “may take as long as six to seven years” to recover. For me, 23 years have past since my crisis, and even after eight years of therapy and many other occasions of Christian ministry, I have still had issues resurface this quarter, as I have broken my silence and allowed my story to help Nina and Sandra. I believe this is evidence of the depth of the emotional wounds that my Anorexia covered, and shows that, for me, reaching out to someone, in Christian love, has been a part of my own unblocking, by allowing some deeper healing to take place in me.

My thoughts return to Nina. I realize that three weeks have gone by and I haven’t heard from her, nor has she come to tell me about how her daughter is doing. I haven’t even seen her in our street. Is no news, good news? Do I go to see her and inquire? Or shall I wait for her to contact me? I decide wait for her time to visit me, and in the meantime I pray for them, hope and trust in the abilities of the professionals around her daughter’s life. I recall to mind the title of an article by Marlen Garcia. She writes about a brilliant young athlete, “She’s back on the right path, Victoria Jackson had an Eating Disorder. Fortunately, she sought help before her illness could become fatal.” I have a hunch that my friend Nina got her daughter to the appropriate help before it was too late, and I believe her daughter Sandra will recover too.

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- Author's note: The names of my neighbor and her daughter have been changed to protect her privacy.

Effects of Divorce on Future Relationships

by Dean Costello

(English 102)

The Assignment: Write a five-page, explanatory paper based on “Cinderella” and its thematically related topics; integrate and document one to four sources.

Divorce has become a common occurrence in everyday American life. More and more it seems that divorce rates soar higher and higher. Even in simple childhood fairytales such as “Cinderella,” single parenting impacts the setting and outcome of the story. Contrary to most real life stories of single parenting, Cinderella meets a prince, marries him and lives happily ever after, seemingly unaffected by her family history of failed marriages. This fairytale leaves us with the notion that any scenario, no matter how insurmountable the odds seem, can be overcome. But unlike in the fairytale “Cinderella,” divorce really is a problem that affects people both in forging personal relationships while growing up and in finding happiness through marriage. When parents divorce, the future relationships of children can be damaged.

One effect children of divorce sometimes feel is a cycle of abuse and unhappiness that seems to follow just one step behind them no matter what path they choose in relationships. This may be the case either directly after the divorce or years down the road in the child’s future relationships, including marriage. Mary Field Belenky, psychologist, and her co-author colleagues, Blythe McVicker Clinchy, Mary Rule Goldberger and Jill Mattuck Tarule, authors of the book, Women’s Ways of Knowing: The Development of Self, Voice and Mind, believe the parent-child bond is lost or severely weakened in most cases of separation or divorce (180). In a case where the relationship is weak from the start, communication is now even more severely hindered when the parents must interact with the child only on a one to one basis. The parents are on their own, so to speak, and social interaction can be very difficult without help from outside sources (Belenky et al. 180). Judith S. Wallerstein, senior lecturer emerita at the School of Social Welfare at the University of California at Berkeley and her co-author colleagues Julia M. Lewis and Sandra Blakeslee, authors of the book, The Unexpected Legacy of Divorce: A 25 Year Landmark Study, believe that while it is true that the scenarios of divorce can be very different, the effects can be strikingly similar (89). Some children carry on abusive relationships of their own with gangs or other violent groups, some are drawn to drugs and alcohol and others grow up never even to get married for fear of ending up like the failed marriage they witnessed growing up (Wallerstein et al. 192).

There is no doubt that a failed marriage has a profound effect on children, but a common misconception is the assumption that children of divorce are more likely to divorce because they are less committed to marriage (Wallerstein et al. 197). While this is a possibility, in many cases it is untrue. Wallerstein et al. also believe that children of divorce will go to nearly any means possible to avoid divorce, even more so if they have children (197). Wallerstein claims that a failed marriage is almost unacceptable in the minds of children of divorce because they witnessed first hand the unhappiness that divorce brought to their parents and to themselves (197). Abuse and unhappiness are tolerable for children of divorce because they have been brought up and taught that these are a part of marriage. Unhappiness is a theme present in the story, “Cinderella.” Jacqueline M. Schectman, director of training at the Jung Institute of Boston and author of “Cinderella and the Loss of Father Love,” believes Cinderella’s father remarries to bring comfort and stability into his and Cinderella’s life but instead he brings his own grief and distributes it throughout the family (577). The newly wed stepmother is left just as alone as she was before getting re-married; only now she has an extra child who was left behind for her to care for. Cinderella leaps at the possibility of a stable and secure male relationship with a prince who will rescue her from an unhappy family life. Rushing into a commitment as important as marriage is likely to result in many unpleasant surprises and an unhappy marriage. Of course, there are other reasons people rush into marriage, leading us to the next example of the effects of divorce on future relationships.

Children of divorce are more anxious and uncomfortable with the opposite sex and it's harder for them to build a relationship and gradually give it time to fully develop (Wallerstein et al. 38). Many are unhappy with themselves and feel that if someone is willing to marry them they might as well jump on the chance while it is available (Wallerstein et al. 73). This is a very poor attitude to have towards a life partner. Many also feel that they do not have the option of choosing a partner when the time is right and end up rushing into a marriage that is doomed from the start (Wallerstein et al. 73). To put it blatantly, many children of divorce doubt they have a choice in choosing a partner. Again, this is another occurrence in the story, "Cinderella." Cinderella has options of staying in an unhappy home with her stepmother and stepsisters or taking the chance at a marriage that might go well. Like Cinderella, many children of divorce impulsively marry people they hardly know for fear of falling in love (Wallerstein et al. 191). The example of divorce set by the parents becomes the child's negative connotation of love. To them falling in love means getting hurt and from early childhood, marriage is something these children want nothing to do with. Another interesting point Wallerstein makes is that some children of divorce, in an effort to avoid getting hurt, throw themselves into marriages that they know will not last (192). This is the complete opposite mentality of the women mentioned previously who were scared enough of divorce to withstand abuse and unhappiness. These women reasoned that a divorce was "not a big deal" so they might as well take a chance and hope for the best (Wallerstein et al. 192). Wallerstein's research showed that women who rushed into marriage, with little or no hope for a joyful or long lasting relationship, all shared the trait of having low expectations of themselves (192). Most believed that they could do no better even if given the chance (Wallerstein et al. 192). This is unfortunate, not only for them but also for the partners who are unknowingly entering marriages that do not share an equal importance to their spouse. There is a difference, however, between rushing into marriage and not caring who the marriage partner is.

Not caring who the marriage partner is seems like a terrible notion of what marriage should be like, but it is the way some children of divorce actually feel. To them, marriage is a fixed institution destined only for failure so the choice of a mate has almost no significance (Wallerstein et al. 31). As in the example last mentioned, the mentality that marriage is unimportant is prevalent but in a slightly different form. To these children of divorce, the person they married didn't really matter because, "a nice decent woman who wouldn't cheat and could make the place look like a home would do fine" (Wallerstein et al. 260). This is a problem because if the marriage ends in failure it reassures the spouse that he or she was right all along, they are doomed for a bad marriage, or that they are hopeless in establishing a stable relationship (Wallerstein et al. 263). Even worse, if the marriage fails and is lost with no warning at all, recovery can take years or even decades (Wallerstein et al. 197). After an event as traumatic as an unexpected failed marriage, the idea that finding a new partner doesn't really matter starts to set in and that is probably the worst scenario of the three mentioned. According to Wallerstein, the main reason men don't hear the cries and complaints of their wives is that they mute or shut down their own feelings in situations that can hurt their feelings (262). When refusing their own feelings they grow accustomed to ignoring the feelings of others as well (Wallerstein et al. 262). Wallerstein also states that because these feelings have been shut out for so long, even understanding the facial expressions of a woman is like a foreign language (264). After all signs of unhappiness had been ignored, the women packed up and left, leaving the men shattered and unable to see a point in marrying any particular person (Wallerstein et al. 264). This isn't exactly the case in "Cinderella" but the idea of Cinderella not really caring much about the person she marries is present. In the story she meets a prince, dances with him, and a few days later marries him. This is not unlike people who suddenly lose a marriage, with what seems to be little or no warning, then see no reason in finding any particular person to marry. In both scenarios the spouse immediately available to them is good enough to help them escape an unhappy family life or the unfulfilling reality they are currently involved in.

The effects of divorce can vary from case to case but the underlying theme is that children of divorce are affected in future relationships. Divorce is more acceptable in today's society than ever before and this affects children in nearly every aspect of their lives, from personal relationships with friends to intimate relationships that might possibly lead to marriage. Even in childhood stories such as

“Cinderella,” divorce affects the upbringing and the types of relationships available to her. Unfortunately, the “happily ever after” ending is not one that is quite so familiar for real life children of divorce.

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Fairy Tale Faith

by Joi Cuartero

(English 102)

The Assignment: Using the concepts learned in class and two of the below “Cinderella” variants, respond in a mildly argumentative essay to the question: “Why would you read the two variants to your child?”

I remember the day that I got my first Disney movie. My dad had just come home from work and he called me out of my room because he had something for me. To my knowledge this was the first present that I ever remember my dad giving me. I hurried down the hall to meet him in the living room where I stood gazing up at him longing for what was behind his back. It turned out to be the Disney animated movie “Cinderella” and we have collected almost every single Disney movie since. After reading more versions of this classic tale, there are two specific versions, in addition to the classic version, that I would like to some day share with my children. These stories of “Oochigeaskw” and “Vasalisa” go beyond what “Cinderella” has to offer. These versions can teach my children to have faith in themselves so that they may overcome any obstacles that get in their way.

“Oochigeaskw,” the Native American version of “Cinderella,” focuses on more than just wishful thinking because it shows how independence can bring about the desired results anyone wishes to achieve. After careful analysis, I have found that the other versions of “Cinderella,” though entertaining, have been a disappointment when it comes to attaining wishes with self motivation. Although “Cinderella” can help children understand that they can eventually get through hard times, the story still has Cinderella’s wishes being granted by some birds, a tree, or her godmother. The story of “Oochigeaskw” shows that wishful thinking can become reality by taking initiative to achieve goals. In the story, while Cinderella has someone give her a dress, Oochigeaskw makes her own clothes (“Oochigeaskw” 554). Furthermore, Oochigeaskw does not let anyone make the decision for her to go get her prince; she simply wants to go and does so (“Oochigeaskw” 555). Despite any harsh criticism, Oochigeaskw makes her way to her prince and, unlike those who tried before her, she marries him (“Oochigeaskw” 555). She believes enough in herself to get to where she wants to be.

Oochigeaskw demonstrates both independence and strong self-esteem against those who try to put her down. These qualities are what I would like my children to see in a character they can admire. By reading this version to them, they can see someone who does not just go to a ball to run away from what she is looking for, but someone who has the self esteem to see the entire experience through and get her prince. Just like any Cinderella, Oochigeaskw is treated unfairly and cruelly by those closest to her; however, she does not let that bring her down. And unlike other “Cinderella” versions, the older sister actually physically abuses Oochigeaskw while her absentee father does not seem to pay attention to his injured daughter (“Oochigeaskw” 554). If the father had been observant he would realize that there is abuse going on in the household. Oochigeaskw’s strength carries on beyond the house when she goes off to try to see the Invisible One, who is her prince in the story (“Oochigeaskw” 555). She has strength because despite the scars her sister inflicts on her body, she still attempts her chance at becoming the Invisible One’s wife (“Oochigeaskw” 555). Oochigeaskw does not let others put her down and get in her way. When it comes to certain things, whether it is in school, work, or the hobbies my children may have, they should know that they can accomplish them on their own.

Oochigeaskw’s self-esteem helps to pave the way for the strong will she must have when odds appear to be against her. Perhaps my children have to meet a deadline or they have numerous extracurricular activities and school to juggle. Then they should know that their inner strength will always help them in tight situations. Oochigeaskw indicates to her family and her village that she has the will to continue even if it does not seem she will likely get the husband she aspires to marry (“Oochigeaskw” 555). Outside the family, the village also tries to bring her down by insulting her,

calling her names, and attempting to break her will to go to the Invisible One's home ("Oochigeaskw" 555). However, Oochigeaskw stays strong against the odds to have her chance at love. I want my children to know that if they really want something, they should have the will to get it because no one can get anywhere by standing still.

The story of "Oochigeaskw" also shows that being honest with one's self and with others is the best way to reach aspired goals. I took a class my freshman year of college and one of the things that I learned and thought was very important was to never lose credibility because no one wants to do business with someone who is not credible. Honesty is something that should be applied in my children's personalities and not just looked at from a business perspective. My children should understand that deception never helps people move forward; it stifles people because others deal less with them when there is a lack of trust. Honesty works in two ways and Oochigeaskw demonstrates both. She is honest with others, and she is honest with herself. Oochigeaskw does not have to lie, like the women before her, when the Invisible One's sister asks her if she can see him ("Oochigeaskw" 555). All the other women give false answers to the questions that are asked, but Oochigeaskw is the one who really knows the answer, tells the truth, and in turn marries the Invisible One ("Oochigeaskw" 555). Furthermore, Oochigeaskw has enough sense to be honest with herself. She does not try to cover up the scars that have been inflicted on her and mask them with beautiful clothing ("Oochigeaskw" 554). She makes her own clothes with what she has and does not let her appearance stop her from seeking the Invisible One ("Oochigeaskw" 554). She is able to be herself, without falsifying anything, and she is rewarded for it. I want my children to be able to believe in themselves and be true to who they are without trying to lie or be someone they are not.

In addition to reading "Oochigeaskw" to my children, I will read the story of "Vasalisa," which tells the tale of, first and foremost, bravery. Vasalisa is a woman who is not afraid of being on her own even if she is in dangerous conditions. In Clarissa Pinkola Estés' recording of "Vasalisa," when Vasalisa's stepmother and stepsisters tell her to go into the forest to get wood for the fire she does it all alone. Estés tells readers that in the forest, Vasalisa is to find a witch from whom she, despite the witch's vicious appearance, needs to get the fire. As Estés tells the story, the woods are a dark and treacherous place and she is alone with no protection of her own, but she courageously makes it in and out. Estés says that Vasalisa then goes into the forest, as night falls, and does not turn back until she finds what she has been sent out for. Estés goes on to say, naturally, Vasalisa finds the witch and has to face the ugly and feared woman all on her own as well. These examples show her courage extending beyond the norm and are something that my children should observe. Life is full of situations that may appear to be uncomfortable, or unbearable, and this is where bravery is needed the most. The biggest place that I have found myself to falter has been when major changes in my life have occurred. When I moved out of a home that was mine for ten years, I was very afraid that I would not be able to find my comfort zone again. However, with a little courage and strength, I was able to make my new environment another comfort zone. I hope that my children can be brought up with enough bravery to overcome barriers that stand in the way of their achievements.

Hand in hand with the bravery comes instinct that Vasalisa has to trust that even when reaching her goal appears to be hopeless, she will ultimately reach it. Estés relates that Vasalisa's instinct comes in the form of a doll she carries for comfort. Estés says the memory of her mother resides in the doll and it becomes her guide through the difficulties she encounters. Whether it is which direction to go in the forest or facing the witch, Estés narrates how Vasalisa learns to go with her gut feeling, which leads her down the correct path. Estés describes that when the witch gives Vasalisa an impossible task in return for the fire, Vasalisa trusts that the task can be done. Estés relates that even when Vasalisa wishes to question the witch when she is given the fire, her instinct stops her from angering the witch and getting into any danger. Estés describes that with Vasalisa's instinct she is able to safely get in and out of the forest unharmed, successfully retrieving the fire she was sent out for. The instinct that I have inside myself is that of my faith. Whenever I feel that I am in any danger or I may not know my way, I rely on my own intuition and a little bit of prayer, and I know that I will eventually find my way out.

The obedience Vasalisa has reveals that she is a hardworking individual who can take care of

herself. Estés reveals that Vasalisa has the ability to listen to her stepmother and stepsisters and do what they ask without question. Vasalisa cares for them as well as for herself and attends to them in the story by keeping the house warm with fire. Estés tells listeners that when the house is no longer warm, Vasalisa goes out of her way to fetch the means for fire to make the house warm. The journey alone shows the hard work and lengths Vasalisa will go through for the happiness of her family. Through this example my children should know that hard work is what will get them to where they want to be. Being lucky can get people things on a silver platter; however, the majority must work hard for what they want and will succeed if the effort is shown. I am not extremely gifted at one particular thing, but have the work ethic to try my best and my hardest so that I can reach my goals. I work hard on assignments for school and tasks at work to get the grade or acknowledgement I deserve. I hope my children will be born with talents so that some things will come easily to them, but they must know that trying their best and working hard are what will get them desired results.

The final quality that is present in Vasalisa is her patience. Although Vasalisa's family treats her with such cruelty, Estés tells how Vasalisa still regards them as family and proceeds to do what they ask. Her patience extends to the tedious duties the witch forces her to complete as well as to the long journey to the witch's house, narrates Estés. When she is there, Estés describes that Vasalisa does not demand anything from the witch; instead she waits until that following day before she can get the fire she has asked for. What my children should discover is that there will be times when what they wish for cannot be immediate. Sometimes it will take time to get the quality they want out of a situation. Usually, whatever they may be working on will have better quality because they took the time to perfect it as much as they could. There have been countless assignments and projects that have succeeded because I gave them time to develop into something I could be proud of. Procrastination and rushing does much more harm than working steadily on something until it is finished. Having patience and realizing that there are some things that cannot happen overnight can also help in achieving set goals.

By telling my children these two stories, they can begin to understand the qualities that can help them be assured that they can overcome anything. They can receive their happy ending by using their own merits and without the help of others because they are capable of doing so. They should always have faith in themselves and rely on what they have within them. Thus, even if they feel that all the odds are against them and perhaps they will not achieve their goal, hard work, good self esteem, patience, and the will to reach the goal will propel them forward. Both Oochigeaskw and Vasalisa have these characteristics while showing that they have faith in themselves. Those traits will show my children that they can conquer any barrier to reach their destination.

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Ernest Hemingway's Depiction of Human Interaction

by Ryan Fowler

(English 130)

The Assignment: Write a five-page analysis of any literary element based on your careful reading of Hemingway's "Hills Like White Elephants."

On the surface, Ernest Hemingway's "Hills Like White Elephants" is a story about a man and a woman drinking, having a disconnected and boring conversation, and waiting to be taken to their next destination. But, in order to fully understand what it is Hemingway is attempting to convey to us we must scratch beneath the surface. The man and the woman appear to be having a nonchalant and emotionally detached conversation, but Hemingway makes it clear that this is merely a superficial façade aimed at creating a defense for one against the other. Instead, it creates a barrier between the two.

Immediately we feel the tension between the man and the women. It is obvious they are uncomfortable with their current situation and are finding ways to find fault with one another. Their conversation seems disconnected, or at best, superficial. Perhaps, this demonstrates Hemingway's view of the gap between men and women. The two discuss such superficial topics as the hills that resemble white elephants and the paint on the beaded curtain in an attempt to somehow disguise the chasm that exists between each other. For instance, the woman even says, "I want to try this new drink. That's all we do, isn't it – look at things and try new drinks?" "I guess so the," the man replies. "The girl looks across the hills" and suddenly their conversation comes to a halt. The lack of conversational flow and their choice of seemingly meaningless topics suggest to us that they cannot and will not change. Hemingway gives us flat characters that are unable to break away from their very nature and exhibit free will.

In addition, Hemingway is a master of wielding allusions and innuendos to communicate his thoughts. He chooses the name Jig – a word meaning happy dance, but also a reference to the phrase, "the jig is up". How ironic this is, since the woman is pregnant and typically we would think of that as a joyous time in a woman's life. Instead, we get a sense the two feel that their seemingly carefree lives are suddenly being burdened by this unwanted responsibility. Furthermore, by avoiding the actual word abortion all together, Hemingway illustrates perfectly the dirty, shameful feelings that often accompany an abortion. Even in the title, he is making allusions to abortion. A "white elephants" gift is an unwanted gift. In this case, the unwanted gift is the child in her womb.

The way in which Hemingway uses the rhythm of words is also remarkable. By the end of the story the man and the woman especially, look as if they are at their wits end. The woman is agitated at the underlying tension. The man constantly assures the woman, "...it's all perfectly natural." Moments later he exclaims, "I know it's perfectly simple." But these words offer the woman little comfort and they give us a sense that things are not all that simple, but rather they are terribly complex. At the end of the story, the woman claims, "I feel fine." What an understatement this is. The phrase helps us to identify the woman's true emotional state.

The real communication in this story is not coming from the two characters' actual words. It is coming from the allusions that permeate their conversation. The two characters have different feelings and are hiding seemingly opposing agendas, as well. Clearly, the man wishes desperately that the problem would simply go away, while Jig appears unsure and troubled, not knowing what the best solution would be.

The man is attempting to tactfully persuade Jig to have the abortion. He explains, "It's really an awfully simple operation, Jig." Later, he urges, "It's the best thing to do. But I don't want you to do it if you don't really want to." The man is selfish and is only concerned with his own comfort and secure lifestyle. The girl gives the impression that she understands what the man's true intentions are. She knows his motive is to urge her to have the abortion. We can see this by her response to his persistence.

Jig exclaims, “Can’t we maybe stop talking?” Instead of listening to him rationalize and examine why or why not they should go through with the operation, she prefers to hear nothing at all. This is indicative of the fact that he does not understand how Jig feels and cares more about his own misfortune than her despair.

Still, the woman’s response and tone seem to waver throughout the story. She suspiciously questions, “What will we do afterwards?”, after the man reassures her that the operation is completely safe and simple. But then, she exclaims that they could do anything or go anywhere with the same amount of zeal as she had had before. When the man agrees with her, she suddenly rushes back to her feelings of despair. It appears as if she wants to make the decision on her own. Although she asks for the man’s advice, she honestly does not want to hear it.

The woman’s main concern is whether the man will still feel the same way about her after she has gone through with the operation or not. Although he reassures her that everything will be the same, we have to question his sincerity. After all, he spends the entire story pressuring her to do what he desires in order to avoid the inconvenience of having a child. However, the woman is not completely blameless herself. She is basing the decision completely on whether or not the man will remain with her in the future.

To truly understand the theme of this story, we must focus on the dialogue between the man and the woman. True, at the heart of the story is the issue of abortion. However, the central theme of the story is not abortion; rather, it is the relationship between the two characters. It is the pressure the man applies to the woman and the sarcastic way she deals with that pressure.

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The Pledge of Allegiance: “Under God” – Unconstitutional?

by Susanne K. Frens

(Criminal Justice 151)

The Assignment: Student is to write a research paper on a Constitutional issue.

I. The Case

Michael Newdow is an atheist whose daughter attends public elementary school in Elk Grove, California. He has brought a suit against the State of California; two local school districts; the US Congress and the President of the United States, claiming injury to his daughter when the teachers in her public school led the recitation of the Pledge of Allegiance¹. He claims the words “under God” in the Pledge are an endorsement of religion and therefore a violation of the Establishment Clause² of the First Amendment Freedom of Religion.

II. History of The Pledge of Allegiance

The original Pledge of Allegiance was written in 1892 by Francis Bellamy. Bellamy was a Baptist minister in Boston and was prominent in the Christian Socialist movement of the time. Bellamy was also an official in the National Education Association and the teachers’ union. He created the Pledge as part of a school flag-raising ceremony to mark the 400th anniversary of Columbus’ arrival in America.

The original words of the Pledge were: “I pledge allegiance to my Flag and to the Republic for which it stands one Nation indivisible, with Liberty and Justice for all.”

In 1923 “The flag of the United States” replaced the words “my Flag”. It was felt that some foreign-born people might have in mind the flag of their birth country instead of the United States flag. IN 1924 the words “of America” were added following “United States.”

In 1954, at the height of the Cold War, a campaign was initiated by the Knights of Columbus, a Catholic men’s service organization and other religious leaders who felt that the pledge needed to be distinguished from similar addressed being used by other countries that were regarded as godless communists. Congress agreed to add the words “under God” to the Pledge. The legislative history of the 1954 Act states:

“At this moment of our history the principles underlying our American Government and the American way of life are under attack by a system whose philosophy is at direct odds with our own. Our American Government is founded on the concept of the individuality and the dignity of the human being. Underlying this concept is the belief that the human person is important because he was created by God and endowed by Him with certain inalienable rights which no civil authority may usurp. The inclusion of God in our pledge therefore would further acknowledge the dependence of our people and our Government upon the moral directions of the Creator. At the same time it would serve to deny the atheistic and materialistic concepts of communism with its attendant subservience of the individual.”

1 *Newdow v. United States Congress*, 292 F.3d 597 (9th Cir. 2002)

2 U.S. Const. amend. I. (“Congress shall make no law respecting an *establishment of religion*, or prohibiting the free exercise thereof...”) (emphasis added)

When President Dwight D. Eisenhower signed the act adding “under God”, he said, “From this day forward, the millions of our school children will daily proclaim in every city and town, every village and rural schoolhouse, the dedication of our Nation and our people to the Almighty.”

III. The Issues

Newdow is not claiming that his daughter is required to recite the Pledge. In 1943, in *West Virginia State Board of Education v. Barnette*, the Supreme Court ruled that compelling students to recite the Pledge of Allegiance violated the First Amendment³.

In 1942, the Board of Education had adopted a resolution ordering the salute to the flag to become ‘a regular part of the program of activities in the public schools’ and refusal to salute the Flag would be regarded as an act of insubordination. A group of Jehovah’s Witness brought a suit against the Board of Education stating their religion beliefs held that the flag was an ‘image’ and the Bible forbade them to ‘worship’ any graven images. The Court rules that no citizen can be forced to confess their loyalty or love of country.

Newdow is claiming that his daughter is injured when she is compelled to watch and listen while her classmates and teacher recite a “ritual proclaiming that there is a God.”⁴ Newdow is a physician who holds a law degree and represents himself, saying he is trying to restore the pledge to its pre-1954 version, claiming that no one should be forced to worship a religion in which they don’t believe.

IV. The Court’s Jurisdiction

The original suit was filed in the Eastern District Court of California. A federal judge in the District Court dismissed the suit. An appeal was filed in the Ninth Circuit Court of Appeals in March, 2002.

The appellate court dismissed the President of the United States as an inappropriate defendant. Due to the separation of powers, the President has no authority to amend a statute or declare a law unconstitutional; these functions are reserved to Congress and the federal judiciary. In addition, the federal court lacks jurisdiction to issue orders directing Congress to enact or amend legislation. However, the court felt that Newdow’s suit brought up the issue of the constitutionality of the 1954 Act amending the words of the Pledge and that issue was to be addressed by this court.

V. The Merits of the Case

In determining the constitutionality of this case, the court turned to a series of three interrelated tests used by the Supreme Court over the last three decades:

- A. The “endorsement” test
- B. The “coercion” test

³ *West Virginia State Board of Education v. Barnette*, 319 U.S. 624, 642 (1943) (“[T]he action of the local authorities in compelling the flag salute and pledge transcends constitutional limitations on their power and invades the sphere of intellect and spirit which it is the purpose of the First Amendment to our Constitution to reserve from all official control.”)

⁴ *Newdow v. United States Congress*, supra

C. The *Lemon* test

The “endorsement” test was adopted by a majority in *Allegheny County v. ACLU*:⁵

“[T]he prohibition against government endorsement of religion “preclude[s] government from conveying or attempting to convey a message that religion or a particular religious belief is favored or preferred.”

The court’s standing on the “endorsement” test was that “the text of the official Pledge, codified in federal law, impermissibly takes a position with respect to the purely religious question of the existence and identify of God.”⁶ Using the “endorsement” test, the Pledge is an unacceptable government endorsement of religion because it sends a message to unbelievers that they are outsiders, not full members of the political community, and an accompanying message to adherents that they are insiders, favored members of the political community. In *Lee v. Weisman*⁷, the Court formulated the “coercion” test.

The Constitution guarantees that government may not coerce anyone to support or participate in religion or its exercise, or otherwise to act in a way which establishes a state religion or religious faith.

The court held that the school district policy⁸ requiring teachers to begin each school day by leading their students in a recitation of the Pledge of Allegiance, and the *Barnette*⁹ act which held that children were not required to participate in the recitation of the Pledge both failed the “coercion” test.

The coercive effect of this policy is particularly pronounced in the school setting given the age and impressionability of school children, and their understanding that they are required to adhere to the norms set by their school, their teacher and their fellow students. The *Barnette* act placed students in the difficult position of choosing between participating in an exercise with religious content or protesting.

The *Lemon* test was originally set forth in *Lemon v. Kurtzman*¹⁰ and modified by the Supreme Court in *Agostini v. Felton*¹¹. The *Lemon* test provides: The government action must have a secular purpose and effect in order to be consistent with the Establishment Clause.

As defined in the legislative history of the 1954 Act, the words “under God” were indented to recognize a Supreme Being at a time when the government was publicly differentiating our nation against atheistic communism. The purpose of the 1954 Act was to take a position on the question of theism, namely to support the existence and moral

⁵ *Allegheny County v. Greater Pittsburgh ACLU*, 492 U.S. 573 (1989)

⁶ *Newdow v. United States Congress*, supra

⁷ *Lee v. Weisman*, 505 U.S. 577, 580 (1992)

⁸ Cal. Educ. Code § 52720. This section provides that “at the beginning of the first regularly scheduled class or activity period... there shall be conducted appropriate patriotic exercises. The giving of the Pledge of Allegiance to the Flag of the United States of America shall satisfy the requirements of this section.”

⁹ *West Virginia State Board of Education v. Barnette*, supra

¹⁰ *Lemon v. Kurtzman*, 403 U.S. 602, 612-613 (1971)

¹¹ *Agostini v. Felton*, 521 U.S. 203 (1997)

authority of God, while “deny[ing]...atheistic and materialistic concepts.”¹² Such a purpose contradicts the Establishment Clause of the Constitution, which prohibits the government’s endorsement not only of one particular religion at the expense of other religions, but also of region at the expense of atheism.

VI. The Court’s Decision

The court held that both the Elk Grove school district’s policy of teacher-led recitation of the Pledge and the 1954 Act adding the words “under God” to the Pledge of Allegiance failed the *Lemon* test as well as the “endorsement” and “coercion” tests, thereby violating the Establishment Clause found in the First Amendment to the United States Constitution.

The case was decided by a three-judge panel rather than the full court of 11 judges. Two judges concurred: Circuit Judge Alfred T. Goodwin, appointed by President Nixon and Circuit Judge Stephen Reinhardt, appointed by President Carter. One judge dissented: Circuit Judge Ferdinand F. Fernandez, appointed by the first President Bush. Judge Fernandez dissented on the merits by denying that the words “under God” implied religious endorsement by the government. He stated that the Supreme Court had specifically approved Congress’s addition of these words to the Pledge because the words have “no tendency to establish a religion in this country or to suppress anyone’s exercise, or non-exercise, of religion...”¹³

“My reading of the stellscrip [majority ruling] suggests that upon Newdow’s theory of our Constitution, accepted by my colleagues today, we will soon find ourselves prohibited from using our album of patriotic songs in many public settings. ‘God Bless America’ and ‘America The Beautiful’ will be gone for sure, and while use of the first three stanzas of ‘The Star-Spangled Banner’ will still be permissible, we will be precluded from staying into the fourth. And currency beware!”¹⁴

VII. Arguments

After the court ruling, the States Attorney submitted a petition to the court for rehearing and rehearing en banc [full court]. In this petition, it was noted that the Ninth Circuit Court’s ruling conflicted with the Supreme Court’s precedent held in several cases:

- ◇ *County of Allegheny v. ACLU*¹⁵
- ◇ *Lynch v. Donnelly*¹⁶
- ◇ *Aronow v. United States*¹⁷

In *Lynch*, the Supreme Court held that a city did not violate the Establishment Clause by including a nativity scene as part of its Christmas display. In upholding the Christmas display, the Court explained that ceremonial acknowledgments of our nation’s religious heritage, including the reference to God in the Pledge of Allegiance, do not establish a religion or religious faith.

12 H.R. Rep. No. 83-1693, at 1-2 (1954), reprinted in 1954 U.S.C.C.A.N. 2339, 2340.

13 *Newdow v. United States Congress*, supra

14 *Id.*

15 *Allegheny County v. Greater Pittsburgh ACCLU*, supra

16 *Lynch v. Donnelly*, 465 U.S. 668 (2984)

17 *Aronow v. United States*, 432 F.2d 242, 243-244 (9th Cir. 1970)

There are many ceremonial references to God by our Founding Fathers and contemporary leaders:

- ◇ The day after the First Amendment was proposed, Congress urged President Washington to proclaim a day of public thanksgiving and prayer, to be observed by acknowledging with grateful hearts, the many favors of Almighty God.
- ◇ The Declaration of Independence contains multiple references to God, including the following: “We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, and that among these are Life, Liberty, and the pursuit of Happiness”
- ◇ The Supreme Court begins its public sessions with “God save the United States and this Honorable Court.”

◇

In light of these references to God in our founding documents and contemporary roles, *Lynch* concluded that ceremonial acknowledgments of our nation’s religious heritage do not violate the Establishment Clause

In *County of Allegheny*, the court struck down a Christmas display at a county courthouse because it included a patently Christian message: “Glory to God for the birth of Jesus Christ.”

In arriving at their decision, the court reaffirmed *Lynch*’s approval of the reference to God in the Pledge, noting that all the Justices in *Lynch* viewed the Pledge as consistent with the proposition that government may not communicate an endorsement of religious belief. The court recognized an obvious distinction between the Christmas display message and the references to God in the motto and the pledge.

The ruling also conflicts with *Aronow v. United States* where the Court upheld the references to God in the National Motto and on our coins and paper currency. Their decision was based primarily on the same reasons *Lynch* and *County of Allegheny* approved the Pledge.

The court explained that use of the term “God” in these contexts “is of a patriotic or ceremonial character and bears no resemblance to a government sponsorship of a religious exercise.”¹⁸

VIII. Newdow’s Standing to Bring the Lawsuit

Shortly after the Court issued their opinion, Sandra Banning, the Mother of Michael Newdow’s daughter filed a motion for leave to intervene,¹⁹ challenging Newdow’s standing. Banning held a custody order, awarding Banning sole legal custody of the child.

Ironically, Banning Stated that her daughter “attends Sunday school” and “is being raised in a Christian home”. Banning wanted to set the record straight, she felt Michael Newdow was implying that her daughter was an atheist.

¹⁸ *Aronow v. United States*, supra

¹⁹ Black’s Law Dictionary, Intervention: The entry into a lawsuit by a third party who, despite not being named a party to the action, has a personal stake in the outcome. The intervenor sometimes joins the plaintiff in claiming what is sought, sometimes joins the defendant in resisting what is sought, and sometimes takes a position adverse to both the plaintiff and the defendant. Refers also to the legal procedure by which such a third party is allowed to become a party to the litigation.

Her daughter, being aware of the father's actions and said "That's OK, Mom, because even if they do change the Pledge of Allegiance, I'll still say 'under God' and no one will know what I'm breaking the law."

The court, after considering the question of Newdow's standing in light of the custody order, affirmed their holding that he has standing as a parent to continue to pursue his claim in federal court. However, Newdow cannot name his daughter as a party to a lawsuit against Banning's wishes.

X. Popular Media Opinions

The Ninth Circuit is the nation's most overturned appellate court in the country. This is partly because it is the largest, but also because it tends to make liberal, activist opinions. The cases it hears range on issues from environmental laws to property rights to civil rights and tend to challenge the status quo.

California Gov. Gray Davis said his state was "going to take decisive action to overturn this decision." He said the state was in touch with the Justice Department and local school boards named in the suit. "This decision was wrongheaded and it should not be allowed to stand."

White House press secretary Ari Fleischer said "The Supreme Court itself begins each of its sessions with the phrase 'God save the United States and this honorable court.'" Fleischer said "The Declaration of Independence refers to God or to the creator four different times. Congress begins each session of the Congress each day with a prayer, and of course our currency says, 'In God We Trust.' The view of the White House is that this was a wrong decision and the Justice Department is now evaluating how to seek redress."

President Bush sharply criticized the ruling, calling it "out of step" with American traditions and promising to appoint judges that see things his way. "We need common-sense judges who understand that our rights were derived from God. Those are the kind of jungles I intend to put on the bench."

X. Status of the Claim

In December, 2002, the panel voted to deny the petition for rehearing and rehearing en banc. Judge Reinhardt dissented to the denial, stating the following:

"We should have reheard *Newdow* en banc, not because it was controversial, but because it was wrong, very wrong – because reciting the Pledge of Allegiance is simply not "a religious act" as the two-judge majority asserts, wrong as a matter of Supreme Court precedent properly understood, wrong because it set up a direct conflict with the law of another circuit, and wrong as a matter of common sense."

"My disagreement with the panel majority has nothing to do with bending to the will of an outraged populace, and everything to do with the fact that Judge Goodwin and Judge Reinhardt misinterpret the Constitution and 40 years of Supreme Court precedent. That most people understand this makes the decision no less wrong. It doesn't take an Article III judge to recognize that the voluntary recitation of the Pledge of Allegiance in public school does not violate the First Amendment."

“We should have given 11 judges a chance to determine whether the two-judge majority opinion truly reflects the law of the Ninth Circuit. This case presents the classic situation required for our court to rehear a case en banc. En banc consideration would have allowed us to correct the error of a prior panel’s decision with respect to the Pledge *and* resolve a constitutional question of exceptional importance that affects the lives of millions of school children who reside within the geographical boundaries of the Ninth Circuit²⁰. The exceptional importance of this case reinforces the need for correction of the panel’s mistaken view of our Constitution.”

“Reciting the Pledge of Allegiance cannot possibly be an “establishment of religion” under *any* reasonable interpretation of the Constitution.”

XI. Next Steps

Within the judicial appellate process, the next step is to take this case on appeal to the Supreme Court of the United States. The appeals court ruling is on hold while the government and the California school districts seek Supreme Court review.

In May, 2003, the Bush administration asked the Supreme Court to reverse the decision.

In a brief, announced by Attorney General John Ashcroft, the Justice Department emphasized that not every reference to God amounted to an unconstitutional government endorsement of religion. It said the phrase in the pledge was an “official acknowledgment of our nation’s religious heritage,” no different than other religious references in public life, including the motto “In God we trust,” which appears on American currency.

The Justice Department also is urging the court to rule that Newdow lacked the legal authority to bring the lawsuit in the first place, because he does not have custody of his daughter. That approach would avoid a ruling on the merits, leaving the issue open for another day.

Should the Supreme Court decide to take up the case, it would hear arguments in the fall of 2004. While the Supreme Court unquestionably has the authority to review any or all of the decisions of the Court of Appeals, the Court has elected to hear a remarkably small number of cases in recent years. In the 2001 term, of the 7,852 case filings, the Court heard arguments in only 88 cases²¹.

20 The nine states that make up the Ninth Circuit are: Alaska, Arizona, California, Hawaii, Idaho, Montana, Nevada, Oregon and Washington.

21 See Supreme Court of the United States, *2002 Year-End Report on the Federal Judiciary*, at <http://www.supremecourtus.gov/publicinfo/year-end/2002year-endreport.htm>.

Living in a Media-Saturated Culture & How It Affects Pre-Adolescent Girls

by Alexa Greer

(English 103)

The Assignment: Students wrote either an informative, objective report or an argumentative position paper on a research question of their choice to their major or program of study by drawing from no less than ten sources.

I am a twenty-year-old college student strolling toward the food court of the nearby mall. I can see a group of girls in the distance. By their appearance, I am assuming they are contemporaries of mine, but as I get closer, I am shocked to see that they are about the same age of my twelve-year-old sister. They are wearing make-up, one-inch heels, short skirts and midriff-showing tanks. Why are *they* dressed this way? The answer lies in the fact that “the marketing industry is forcing (teens) to grow up quickly” (Special Issues...). We currently live in a media-obsessed society where celebrities are our gods, and instead of being out living our own lives, we seem to be preoccupied by reality shows. Somewhere along the line we have allowed advertising and the media to dictate a lifestyle. The marketing industry feeds off this “media-saturated culture” and provides us with products and ideas that we pick up from what we see and hear in the media. The problem is that the new “hot” market out there is adolescent teenagers or “tweens” (children between the ages of 8 and 12) (special issues...). This is an important issue because the products being sold to this age range are often too advanced or mature for adolescents. One of the major concerns is the popular fashion being seen on developing young girls. Even though language and body language is being copied, clothes are the number one example of how young girls are trying to mirror what they see in the media. Today’s world can be looked at as a “girl poisoning culture” (Pipher, 1994, p.12). Marketing provocative fashion to young girls not only provides them with negative messages about beauty, popularity and sexuality, it robs them of a key developmental stage where the focus should be on bettering themselves and building their self-esteem.

In order to understand why this is a new and heavily discussed issue, we need to understand what has changed either in our lives, the media-life or even in the fashion world. Fashion has always been around, and everyone, no matter what age, has been affected by it. One of the major differences between a generation ago and today is the pace at which we are living our lives. With the help of technology, we no longer have to leave our house to live our life. We can do all our shopping, including groceries, on the Internet and then have it shipped to us. We can interact with other humans on the telephone, with instant messaging or cell phones. And to an extent, we do not even have to be among humans to see how life can be lived. Now, we can even “live” within the reality television shows. It is no surprise that our culture has turned into one that is infatuated with the media. The unfortunate truth is that many people try to live their lives how they view it in the perfect world of the media. One of the major victims of this, are young girls.

Defining the new market

“The entertainment companies...look at the teen market as part of this massive empire they’re colonizing” (The Merchants of Cool, 2000). Today’s teenagers are the largest generation of teens ever. They are becoming more independent and self-sufficient. They have more freedom, partly due to the fact that more parents are working rather than staying at home. Teens have access to credit cards and have more money than they have in the past. They have the “...spending power of over \$108 billion per year and the power to influence parental spending” (Giroux, 2000, p. 95). Not only is there more freedom and money floating around, there is also more intelligence. The amount of education is higher than ever before and consumers are becoming wiser when it comes to market strategies. “We are moving from a

world of consumer choice to consumer control” (Hines & Bruce, 2001, p. 85). Teen consumers have learned that if they want a product, they will get it. And they will go all out to achieve the look, or that attitude, or statement that they are trying to convey.

Susceptibility

“Marketers are discovering there’s lots of money to be made by treating (pre-adolescent girls) like teenagers” (Merchants of Cool, 2001) or perhaps even young women. Targeting girls at this age is perfect timing for a marketing business. “It is...during early adolescence that girls become acutely aware of how they appear to others” (Lecroy & Daley, 2001, 5). They are searching for an identity; trying to figure out where they belong, what they are supposed to be doing, and *how* they are supposed to be doing it. They want to be unique and independent as well as seen as independent, but at the same time they search for “hints” for what is normal. “By treating pre-adolescents as independent, mature consumers, marketers have been very successful in removing the gatekeepers (parents) from the picture...” (Special Issues...). With the help of the fast-paced improvements of technology, marketers are able to be creative with how they want to sell their product. According to the video Merchants of Cool (2001), “a typical American teenager will process three thousand discreet advertisements in a single day... ten million by the time they’re eighteen.” If marketers are trying to relay a message to their consumer, it is pretty likely that their target will get it. Unfortunately, mixed and wrong messages are being sent.

Marketing Strategies

“Sniffing out what drives and repels teens is becoming a popular business” (Sanford, 2001). “Today’s young people are generally unresponsive to traditional brand marketing messages. What they do respond to is something “cool”” (Frontline). Because of this, Dee Dee Gordon and Sharon Lee found “Look Look,” a research company specializing in youth culture. Many large and small companies, such as apparel manufactures, movie studios and health and beauty companies, hire these women to be the “eyes and ears” of youth culture. These two women work by hiring correspondents who collect surveys filled out by kids, as well as take pictures and videotapes. Gordon and Lee then go through all the information and look for trends and themes (Frontline). This is just one example of how marketers are trying to tap into their teen market. But it seems as though it does not take a “Youth culture specialist” to figure out what teen girls are into these days. Any person can see the paraphernalia that girls are into. It is Britney Spears, Christina Aguilera and Abercrombie that is driving them. As soon as pop star Britney Spears aired her first single “Hit me baby one more time,” wearing her naughty schoolgirl uniform, she was a huge success. Quickly afterwards, it was not hard to notice that the “Britney Spears look” (short skirt, tummy-bearing shirts) was very popular. Surprisingly, it was not just the Britney-age females that were wearing these styles, it was the age of many of Britney Spears fans: five to twelve-year-old girls. But it is not just Britney’s provocative clothing that influences young girls. Britney became an ultimate role model.



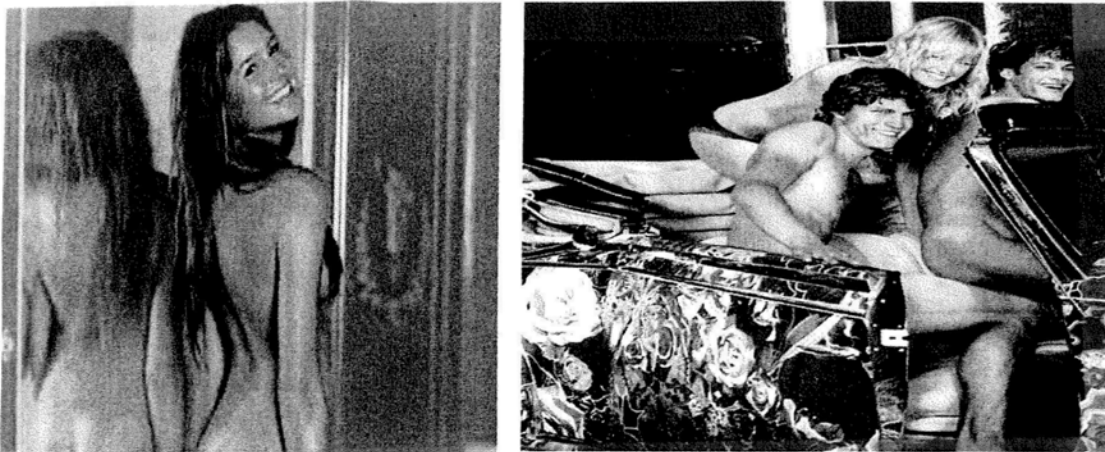
Photograph of Britney Spears
from BritneySpears.com



Photograph of Britney Spears
from BritneySpears.com

They not only wanted to dress like her, they wanted to talk like her and wear make-up like her. If you were to listen to some of her lyrics, you would notice that perhaps Britney's lyrics are not ones to follow. With phrases like: "Oh baby, don't you wanna dance up on me...Leaving behind my name and age" or "you're a sexy guy, I'm a nice girl let's turn this dance floor into our own little nasty world" (lyrics.com), in Britney's music, it does not take a genius to realize that maybe a five to twelve-year-old should not be listening to her music. But Britney Spears is just one large example on how media role models influence the tween market. Hit music stars Christina Aguilera, Shakira and Beyonce are all examples of tween role models. In today's society, young adolescent girls look to the media for ideas, trends and even advice for how to fit into the mold of the public.

But it is not only the celebrities that they look to. Take Abercrombie and Fitch, for example. This store is popular because of its' loud music, "cute" employees and trendy clothes but most of all it is notorious for their advertisements. Shown below are photographs taken directly from the website: www.abercrombie.com. Is Abercrombie advertising their clothing or pornography? Clearly, Abercrombie & Fitch are not trying to sell their clothing; otherwise the young girl to the left and the three to the right would be wearing clothes! What exact message are marketers *trying* to give our adolescents? Because obviously, they are working to sell more than just clothes!



Photographs taken directly from the Abercrombie & Fitch store website

Negative Messages Sent from the media: Negative Effects

From the examples of Britney Spears and Abercrombie & Fitch, it is clear that whatever marketing strategy marketers are using, it can damage pre-adolescents girls in more ways than one. Marketers are strongly influencing young girls negatively by sending misconceptions about sex and sexuality, popularity and beauty, which results in lowering self-esteem, and harming body image. A pre-adolescent girl does not have to be exposed to many advertisements, commercials, music videos or just a wide range of media in order to be negatively affected. This one Calvin Klein advertisement (for example) shown to the right sends many mixed and unhealthy messages. Where should one even begin? This is an advertisement for children's clothing. Parents would most likely be astonished to see the way these two kids are holding each other. One negative message that this might be sending would be one about sexuality, or even that one at this age should be sexual. From this ad, apparently holding your boyfriend (since you are *supposed* to have one) naked is "cool" or popular. This photograph sends messages that it is okay to be sexually active when you are twelve years old. It says, "flaunt your sexuality, even if you don't understand it" (Special Issues...). The girl in this photograph is very young, yet still she is wearing black eyeliner, a black bra, while being all



greased up, giving a seductive look to the camera. This brings up another unhealthy message: Are young girls today the new sex symbols? According to this photograph, the photos from the Abercrombie & Fitch website and images of Britney Spears, they are. Why are marketers using little girls to promote pornography, or ideas about sex and provocative wear?

All of these ads also show that in order to be attractive, you need to be thin. Very rarely do you find a female in the media that is less than perfect. It is unfortunate that young children are pressured about their body weight. In a book written by Craig Lecroy and Janice Daley, *Empowering Adolescent Girls*, they state that a series of studies found negative effects on self-perception when (adolescent girls) were exposed to ads or photography with highly attractive females (p. 15). Another "...body-image study found that half of all Americans dislike their overall appearance compared to 36% in the 1980s...a large majority (78%) of teenage (girls) are dissatisfied with their weight" (p. 21). With the constant viewing of the media, girls are reminded of their "imperfections" of their whole being. They are not skinny enough, tall enough, short enough, blond enough, tan enough or cute enough to be accepted. This idea is plainly stated in *Empowering Adolescent Girls*:

Relentless media messages about the importance of "being attractive" and "having a perfect body" exert a powerful influence on young girls, who learn to equate attractiveness with popularity and success. During early adolescence, girls tend to look for guidelines that can shape their transformation to young women. This search for standards may be, in part, why girls are so vulnerable to the overwhelming cultural preference for thinness. For growing girls, weight control is the clearest avenue to the ultimate but illusory path toward "successful thinness" (p. 23).

Girls' minds are being polluted with trash and misconceptions about how they should look or act. The pressure to be popular and beautiful is pushing girls to the extremes. Not only are they upset with themselves for not living up to the media's expectations, they are developing eating disorders or becoming depressed.

Solutions

Especially during a time when life seems so confusing to adolescents, they should be focusing on ways, which could raise their self-esteem, instead of lowering it. Why cannot we somehow promote and sell ideas about individuality, self-esteem, empowerment and what truly is beautiful? Do marketers have to sell sex and pornographic ideas to young girls? It may seem unrealistic to solve such a problem, but there are solutions. It is impossible to *completely* eliminate the negative media that surrounds us. If it were, somebody probably would have done that by now. Instead, there are other realistic solutions. The book, *Empowering Adolescents*, introduces a non-profit organization called *Go Grrrls*, which is "built around tasks that are considered critical for the healthy psychosocial development of early-adolescent girls in contemporary society," (Lecroy & Daley, p. 4). This program works to:

1. Achieve a competent gender-role identification
2. Establish an acceptable body image
3. Develop a positive self-image
4. Develop satisfactory peer relationships
5. Establish independence through responsible decision-making
6. Understand sexuality
7. Learn to obtain help and find access to resources
8. Plan for the future (Lecroy & Daley, 2001, p. 4-5)

Although there are programs tweens could join or look into, they do not have to in order to feel comfortable with themselves amongst the venomous media. Most of the responsibility to resolve this problem should go to the parents and guardians. Parenting is a key factor that should take place. More women have entered the work force and there are more double-income families than there were ten years

ago. At the same time, it is important that parents or guardians are staying as involved as they can in their child's life. Some ways to promote healthier beings are:

- Introduce your kids to sports. Not only will they help build stronger and healthier bodies, they will also help lead to an improvement in self-esteem and body image.
- For those who are not athletically inclined, improve self-expression through involvement in the arts.
- Talk to your kids. Instead of having to look to the media for "advice," show them that you are there for them and are willing to provide whatever helps them. Let them know you care.
- Explain how advertising works. Talk about how the job of marketers is to play on human insecurities by creating ads that imply their products will improve our lives and bring us happiness. Have kids make a list of the good things in their lives (the things they value) and then make a list of the things they wish they could buy. Have them compare the "real life" list with the "wish" list. Do they think the things on the wish list will bring them happiness? (Special Issues...)

Often, kids are "sucked" into the television, magazines and Internet because of boredom. They do not have anything else to do. Help keep your children involved and busy. Encourage them to participate in activities using the imagination. Also, limit the amount of television, magazines and Internet use. Although all can be entertaining, they all can also be poisoning. A lot of what is shown in the media is not real.

The truth is that *we are* living in a fast-paced world and nothing is going to stop that. Technology is going to become greater which in turn creates more opportunities for the media. It is important that today's culture is raising independent, strong and healthy young girls...especially when they are currently the number one targeted market for the media. Perhaps it is the duty for any adult, whether: a parent, guardian, older sibling, relative or teacher to be cognizant of the pressures that are put on our tweens in today's media, and strive to be good role models for our future generation.

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Jupiter Products Corp. Newsletter (August 2003)

by Thomas Hemmingsen

(English 105)

The Assignment: Write a newsletter for an imaginary Jupiter Products Corporation in which to instruct readers on making a paper airplane, testing it for fly-ability, following the instructions, and performing the steps.

Jupiter Products Corp.

Jumping Jupiter

- Manufacturing to move to China in three phases starting Spring 2004
- Profits down 10%
- Healthcare costs rise 16%
- CEO and maintenance man Clarence Fishburn to "tie the knot" in a Fall ceremony at Jupiter Products Corp. in an undisclosed maintenance shed
- Parking lots A & B to be repaved
- Employees required to eat company provided meals for the foreseeable future.

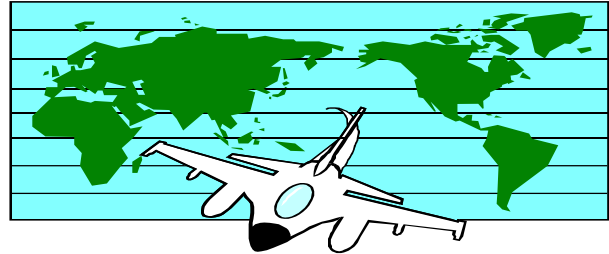
Inside this issue:

<i>Hello China - Moving Production</i>	1
<i>Food For Thought</i>	1
<i>The Cramped Cubicle Corner Takes Flight</i>	2-3
<i>Health Information for Travelers</i>	3-4

Hello China - Moving Production

Jupiter Products Corp. has signed a five year contract with Chinese mega-manufacturer Kung Pow to build all our aerospace sprockets. Kung Pow's leader, Mr. Xai Zu, has 45 years of experience building world class sprockets and assorted aircraft parts for China's commercial and military aircraft industries. Mr. Zu expressed deep pride in Kung Pow's 100 year history as a manufacturing center of excellence, with a dedicated and inexhaustible workforce. "Our workforce is dying to work," said Mr. Zu.

During the transition from manufacturing in the U.S. to China, all employees will enroll in one or more Chinese language classes that will be offered on-site.



Jupiter Products Corp. Sprockets Give the XL-5 Better Fuel Economy

Each employee must prepare his/herself to provide a productive environment for the transferring of their skills to our new labor force.

In preparation for this transfer of skills, Jupiter Products Corp. will have special Chinese lunches served on-site that will include table mats, paper cups and fortune cookies with Chinese language lessons printed on

them, from which classes will be taught.

Management is presently taking Chinese language classes and will lead in-house Chinese language classes during each break and lunch period in the company cafeteria. During this transition period we ask that you not bring a lunch to work so as not to miss out on this extraordinary education opportunity.

Food For Thought

In preparation for welcoming our future workforce from China and improving our present Chinese language skills, our Employee-Management Liaison group - Team Jupiter ("they're out of this world!") - has provided yet another wonderful opportunity for personal

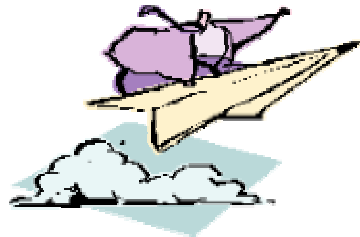
growth and satisfaction. Team Jupiter has arranged for all the drinks and snacks in our cafeteria to be imported directly from China. Instead of ordering a Coca Cola, employees will order a "kokou kole," which in Chinese translates to: "to allow the mouth to be able

to rejoice." We will be looking forward to a high-calorie learning experience. Together we will snack and learn!

The Cramped Cubicle Corner (CCC)

By Tom Hemmingsen

With the great weather that we have been having this summer, almost everyone has had a case of “Cubicle Fever.” Though Jupiter Products Corp. has never provided more than two weeks of vacation to our most senior employees, Team Jupiter has accepted the challenge of providing a bit of a vacation get-away on Friday afternoons at Jupiter Product Corp’s employee appreciation get-togethers.



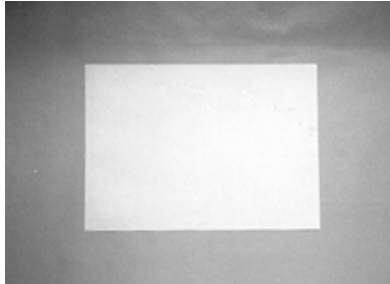
Rise above cubicle fever at our employee get-togethers

In this month’s installment of CCC, we will provide the details of a winning paper airplane that you can use at all of August’s Friday afternoon employee appreciation get-togethers in the employee cafeteria. We will provide the building materials, refreshments and prizes for the contests.

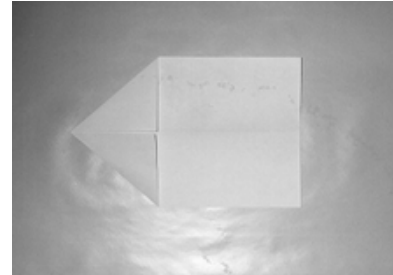
For those who have never made and flown a paper airplane, the following steps will guide you as you attempt to master the art of building and flying a simple paper airplane. Good Luck to all!

Here are thirteen easy steps to making the perfect paper airplane:

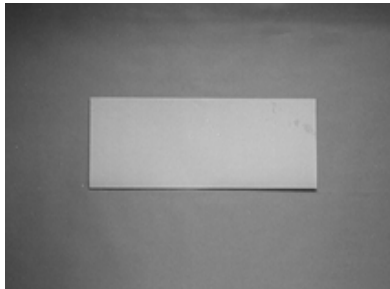
1. Start with an 8 ½” x 11” sheet of paper. Note: for a neater airplane that will fly longer distances, make sure the edges of each fold meet evenly. And make crisp folds.



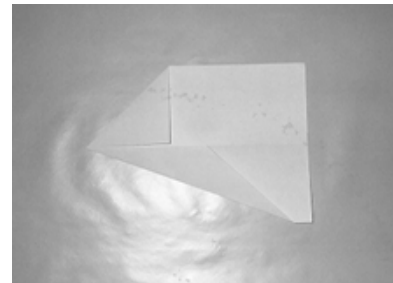
2. Fold the sheet of paper in half down the longest dimension (11”).



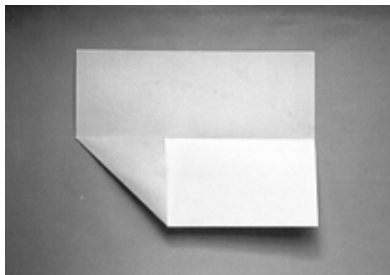
6. Fold the folded 45-degree corner (again) into the center crease of the airplane making a 22.5-degree angle (with respect to the center crease).



3. Open the sheet flat.
4. Lay the opened sheet on a hard surface. Fold down the top right corner of the sheet at a 45-degree angle, until the outer edge of the corner touches the inner center crease.



7. Repeat step 6 with the opposing closest corner.

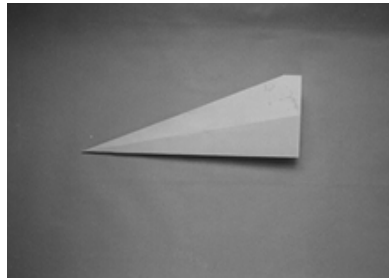


5. Repeat step 4 with the closest opposing corner.



8. Fold the 22.5-degree slides together as in the first crease.

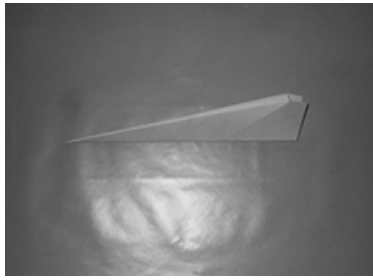
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9. Fold each 22.5-degree side of the airplane outward (as opposed to the inward direction of all earlier folds) towards the outside edge, creating an 11.25-degree fold.



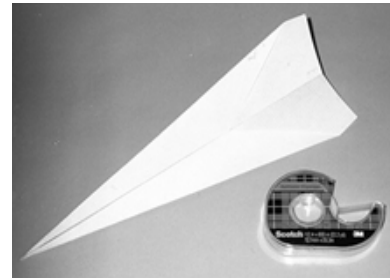
10. Repeat step 9 with the opposing side.



11. Pick-up the airplane, placing one hand under the wings, lifting the wings and squeezing the body until the wings are parallel to themselves and perpendicular to the body.



12. A small piece of tape can be strategically placed on the top of the paper airplane such that it holds both folded sides together (note lack of opening).



13. Throw the airplane by keeping the pointed end forward (in front of you) and keeping the wings parallel to the floor.

Use caution when throwing the airplane, making sure that no one will be struck by it. Although the airplane is light, it has a point and flies fast, making it possible that it could cause eye damage.

Prizes will be awarded on:

- Longest flight
- Most acrobatic flight
- Most unusual design (note: the plane must fly at least ten feet)
- Best Jupiter Product Corp. branding (paint-job and logos)

Traveler's Warning From the CDC

From the Centers for Disease Control: www.cdc.gov

Many Jupiter Products Corp. employees will be regularly traveling to Kung Pow's corporate facilities in China. The below excerpt is from the from the Centers for Disease Control web page. It is extremely important that every Jupiter Products Corp. employee who is asked to travel to China thoroughly read and understand the information below and on the CDC's web site. Your life may depend on it.

The following was excerpted from the CDC web site:

The preventive measures you need to take while traveling in East Asia

depend on the areas you visit and the length of time you stay. You should observe the precautions listed in this document in most areas of this region. However, in highly developed areas of **Japan, Hong Kong, South Korea, and Taiwan**, you should observe health precautions similar to those that would apply while traveling in the United States.

Travelers' diarrhea, the number one illness in travelers, can be caused by viruses, bacteria, or parasites, which can contaminate food or water. Infections may cause diarrhea and vomiting (*E. coli*, *Salmonella*, cholera, and parasites), fever (typhoid fever and toxoplasmosis), or liver damage (hepatitis). Make

sure your food and drinking water are safe. (See below.)

Malaria is a serious, but preventable infection that can be fatal. Prevent this deadly disease by seeing your health care provider for a prescription antimalarial drug and by protecting yourself against mosquito bites (see below).

Travelers to some areas in China, Hong Kong S.A.R. (China), North Korea, and South Korea may be at risk for malaria. Travelers to malaria-risk areas in China, North Korea, and South Korea should take an antimalarial drug. The risk of malaria in Hong Kong S.A.R. is so limited that taking an antimalarial drug

(Continue on next page)

Traveler's Warning From the CDC

Continued from previous page

is not recommended. There is no risk of malaria in Japan, Taiwan, Macao S.A.R. (China), and Mongolia. For additional information on malaria in East Asia, malaria-risk area and antimalarial drugs, see **Malaria Information for Travelers to East Asia**. See also **Preventing Malaria in the Pregnant Woman (Information for the Public)** and **Preventing Malaria in Infants and Children (Information for the Public)**. Dengue, filariasis, Japanese encephalitis, leishmaniasis, and plague are diseases carried by insects that also occur in this region. Protecting yourself against insect bites (see below) will help to prevent these diseases.

If you visit the Himalayan Mountains, ascend gradually to allow time for your body to adjust to the high altitude, which can cause insomnia, headaches, nausea, and altitude sickness. In addition, use sunblock rated at least SPF 15, because the risk of sunburn is greater at high altitudes.

There is **no risk** for yellow fever in East Asia. A certificate of yellow fever vaccination may be required for entry into certain of these countries if you are coming from countries in South America or sub-Saharan Africa. For detailed information, see Comprehensive Yellow Fever Vaccination Requirements.

CDC recommends the following vaccines (as appropriate for age):

See your doctor at least 4–6 weeks before your trip to allow time for shots to take effect.

- [Hepatitis A](#) or immune globulin (IG), except travelers to Japan.
- [Hepatitis B](#), if you might be exposed to blood (for example, health-care workers), have sexual contact with the local population, stay longer than 6 months, or be exposed through medical treatment.

- [Japanese encephalitis](#), only if you plan to visit rural areas for 4 weeks or more, except under special circumstances, such as a known outbreak of [Japanese encephalitis](#).
- [Rabies](#), if you might be exposed to wild or domestic animals through your work or recreation.
- [Typhoid](#), particularly if you are visiting developing countries in this region.
- As needed, booster doses for [tetanus-diphtheria and measles](#). [Hepatitis B](#) vaccine is now recommended for all infants and for children ages 11–12 years who did not receive the series as infants.

All travelers should take the following precautions, no matter the destination:

- Wash hands often with soap and water.
- Because motor vehicle crashes are a leading cause of injury among travelers, walk and drive defensively. Avoid travel at night if possible and always use seat belts.
- Always use latex condoms to reduce the risk of HIV and other sexually transmitted diseases.
- Don't eat or drink dairy products unless you know they have been pasteurized.
- Eat only thoroughly cooked food or fruits and vegetables you have peeled yourself. Remember: boil it, cook it, peel it, or forget it.
- Never eat undercooked ground beef and poultry, raw eggs, and unpasteurized dairy products. Raw shellfish is particularly dangerous to persons who have liver disease or compromised immune systems.

Travelers visiting undeveloped areas should take the following precautions: To stay healthy, do...

- Drink only bottled or boiled water, or carbonated (bubbly) drinks in cans or bottles. Avoid tap water, fountain drinks, and ice cubes. If this is not possible, make water safer by BOTH filtering through an "absolute 1-micron or less" filter AND adding iodine tablets to the filtered water. "Absolute 1-micron filters" are found in camping/outdoor supply stores.
- If you visit an area where there is risk for [malaria](#), take your [malaria prevention medication](#) before, during, and after travel, as directed. (See your doctor for a prescription.)
- Protect yourself from mosquito bites:
- To prevent fungal and parasitic infections, keep feet clean and dry, and do not go barefoot.

Please contact Wanda Round, in H.R. for a fact sheet and an immunization schedule to follow in preparation for to travel China.

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Gregor's Legs

by Karen Hess

(Honors English 150)

The Assignment: Students were assigned to write a five-page paper that responded to one of seven prompts on Kafka's "The Metamorphosis."

Gregor's Legs: Freud, Oedipal Conflict, and the Phallus in Kafka's "The Metamorphosis."

How do we read "The Metamorphosis?" Is it a biographical revelation, a comment on social class, or just a tragic tale of a man transformed into his worst nightmare? This question seems impossible to answer because, to some extent, it seems that any of these interpretations are true. Still, as Edward Honig states in his essay "The Making of an Allegory," the story is a statement about Gregor himself who is transformed as a result of his inability to understand his own inner self (114). It seems that on some level Kafka created a window to the mental disorder of his character Gregor and as a result Freud, the most influential psychologist of the time, must be considered. Kafka shared Freud's interest in life's early events as the cause of mental disorder, but differed from Freud in his assertion that emotional disturbance is an intrinsic part of human existence and cannot be cured by psychoanalysis (Sokol 145-47). These facts lend themselves to a psychological reading of "The Metamorphosis," simply because Kafka's tale is so filled with hopelessness and despair, a justifiable effect if the story is considered an illustration of incurable mental disorder. Thus, examining Gregor's qualities as an insect and his familial relationships in light of Freudian theory, one can come to understand the image Gregor's legs are meant to evoke: the impotent phallus.

In light of Freud's influence on Kafka, we can rightfully assume that Gregor's insect form might result from some emotional or mental disorder. Wilhelm Emrich asserts that Gregor's insect form, "represent[s] the subliminal dream-like world, the state of man before he thinks, the part of him that is prehuman and early human, a part that is always present along with everything else in his soul" (141). Gregor's transformation represents an "escape" from his life and an "intensification" of it (Goldfarb 200). As such, one must examine the insect form more closely for what part of Gregor's unconscious it might represent. What was he both escaping and intensifying? As a beetle, Gregor has become a literal manifestation of his unhealthy desires, he feasts on garbage, lives in filth, and frightens his family members, at the same time becoming helpless and dependent. In Freudian terms, Gregor has regressed to the phallic stage of development. Freudian psychology posits that human development evolves sexually, each stage corresponding with obsessive behavior relating to some erogenous zone, a compulsion that must eventually be controlled. The phallic stage is characterized by the Oedipus complex, a boy longing to replace his father as his mother's lover, and causes fixation on the genitals as a source of physical gratification. It also involves a desire to replace the child's impotent phallus with the father's mature penis and anxiety about castration at the hands of the more powerful father (Wu <<http://psychology.about.com/library/weekly/aa11500a.htm?once=true&>>).

Evidence of phallic obsession and Oedipal longing are present in "The Metamorphosis" and are often related along with some description of Gregor's legs allowing one to infer that his legs are indeed representative of his penis, but not as a symbol of power and virility. Instead representing weakness, despite his apparently significant familial role prior to transformation. In Freudian psychology, as well as in this story, power struggles are often represented as sexual dysfunction. The first images of Gregor's legs describe them as "pitifully thin compared to the rest of his bulk" and "struggling" or "waving helplessly" before him (Kafka 3). He finds them impossible to control as he lies feebly on his back, and he has difficulty discerning their function once upright (8-13). The vulnerability and lack of power contained in these appendages represent his feelings about the inadequacy of his manhood. Gregor never possesses a woman in the flesh throughout the story, and we never, in fact, learn of a sexual relationship

with any woman ever. As Frederick Karl echoes in his book, Gregor's interactions with women are both an attempt to gain control and a confirmation of his impotency (133-35). Karl also states that Kafka viewed sexuality as an illness marked by compulsion (119). This lends credence to the interpretation that Gregor in insect form has regressed to the phallic stage, since there are several instances of Gregor pleasuring himself (i.e. his possession of the picture of the "woman in furs" and his tactile pleasure involving the contact of his legs with various household surfaces). It also may explain why Kafka uses many legs to symbolize the phallus. A man obsessed with sexual pleasure would reasonably also be compulsively preoccupied with his genitalia. Thus, Kafka is calling attention to this obsession by representing the penis as multiple appendages.

Gregor finds great pleasure in climbing on the walls and furniture, leaving sticky secretion stains behind, so much so that it distracts him from the changes taking place in the lives of the other characters (26). In another instance, Gregor reverts to laying on the couch "scrabbling for hours on the leather" after he hears his father discussing the financial situation of the family (20). This incessant scraping of his legs on the cool couch is an escape for Gregor from the embarrassment he feels at not being able to support his family, and the subsequent loss of power brought on by his transformation. Although these examples are not explicitly sexual, they represent the escapism and childish reversion to self-pleasure present in the phallic stage. Gregor's compulsive masturbation acts as an escape from his feelings of powerlessness both to provide for his family and to control his aberrant sexual desires. His obsession with the phallus springs from these feelings of inadequacy about his manhood and sexuality. The function of Gregor's legs in these solitary acts provides some evidence that they represent the phallus, but a stronger connection is forged by the examination of the family dynamic.

Gregor's interactions with his family are characterized by the Oedipal conflict; both Gregor and the father are vying for the position of power in the family and sexual dominance in connection with the mother figure. The power struggle is characterized by Gregor's aggressive attempts for control and the father's actions to subdue him. The most concrete evidence of Gregor's Oedipus complex is introduced in the second section of the story. Gregor's father is pelting him with apples to force his retreat as a result of Gregor's perceived aggression toward the mother. The text states:

...Gregor wanted to drag himself forward, as if this startling, incredible pain could be left behind him; but he felt as if nailed to the spot and flattened himself out in a complete derangement of his senses. With his last conscious look he saw the door of his room being torn open and his mother rushing out ahead of his screaming sister, in her underbodice, for her daughter had loosened her clothing to let her breathe more freely and recover from her swoon, he saw his mother rushing toward his father, leaving one after another behind her on the floor her loosened petticoats, stumbling over her petticoats straight to his father and embracing him, in complete union with him—but here Gregor's sight began to fail—with her hands clasped round his father's neck as she begged for her son's life (27).

According to Richard H. Lawson, Gregor is forced to witness the one scene he wishes most to avoid, "the father in perfect sexual union with his wife" (31). He also states that the "oedipal component" is "a given in Kafka's fiction" (32). As a result of viewing his parents united in passion Gregor becomes unconscious to repress his memory of this trauma, which indeed is fitting if he suffers from the Oedipus complex and regression into the phallic stage.

Gregor's incestuous desire is extended also to his sister Grete, who is the main nurturer of Gregor throughout the story. Gregor spends much of his insect existence concerned with the action of his sister, because, like the mother figure, she is his source of nourishment and life. His unhealthy desires for his sister are related most explicitly near the end of the story, when Grete is playing her violin for the boarders. In this case, Gregor's selfish desires overpower any consideration for the well-being of his family members, as the text states: "Gregor, attracted by the playing, ventured to move forward a little until his head was actually in the living room. He felt hardly any surprise at his growing lack of

consideration for others...” (33). As his sister plays he is propelled forward by the beauty of the music, and he allows himself to slip into an incestuous fantasy of their relationship:

Gregor crawled a little farther forward and lowered his head to the ground so that it might be possible for his eyes to meet hers. He was determined to push forward till he reached his sister; to pull at her skirt and so let her know that she was to come into his room with her violin, for no one here appreciated her playing, as he would appreciate it. He would never let her out of his room, at least not so long as he lived; his frightful appearance would become, for the first time, useful to him; he would watch all the doors of his room at once and spit at intruders; but his sister would need no constraint, she should stay with him of her own free will; she should sit beside him on the sofa, bend down her ear to him and hear him confide that he had had the firm intention of sending her to the Conservatorium...After this confession his sister would be so touched she would burst into tears, and Gregor would then ...kiss her on the neck (34).

Gregor’s “erotic” and “incestuous” daydreams are evidence of his need for power or control over Grete similar to his father’s control over her (Sokel 177). Only Gregor’s desires are incestuous and rise out of his Oedipus complex, connected not to love but to a quest for dominance. Gregor evidences his intention to possess Grete; when in order to preserve his dominant breadwinner position he wants to use Grete and her powers of seduction to force the office manager into submission, and save his job (13). Gregor’s oedipal longings for his sister, resulting from her charge as his caretaker and surrogate mother, are rooted in his desires for dominance and characterized by selfish, child-like behavior and fantasy, all in keeping with an interpretation of regression to the Phallic stage.

As to the relationship between father and son, the father, through two distinct acts of aggression toward the son, fulfills the castration fantasy that is another part of Freud’s phallic stage (Kaiser 152). In Hellmuth Kaiser’s essay “Kafka’s Fantasy of Punishment” he states that these aggressive acts can only be perceived as “acts of castration” (153). The first incident occurs in the first section of the story when Gregor snaps at his mother and scares her. He retreats to his room at his father’s insistent hissing, but is unable to fit through the door. The father pushes him from behind damaging his legs. When Gregor awakes that evening he notices, “he had to actually limp on his two rows of legs. One little leg, moreover, had been severely damaged...and trailed uselessly behind him” (15). The next incident, in section three, involves the father whipping apples at Gregor after a perceived aggression toward the mother. Afterwards Gregor’s movement is “impaired, probably forever...and for the time being it took long, long minutes to creep across his room like an old invalid—there was no question now of crawling up the wall” (28). During both occurrences, the father inflicts damage on Gregor’s legs to punish his aggressive behavior toward the mother. Only in viewing his legs as phallic representations and his links to pleasure can we realize the full effect of the father’s acts. Fitting with his role in the Oedipus complex, the father is attempting to neutralize his son to maintain dominant status. It is only after the father has weakened Gregor irreparably that he recognizes Gregor as his son again by opening the door in the evening and restoring human contact (28).

To quote Wilhelm Emrich “the terrible truth of this short story is the realization that even the most beautiful, most tender relations among people are founded on illusions. No one knows or suspects what he himself ‘is’ and what the other person ‘is’” (142). This sentiment is especially true in light of the interpretation of Gregor’s sexual disorder. He hides his dysfunction from everyone including himself under the guise of benevolence when in human form, but as an insect his true desires are made evident by his physical form. Gregor’s struggle for dominance against his father, his incestuous longing for his mother and sister, and his obsession with physical pleasure in connection with his genitalia are representative of his regression into Freud’s phallic stage of development. Each incidence of sexual symbolism in the story, such as Gregor’s obsession with self-pleasure, his loss of consciousness at the sight of his mother and father united in passion, his incestuous desires for Grete, and his father’s attempts at castration, include a description of either Gregor’s legs or movement of some kind. The connection

between the insect legs and Gregor's sexual dysfunction seems too strong to be ignored. There are certainly other valid approaches to analyzing the story, but one cannot deny the influence of Freud on the consciousness of the early twentieth century mind or the immense sexual symbolism present in the story. As a result one cannot erase the image of the insect legs as the representation of Gregor's impotent phallus and aberrant sexual desires.

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The Effects of Microhabitat on the Foraging Behavior of Vertebrate Seed Predators in Restored Grassland

by Jennifer Hixon

(Biology 103)

The Assignment: Students conducted an ecological study in restored prairie at the College of DuPage and wrote scientific papers on this investigation following the format of the peer-reviewed journal *Ecology*.

ABSTRACT

In order to assess the effects of microhabitat variation on vertebrate seed predators we measured giving up densities of seed trays placed in a covered and uncovered microhabitat. Treatments were done for rodents and birds together, birds alone, and rodents alone values were calculated using the data from the other two treatments. These treatments were done in restored grassland in Northwestern Illinois, using burned prairie as the uncovered microhabitat and unburned prairie as the covered microhabitat.

Foraging activity was highest (lower giving up density) in the covered microhabitat for both rodents and birds. This was most likely due to predation risk. Rodents showed almost no foraging activity (high giving up density) at all in the uncovered microhabitat; whereas birds showed a significant amount of foraging in the uncovered microhabitat. This foraging behavior of birds was correlated, using previous studies, to birds use of sight to forage, thus cover would conceal seeds from view.

INTRODUCTIONS

Many factors influence foraging behavior of organisms in their natural environment. These may include microhabitat variation, time spent traveling to find food, amount of energy needed to find or consume the food, predation risk, competition with other organisms (Feldhamer 1999). By using experimental field studies, we can examine one or more variables at a time to show ecological factors that aid in shaping foraging behavior.

Foraging behavior of vertebrate animals can be examined through food consumption under different conditions. In this study we used food patches set out in different microhabitats of a restored tall-grass prairie, to test the effects of a covered microhabitat (unburned prairie) versus an uncovered microhabitat (burned prairie) on the foraging behavior of granivorous birds (e.g. sparrows) and rodents (e.g. mice). Using seed trays set out in each treatment area we measured giving up densities (GUD), the amount of resource remaining following use by an organism, for birds and rodents. The observations enable one to examine a pattern of foraging behavior for the granivorous birds and rodents in the community studied. I expect to find overall lower giving up densities, more foraging, in areas of cover than areas of no cover. I also expect birds to show lower giving up densities in areas of no cover than the rodents; and rodents to produce lower giving up densities in areas of cover than the birds.

A previous study of seed predation in relation to the distance from the forest edge showed seed predation intensity decreased with distance from the forest edge (Meiners and Handel 1997). Thus, seed predation was negatively correlated with distance from the forest edge. Predation risk may have affected the seed predation intensity in this study, because the other area being tested here was mowed grass which provides very little cover for the rodent species that were tested. Other factors may affect seed predation in areas other than a forest edge, like mowed grass or dense grassland cover.

Many rodents rely heavily on olfaction to find food items. Granivorous rodents use olfaction to find seeds scattered in or on the surface of the soil, to locate buried seed caches, and to assess the quality of seed once they have been located it (Vander Wall 1998). Therefore, rodents would have an easier time finding food located under heavy litter or plant cover than a bird, because foraging birds run along the ground and scan visually for seeds and dense cover would conceal seeds from view (Thompson et al.

1991).

In a study of the indirect facilitation of granivorous birds by desert rodents, it was determined that the running or foraging patterns of desert rodents through dense cover or dead plant litter indirectly allowed granivorous birds to forage successfully in dense cover (Thompson et al. 1991). In the same study it was observed that by removing rodents from the community long term, granivorous birds did not forage successfully in dense cover.

METHODS

Study Site

The experiments were performed in the West Prairie of the College of DuPage in Glen Ellyn, Illinois, northeastern Illinois. This area of tall-grass prairie restoration, with a date of restoration from 1984-1986, contained soils composed of clay and rubble (gravel) with a thin layer of topsoil. Restored grasslands were reseeded and planted with seedlings of a mixture of native grasses and forbs. Once plants were established, the area has undergone a cycle of annual burning (spring or fall) since the date of restoration. Half of the site was burned in early April 2003 and was used as our no cover microhabitat. The other half of the site remained unburned and was used as our covered microhabitat.

Experimental design

Seed trays, comprised of standard size petri dishes filled with 5g. of sunflower seeds and a substrate of 25ml. of fine sand, were set out in the treatment areas at optimal feeding times for each group species being tested. On Tuesday, April 22, 2003 at dawn, 40 seed trays were set into the uncovered treatment area and 40 seed trays were set into the covered treatment area. These trays remained in the treatment area for 24 hrs. and were picked up the following day at dawn on Wednesday, April 23, 2003. These trays were used to measure giving up densities for both rodents and birds. Based upon previous observations, general assumptions were made that granivorous rodents at the site are nocturnal and granivorous birds at the site are diurnal. On Wednesday, April 23, 2003 at dawn, when the seed trays from the previous day were removed, 80 additional seed trays were set out; as previously 40 were set in the covered and 40 were set in the uncovered microhabitats. These trays were picked up later that same day at dusk and were used to measure the giving up densities of birds alone. Each individual seed tray was numbered from 1 to 160 and marked as to which treatment area it came from, whether it was from rodent-bird cover, rodent-bird no cover, bird cover, or bird no cover. Each seed tray was held in place with two small metal stakes to prevent dumping. The seeds of each tray were sifted from the substrate and any debris was removed and each tray's final seed weight (giving up density) was measured and recorded.

Rodent species that have been observed in the area and that might have been included were *Microtus pennsylvanicus* (Meadow vole) and *Peromyscus leucopus* (White-footed mouse). *M. pennsylvanicus*' diet mostly consists of herbaceous plants and roots, but has also been observed consuming grains and seeds (Burg 1972). *P. leucopus*' diet consists chiefly of seeds, nuts, and insects (Burt 1972). The home range of both of these species of rodents is never more than one acre (Burt 1972). No evidence of diurnal rodents (e.g. tree or ground squirrels) has been observed in the vicinity of the treatment areas.

Bird species that have been observed in the area and that might have been included were *Carduelis tristis* (American Goldfinch), *Sturnus vulgaris* (European Starling), and *passer domesticus* (House Sparrow). *C. tristis* is the only native species out of the three. *S. vulgaris* was first introduced into Central Park in New York City, in 1890 and 1891; they rapidly spread across the continent, reaching

the west coast by the 1950's (Rising 2001). *P. domesticus* was introduced to North American from 1850 and 1867 and rapidly increased; soon the birds were considered pests because of their messy nesting habits and aggressive foraging style (Groschupf 2001).

RESULTS

Rodent + Bird Treatment

Rodent plus bird measurements were taken over a 24 hr. period to encompass the assumed nocturnal foraging habits of rodents and the assumed diurnal foraging habits of birds. These measurements were used to determine all giving up densities and measurements for rodents alone (discussed later in the results). Both the total giving up density (GUD) (Fig. 1) and the average GUD (Fig. 2) were lower for this treatment in the covered microhabitat than in the uncover microhabitat. This treatment showed the lowest total GUD than any of the other treatments in the covered microhabitat (Fig.1). The rodent plus bird treatment also showed the lowest average GUD in the covered microhabitat than any other treatment (Fig. 2).

Bird Only Treatment

The seed trays for this treatment were only left out for 12 hrs. during the day in order to exclude rodents assumed nocturnal habits from this treatment. The bird only treatment showed a lower total GUD in the covered microhabitat than in the uncovered microhabitat (Fig.1). This treatment also showed a lower average GUD in the covered versus the uncovered microhabitat. Birds alone also showed a lower total GUD (Fig. 1) and a lower average GUD (Fig. 2) in the uncovered microhabitat than the rodents alone.

Rodent Only Treatment

The values for this treatment were determined by subtracting the total amount consumed in the birds only treatment from the total amount consumed in the rodent plus bird treatment. This resulted in the total amount consumed by rodents alone. This value was then subtracted from the total original weight of all seed trays and resulted in the total giving up density (GUD) for rodents alone. By then dividing the total GUD by the number of seed trays in a treatment (40) the average GUD was then determined for each rodent treatment. The calculated values for the total GUD (Fig. 1) and the average GUD (Fig. 2) for the rodent only treatment were both lower in the covered microhabitat than in the uncovered microhabitat. The total GUD for rodents was lower in the covered microhabitat than that of the birds (Fig.1).

DISCUSSION

Effects of Microhabitat Variation

The results of seed tray experiments demonstrated the preference by vertebrate seed predators to forage in a covered microhabitat versus an uncovered microhabitat. All treatments showed lower GUD's in covered microhabitat showing more overall foraging in general in that area, this was as I expected. There observations can most likely be contributed to the fact that granivorous rodents and birds are themselves prey and must take into account predation risk when determining where to forage.

All predictions were supported by our results. As expected, birds showed more preference than rodents to forage in the uncovered microhabitat; this was exhibited in the lower total (Fig. 1) and average GUD (Fig. 2) of birds than rodents in the uncovered microhabitat. Both the total GUD (Fig.1) and the average GUD (Fig. 2) for the rodent only treatment were so high in the uncovered microhabitat, that we

can say there was almost no foraging at all in that area by rodents. Also as predicted, rodents showed a lower GUD than birds in the covered microhabitat, thus showing rodents have a higher preference to forage in cover than that of birds.

The preference by birds to forage more in the uncovered microhabitat than rodents might facilitate their coexistence within a community. Although birds still showed more general foraging in the covered versus uncovered microhabitat, foraging by birds in the uncovered microhabitat was still significantly shown. Birds most likely foraged in the uncovered microhabitat because birds run along the ground and scan visually for seeds (Thompson et al. 1991). Rodent foraging activity decreases the density of plant litter and makes trails through standing dead annuals, thus indirectly facilitating the foraging of granivorous birds in dense cover (Thompson et al. 1991). Also, when birds decide between foraging modes (walking versus flying) they must take into account energy needed for each activity and the energy received from the food found during foraging. Walking is low-cost, low-yield, where flying is the opposite (Bautista et al. 2001). This may also explain the foraging behavior of birds to foraging behavior of birds to forage in an uncovered microhabitat.

One area where error occurred was when originally weighing out seeds for the trays a few of the trays were incorrectly weighed, such that when weighed again after treatment the values came back higher than the original weight of 5g, thus indicating an error. Like most studies, there were certain aspects of our experiment that could be improved upon for better accuracy. It would have been ideal to have set out seed trays for rodents alone, rather than calculating their measurements from the other treatment as we did. It would have been much more accurate to have gotten individual GUD results for the rodents alone, because one needs individual values to determine standard deviation, which for that reason we were unable to calculate for rodents. Also, it may have proven more accurate if additional treatments had been conducted in an additional area of restored grassland as comparison.

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Figure 1. Effects of microhabitat variation on total GUD

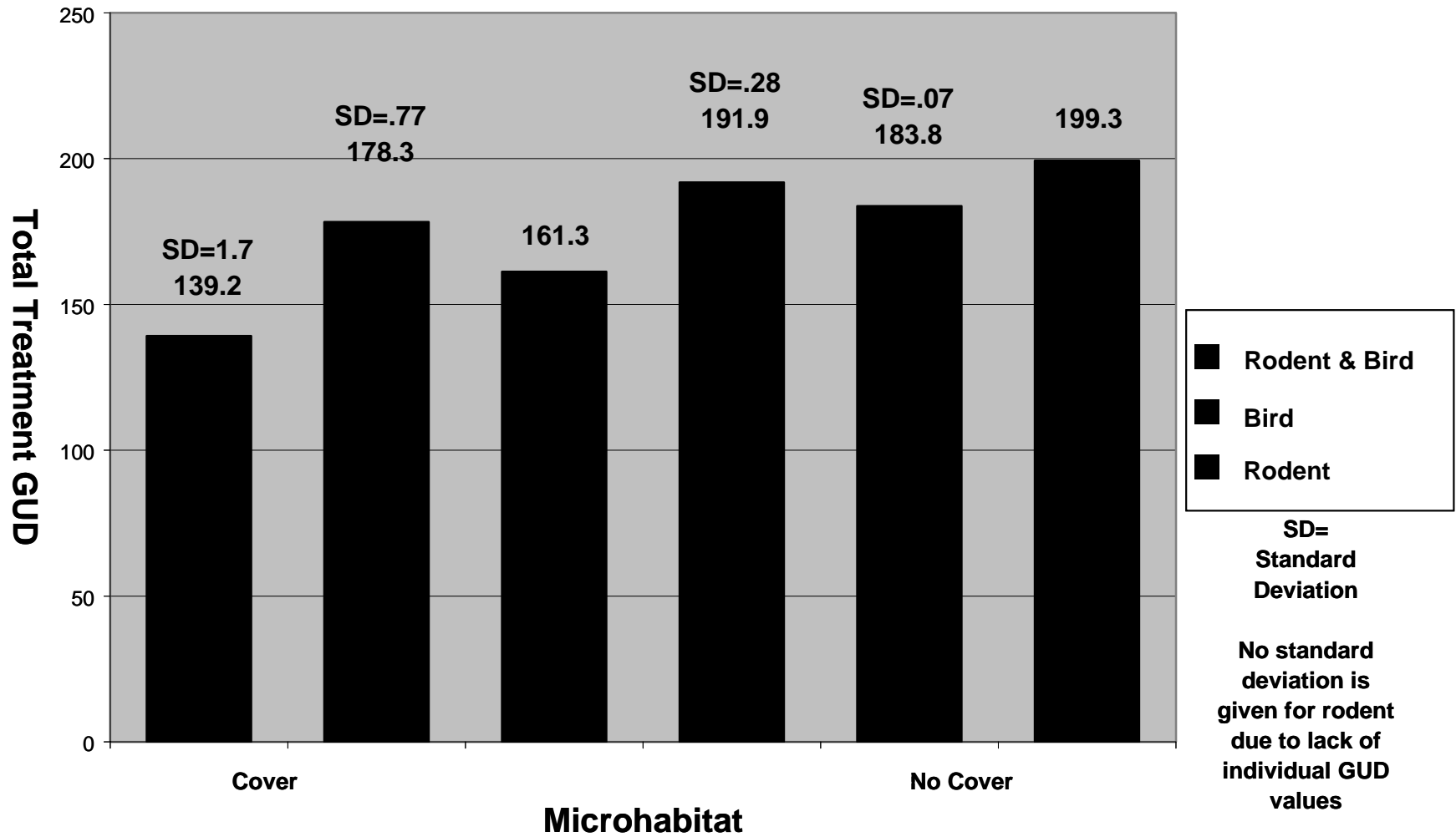
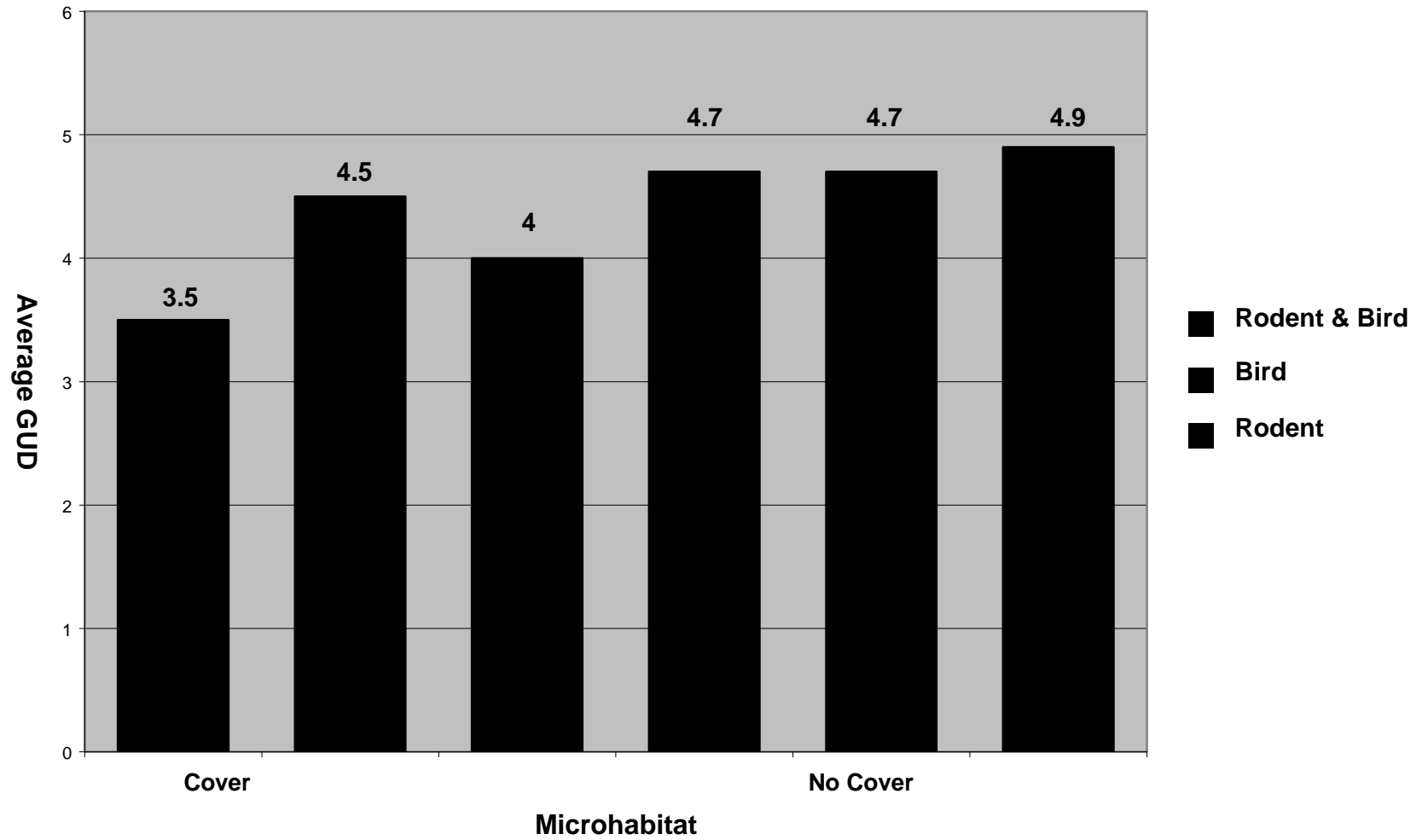


Figure 2. Effects of microhabitat on average GUD



Racism Gets an Education: Brown vs. BOE

by Lauren Hovis

(Criminal Justice 151)

The Assignment: Student is to write a research paper on a Constitutional issue.

In the 1950's, the United States was sound. America had risen out of World War II victorious; and, since 1948, was dearly attempting to defend such a win and Western freedom against the evils of Communism in the Cold War. At home, the economy was booming. Employment was available to millions, middle and upper class families were establishing themselves in suburbs, soldiers were coming home and either going back to work or going to school, why there was even a baby boom! Indeed, the '50's era was a "culture of abundance" (Roark et al. 981).

However, not all Americans reaped the benefits of postwar victory, freedom, wealth. In 1954, a carefree U.S. came to a screeching halt in *Brown v. Board of Education*. Racism, a dark truth that most democratic nations would rather keep quiet, was again forced into an undeserving spotlight. Again forced. Legal racism has a *long* track record in the United States; and, seemingly, this track runs on one line. Thus, before delving into the landmark case that is *Brown v. Board of Education*, let us first turn to her predecessor – *Plessy v. Ferguson*.

Homer Plessy was one-eighth black -- .125 percent. His family was white. However, living in Louisiana, racial codes considered the fraction to be sufficient to classify Plessy as colored (Roark et al. A-50). On June 7, 1892. Plessy purchased a train ticket from New Orleans to Covington, Louisiana. When asked by the railroad company and conductor of his race, he told them he was mixed, and was then required to sit in the blacks-only car. When Plessy refused, he sat in the white section, did not budge from here, and was promptly arrested and thrown in a New Orleans jail (Roark et al. A-50).

When Plessy went to trial, Judge John Ferguson presided. At trial's end, Judge Ferguson ruled guilty. The conviction was later upheld by the Louisiana Supreme Court. Plessy appealed to the United States Supreme Court, asking for an order forbidding the State of Louisiana, in the person of Judge Ferguson, from carrying out the conviction (Knappman 218-220).

On April 13, 1896, Plessy's attorneys (F.D. McKenney and S.F. Phillips) presented oral arguments before the Court. They argued that the state had violated Plessy's Fourteenth Amendment right to equal protection under the law. Attorney General M.J. Cunningham (defense) argued that the law merely made a distinction between blacks and whites, and didn't necessarily deem blacks to be inferior (Knappman 218-220).

On May 18, 1896, the Court issued its decision. In a 7-1 note, the United States Supreme Court upheld the Louisiana law, declaring that "separate but equal" facilities were permissible under section 1 of the Fourteenth Amendment – which calls upon the states to provide 'equal protection of the laws' to anyone within their jurisdiction (Roark et al. A-50). The Court further affirmed Plessy's sentence (\$25 fine or 20 days in jail).

At the time, the case was relatively insignificant. In fact, it was seen as a victory for segregationists. Yet, perhaps Justice John Marshall Harlan recognized the history *Plessy v. Ferguson* did in fact make – he was the only dissenter from the decision. Certainly the South was aware of the case – intimidation and lynching were now justified "to keep the Negro in his place" (Roark et al. 599). "To die from the bite of frost is far more glorious than at the hands of a mob" (Roark et al. 599). In 1895, in an ironic twist one year before the case came to court, Booker T. Washington (former slave and founder of the Tuskegee Institute of Alabama) gave a speech in Atlanta (the "Atlanta Compromise"). Here, he

stated, “In all things that are purely social we can be as separate as the fingers, yet one as the hand in all things essential to mutual progress” (Roark et al. 760). Most notably, the decision *did* effectively sanction discriminatory practices. “Separate but equal.”

Plessy v. Ferguson was overturned, in 1954 with *Brown v. Board of Education*. However, 58 years lay in the interim. And in this time, the great American pastime, baseball, had segregated leagues. The Ku Klux Klan rose from the depths of hell. Two world wars were fought – segregated ranks during the first and partial segregation during the second. A great depression ravaged the world – African Americans by no means immune to the poverty. Nine black boys in Scottsboro, Alabama (1931-1937) were either imprisoned or sentenced to death after being convicted of rape, based on “trumped-up charges” (Roark et al. 848). African-American arts enjoyed the Harlem Renaissance during the 1920’s, though it was generally viewed as an isolated demonstration of achievement (Roark et al. 834). Blacks were able to open narrow doors of opportunity during the New Deal era of the 1930’s, via federal assistance and the “Black Cabinet,” the first sizable African-American presence in the federal government. However, the major New Deal programs for economic recovery (the NRA, AAA, and WPA) failed greatly to serve Negroes (Roark et al. 881). There was the invention of the car and the television and the moving pictures, and the atom bomb. There was also the outbreak of the Cold War, which, by the 1950’s, had landed blacks in urban poverty.

Obviously a great deal of history unfolded by the time 1954 rolled around. But why is 1954 so important? In the 1950’s, most Americans were living in the lap of luxury – enjoying the benefits that could be reaped as victor of a world war. Even with the Cold War, Americans were fighting for democracy and her principles. But why such a narrow focus on 1954? *Brown v. Board of Education* ... that’s why. By 1954, racism and discrimination still existed. Yet, after facing and surviving two world wars, and now in the midst of a war that pitted two powerful political ideologies against each other, suddenly racism paled in comparison “Brown” would revive the age-old social problem.

Brown v. Board of Education was in fact a consolidation of five separate suits – this particular suit happened to gain the most recognition (Roark et al. 1007-1008). Oliver Brown was a welder for a railroad in Topeka, Kansas. For convenience, his home was near the major switchyard. However, not out of convenience, Brown’s eight-year-old daughter’s elementary school was a mile away, and she had to walk. This fact is unfortunate because there was a “white school” just seven blocks away. Tired of such nonsense, in September 1950, Brown took his daughter to the closer school in hopes of enrolling her. Unfortunately, the principal refused. Brown turned to McKinley Burnett, head of the local NAACP branch (Roark et al. 1008).

On March 22, 1951, Brown’s lawyers (all with the NAACP) filed suit in U.S. District Court, requesting an injunction forbidding Topeka from continuing segregation in public schools (Knappman 466-470). During the two-day trial (from June 25 to June 26), parents testified (arguing that the walk their children were forced to take was inconvenient, time-consuming, and dangerous), expert witnesses testified (arguing that segregation was inherently unequal because the message sent to black children was that they were inferior), and Dr. Hugh Spier testified (chairman of the University of Kansas City’s Department of Elementary School Education) (Knappman 466-470). The Board of Education’s lawyers responded with the argument that since most public facilities in Kansas City were segregated, segregated schools were simply preparing black children for the realities of life as black adults. Thankfully, this argument didn’t muse the judges. On August 3, 1951, the court issued a decision – though feeling compelled to deny Brown’s request for an injunction (most likely because of the precedent set of *Plessy v. Ferguson*), the court didn’t necessarily agree with the segregation it was upholding – “Segregation of white and colored children in public schools has a detrimental effect upon the colored children ...”(Knappman 466-470).

On October 1, 1951, Brown and the other plaintiffs (that filled out the other four suits) filed petition for appeal (Knappman 466-470). On June 9, 1952, the U.S. Supreme Court put the case on the docket; and on December 9, 1952, oral arguments were presented (Knappman 466-470). By the time the case reached the Court, not only was it in line with similar cases from other states and District of Columbia, but the plaintiffs (appellants) were being backed by an entire team of lawyers from the

NAACP, led by Thurgood Marshall (later the first black justice to sit on the Court) (Roark et al. A-51).

Oral arguments lasted one day (December 9th). However, when the justices retired to make a decision, they ended in a stalemate (“deadlocked”). Therefore, new hearings were ordered -- though the second time around, the arguments had to be confined to what the justices *needed* to know (i.e. the plaintiffs might mention debates in Congress and state legislatures regarding the Fourteenth Amendment, the opinions of proponents and opponents of the amendment, existing segregation practices). On December 8, 1953, re-arguments were held (Knappman 466-470).

A decision was issued on May 17, 1954. Though the re-arguments did not shed new light on the case, the Court *did* consider specific cases where graduate schools were involved in segregation practices. Here, the Court said that segregation was unequal because blacks’ professional careers were hurt if not destroyed by the stigma of having attended schools considered to be inferior (Knappman 466-470). Using this argument as a factor in the decision, the unanimous Court, led by Chief Justice Earl Warren, declared that, in fact, all segregation in the public schools was unconstitutional (Roark et al. A-51).

The impact the *Brown v. Board of Education* had on history was magnificent. The case officially overturned 58-year-old *Plessy v. Ferguson*. The case allowed the NAACP to declare a massive civil rights movement. The landmark also created crises in later cases. The decision of the case, however, was not formally enforced until 1955, when the Court called for desegregation “with all deliberate speed,” but failed to establish a deadline (Roark et al. A-51).

Of course, the greatest impact *was* the ensuring Civil Rights Movement. *Brown v. Board of Education* seems reminiscent of *Dred Scott v Sandford* (1856) in that it pitted Americans against Americans and highlighted the South’s true colors. In fact, the Civil Rights Movement wasn’t warfare *per se*, but the intensity between racists and fighters for black rights, and the racism itself, made it seem like a second Civil War *could* have been in the works.

In the 1950’s and the 1960’s, the South was vicious. Southern cities avoided integration in education by closing public schools and using tax dollars to support private, white-only schools (Roark et al. 1008).

President Harry S. Truman quoted, “My very stomach turned over when I learned that Negro soldiers just back from overseas were being dumped out of army trucks in Mississippi and beaten” (Roark et al. 963).

Truman acted more boldly on civil rights than any other president to his time; and he was the first president to address the NAACP – announcing that “all American should have equal rights to housing, education, employment, and the ballot” (Roark et al.) 964). However, President Truman failed to follow up aggressively on his bold declarations, nor rally support for racial justice (Roark et al. 964).

President Dwight D. Eisenhower ordered the integration of public facilities in Washington, D.C., and on military bases, and he supported the Civil Rights Acts of 1957 and 1960¹. However, President Eisenhower did take hold of racial prejudice and insensitivity to black aspirations via refusing to urge the South to comply with the Supreme Court’s order for sweeping desegregation (Roark et al. 1008).

President John F. Kennedy was an idealist, and if ever we needed one. He championed the belief, “ask not what your country can do you – ask what you can do for your country” (Roark et al.1024). He declared a “new generation” that emphasized America’s defensive stance on freedom (Roark et al. 1024). In the summer of 1963, he issued a call for passage of a comprehensive civil rights bill. However (and ironically), President Kennedy’s idealism was cut short by his assassination on November 22, 1963 (Roark et al.1026).

¹ Civil Rights Acts of 1957 & 1960

The Civil Rights Acts of 1957 and 1960 established federal bodies to focus on civil rights, though representing only marginal progress towards enfranchisement

Perhaps not until Lyndon B. Johnson's oath onboard Air Force One did a president finally take a stand on racism. In 1964, Johnson announced President Kennedy's original goal of a "Great Society, which rests on abundance and liberty for all. It demands an end to poverty and racial injustice" (Roark et al.1026). In Johnson's sudden administration, three civil right acts were passed as well as a host of legislation dealing with the antipoverty, education, medical care, housing, consumer protection, etc. (Roark et al.1027).

One of the most well-know confrontations of the movement occurred on December 1, 1955, when Montgomery, Alabama, police arrested Rosa Parks for violating the local segregation ordinance (Roark et al. 1009). Her refusal to give up her seat in the white section of a bus to a white man ignited the local NAACP branch and the local Women's Political Council, and aided in the founding of the Montgomery Improvement Association – headed by Martin Luther King, Jr., and organized the infamous bus boycott by the African American community (Roark et al.1012-1013). In November 1956, the U.S. Supreme Court ruled on a suit brought about by Parks' arrest, declaring unconstitutional Alabama's state and local bus segregation laws (Roark et al.1014). The minor victory in the larger war demonstrated "that blacks could sustain a lengthy protest and would not be intimidated" (Roark et al.1014).

In April 1963, Martin Luther King, Jr., and the Southern Christian Leadership Conference (SCLC) launched a campaign in Birmingham, Alabama, to integrate public facilities and open jobs (Roark et al. 1035). Like *Dred Scott v. Sandford*, this act perhaps sparked the soon-coming peak of the movement and responses to the movement. As masses formed in demonstrations, Birmingham's police chief, Eugene "Bull" Connor, responded with police dogs, electric cattle prods, and high-pressure hoses. Hundreds of demonstrators, including children, were jailed. Four months later, a bomb murdered four children attending Sunday school in Birmingham (Roark et al.1035).

The peak of the Civil Rights demonstrations came in August 1963 with the forever-famous March on Washington. The largest demonstration, the March drew 250,000 blacks and whites to Washington, D.C. – most notably Martin Luther King. Speaking from the Bible, Negro spirituals, and national anthems, King declared to all of America that he had a dream in which "the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood" (Roark et al.1035). King declared, "... when all of God's children ... will be able to join hands and sing ... 'Free at last, free at last; thank God Almighty, we are free at last'." (Roark et al. 1035). The March was indeed one of the most well known demonstrations, and response was in fact quite positive. However, continued violence in the South stained and dashed the hopes of a bright, more just future for all (Roark et al.1035).

"Bloody Sunday" took place in March 1965 in Selma, Alabama. In January of that same year, the SCLC and the student Nonviolent Coordinating Committee launched a voting drive in Selma, against incredible opposition. In March, state troopers used sever force to turn back a 54-mile March from Selma to the state capitol in Montgomery. By the campaign's end, three demonstrators were shot or beaten to death, and the Alabama National Guard had to be called to duty by President Johnson ((Roark et al.1036).

Some other events (out of the *many* not included here but that spanned two decades) included sit-ins, freedom rides, a black power movement led by Malcolm X, and the Civil Rights Acts of 1964, 1965, and 1968.²

Though the Civil Rights Movement was the most blatant and perhaps violent response to "Brown," it was in fact not the only reaction. Examples of legal reaction included the Little Rock Crisis of 1958 and *Milliken v Bradley* of 1974.

² The Civil Rights Acts of 1964, 1965, & 1968

The CRA of 1964 "banned discrimination in public accommodations, public education, and employment" and guaranteed access to all Americans (Roark et al. 1030). This act officially sent to death the South's system of segregation and discrimination (Roark et al. 1037).

The Voting Rights Act of 1965 "banned literacy tests and other voting tests and authorized the federal government to act directly to enable African Americans to register and vote" (Roark et al. 1030).

The CRA of 1968 "banned discrimination in housing and in jury service" (Roark et al. 1030).

Shortly after the Brown decision was declared in May 1954, the Little Rock, Arkansas Board of Education underwent steps to implement a plan for desegregation, starting at the senior high school level in 1957 and being completed at the junior high and elementary school levels in 1963 (358 U.S.1). Though there was a brief challenge by a group of Negroes to expedite the process, the plan still went through (at the expected rate). (This challenge is entitled *Aaron v. Cooper*, which is the official name of the case.) (358 U.S.1).

While changes for the better were making headway, higher state authorities, in contrast, were putting the brakes on desegregation. For instance, in November 1956, an amendment to the Arkansas State Constitution commanded the General Assembly to oppose “in every Constitutional manner the Unconstitutional desegregation decisions of May 17, 1954, and May 31, 1955 [the U.S. Supreme Court’s announcement of official, nationwide desegregation] ...”(358 U.S.1) A law was also enacted in February 1957, ‘relieving school children from compulsory attendance at racially mixed schools’ (358 U.S. 1).

Despite such pressure, the School Board and Superintendent persevered. And in September 1957, Central High School (in Little Rock) opened its doors to 2,000 students, nine of whom were black (358 U.S. 1). However, and unexpectedly, Central High School also opened its doors to opposition in the form of the Arkansas National Guard, dispatched by the governor. Their purpose was to protect against the entrance of colored students. Of course, their presence had *not once* been requested or desired by the Board; nor had there ever been communication between the Board and the Governor or State (358 U.S. 1).

From this time on, hostility towards the plan for desegregation increased greatly, as did criticism of School Board and District officials. When tensions became so unrestrained, the Board asked the nine negro students not to attend until things simmered, and turned to the local District Court. The court ordered the School Board and Superintendent to proceed with plans of desegregation (358 U.S. 1) On September 4, 1957, the black students tried unsuccessfully to enter the high school when units of the Arkansas National Guard “acting pursuant to the Governor’s order, stood shoulder to shoulder at the school grounds and thereby forcibly prevented the nine Negro students ... from entering” (358 U.S. 1). On September 7, the District Court again denied petition for an order temporarily suspending continuance of the plan (358 U.S. 1). However, after preliminary investigation by the United States Attorney and Attorney General, the District Court granted temporary relief on September 20, 1957, finding that the Governor had in fact overstepped his boundaries and should in no way attempt to interfere with the court’s decision or the Board’s plan (358 U.S. 1). Thus, on September 23, the students entered under the protective wing of the Little Rock Police Department and Arkansas State Police. (However, this proved inadequate and President Eisenhower was later called on to make the final protective dispatch of federal troops.) (358 U.S. 1).

Briefly stepping away from historical reference, as an education minor, I would like to say that this is a blatant violation of learning ethics. The protection received in Little Rock lasted through the course of the school year, thus affording *no* child at least the minimal level of concentration needed to learn, understand, and appreciate. The increased levels of hostility and racism throughout the town were also factors in the decreased levels of concentration, I am sure.

On February 20, 1958, the Board and Superintendent filed petition in District Court seeking postponement of approximately two and one-half years, of the desegregation program. Extreme public hostility riled by the governor and state legislature, endangered the maintenance of a sound educational system at Central High School. And continuation of attendance by the negro children had become impossible (358 U.S. 1). The court granted relief, as well as allowed the black students to once again be sent to segregated schools (358 U.S. 1).

The Little Rock Crisis. The District Court, in granting relief, found that the year 1957 produced conditions of “chaos, bedlam, and turmoil; that there were repeated incidents of more or less serious violence directed against the Negro students and their property; that there was tension and unrest among the school administrators, the classroom teachers, the pupils, and the latter’s parents, which inevitably had an adverse effect upon the educational program; that a school official was threatened with violence; that a serious financial burden had been cast on the School District; that the education of the students had

suffered and under existing conditions will continue to suffer; that the Board would continue to need military assistance or its equivalent; that the local police department would not be able to detail enough men to afford the necessary protection; and that the situation was intolerable” (358 U.S. 1).

Indeed, the case had reached a crisis.

John Aaron and several members of a class-action suit called quits in segregation (even though the Board and Superintendent truly did not aim for such). Aaron appealed to the Court of Appeals, and likewise filed for a petition for certiorari to the U.S. Supreme Court without delay. The Supreme Court denied the right. The lower appellate court, however, granted reversal of the District Court’s decision to halt desegregation plans (358 U.S. 1). However, this was not satisfactory. Through a series of motions, the United States Supreme Court convened in Special Term on August 28, 1958 to hear oral arguments by William Cooper (et al) representing the Board of Directors of the Little Rock, Arkansas, Independent School District; Thurgood Marshall (et al) representing the Negro respondents; and Solicitor General Rankin (et al) representing the United States as *amicus curiae* (“friend of the court” (358 U.S. 1)).

On September 12, 1958, the United States Supreme Court issued a *per curiam* (9-0) decision – affirmation of the Court of Appeals, the desegregation program must continue (358 U.S. 1). Of the several and complex points addressed in the opinion, the ones with the greatest impact appeared to be the following:

“The constitutional rights of respondents are not to be sacrificed or yielded to the violence and disorder which have followed ... upon the actions of the Governor and Legislature ... “(358 U.S. 1).

The nine black students, as well as their families, had Fourteenth Amendment equal protection rights which *needed* to be protected by the State in the name of the Governor of Arkansas. Furthermore, though education is not a Constitutional right, it is a fundamental right which likewise needed protection by, not from, the state.

“The interpretation of the Fourteenth Amendment enunciated by the Court in the Brown case is the supreme law of the land, and Article VI of the Constitution makes it of binding effect on the State ... “(358 U.S. 1).

Though such issues as education generally reside with the state, once they enter into the federal arena, they are no longer matters a state can pursue. Arkansas had attempted to prove otherwise, thus violating the clearly stated Supremacy Clause of Article VI of the U.S. Constitution (“This Constitution, and the Laws of the U.S. ... and all Treaties made ... under the Authority of the U.S., shall be the supreme Law of the Land, and the Judges in every State shall be bound thereby ...”) (Klotter et al. 740).

“No state legislator or executive or judicial officer can war against the Constitution without violating his solemn oath to support it” (358 U.S. 1).

The Governor of Arkansas clearly betrayed his loyalty to the United States and her Constitution when he attempted to ignore the Supreme Court’s sweeping desegregation order. Indeed, he had allowed the evils of racism to overcome him.

In *Milliken v. Bradley*, held some 16 years after *Cooper v. Aaron*, the supreme law of the land was yet again faced with the issue of segregation in the public schools.

By 1970, the Detroit School District was two-thirds black, and schools were racially identifiable. As the city of Detroit grew larger in the black population, the suburbs grew larger in the Caucasian population as a result of “white flight” (Ingles 672).

In recognizing this imbalance, the Detroit School Board put into effect the “April 7, 1970 Plan” in which white students were to be bused to traditionally black-only schools (Ingles 672). However, the Michigan Legislature soon responded with Public Act 48, which nullified “April 7” and effectively sanctioned a manner of segregation (Ingles 672)

The local branch of the NAACP soon challenged the Michigan Legislature on the grounds that the school system was being kept racially segregated (Ingles 672). “The NAACP presentation was so effective that it convinced conservative District Court Judge Stephen Roth and Alex Ritchie ... (Ingles 673) . A metropolitan panel was appointed to design a plan that would achieve maximum integration (Ingles 673). However, the defendants appealed, and in 1973, certiorari was granted. In 1974, a tight 5-4 defeat for desegregation was handed down by a newly conservative U.S. Supreme Court (Ingles 673).

This decision was based on the belief that Michigan's actions were "isolated" and "incidental" – presumably never to occur again as they were a gross error. However, Justice Thurgood Marshall was one of three dissenters who saw Michigan's hidden agenda. Marshall strongly believed that the state attempted to maintain status quo. When a district "strayed" from sight (i.e. Detroit), Michigan moved in swiftly to regain residential segregation and henceforth school segregation (Ingles 674). Justice William Douglas also brought about the point that blacks tended to be poorer which permitted the continuance of financial disparities between school districts – segregation (Ingles 674).

"If *Milliken v. Bradley*, the momentum in favor of court-ordered desegregation came to a halt. The political heat was too intense, even for the heavily insulated Supreme Court. The Court could not risk losing its authority and prestige among the politically powerful suburban middle class. Instead, it gambled that black achievement and white tolerance had developed enough that judicial activism was no longer necessary to break down segregated schools in the North and West" (Ingles 674).

If blacks had progressed even a millimeter, that was enough for the once caring U.S. Supreme Court to back off. Blacks could fend for themselves in a harsh, dominating world.

But that was 1974. We are in 2003. Clarence Thomas sits on the U.S. Supreme Court, Colin Powell is Secretary of State (third in line to the Presidency), why Denzel Washington and Halle Berry won the 2002 Oscars. Surely, the United States has advanced. To see, let us consider 1992's *Freeman v. Pitts* and 1995's *Missouri v. Jenkins*.

The case *Freeman v. Pitts* actually dates back some 34 years to 1969 when the DeKalb County, Georgia, school district was ordered into desegregation (Green 678). For the next 17 years, various desegregation strategies were attempted. In 1986, the district filed motion for final approval under the belief that it had achieved maximum practical desegregation (503 U.S. 467). Unfortunately however, by the time the motion was filed, a massive flood of black residents to the southern part of the county and a migration of white families to the northern section, left for greatly divided schools along racial lines. Luckily for the school district, the motion was still granted.

However! Upon challenge by colored plaintiffs, a Georgia circuit court reversed, stating that desegregation needs to be 100%. Thus, if the DeKalb school district desired unitary status, it must assure desegregation of *all* elements of the school system and that "affirmative steps be taken to desegregate the predominantly black and white schools ..." (Green 678).

In the 1977 *Missouri v. Jenkins* suit, the Kansas City School District was discovered to be complicit with the state in operating a segregating school system (Green 678). In 1985, a local district court issued remedial orders intending the elimination of state-imposed segregation (even if this meant lowered student achievement) (Green 678). The most comprehensive set of measures in the history of school desegregation, the total cost came to over a billion dollars (Green 679). Yet by 1989, the school district and state had fully complied. However, on appeal, the U.S. Supreme Court rejected the sanctions, claiming that certain remedies went beyond permissible scope (i.e.: salary increases were not a permissible means to remedy legally mandated segregation) (Green 680).

"The clear message of the conservative majority was that if the country wants to address the problems of minority-dominated, inner-city schools, from this time forward it will have to do so outside the judicial arena. The courts had gone far enough" (Green 680).

As was the case in *Milliken v. Bradley*, blacks now had to fend for themselves in the legal war. Perhaps the judiciary is too good (too pompous) for them.

Based on what has been written, one might argue that I agree with affirmative action. I do not. However, I will forever believe in, in fact fight for, the advancement of colored Americans. The United States declares freedom and justice for all. And as is related here, I thought (dare say *assumed*) we had received such in "Brown." However in a legal sense, I suppose blacks must be content to wait, and this is unfortunate. When there is no communication, ideas are lost (irrespective of value). Now that the judiciary has closed its doors to blacks, America will have to wonder what amazing insights could have been produced by another human being, just because they are black.

Over the past nine pages, I have covered roughly 107 years. So let me ask, has racism gotten an education? My answer – NO. If racism and America had learned anything in this span of time, we

wouldn't have had the violence of the Civil Rights Movement, or the high statistics of racial hatred and stereotypes. Racism needs to go back to school before facing reality.

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Inclusion...Helping to Make Differences Similar

by Natalie Howes

(English 103)

The Assignment: Students wrote either an informative, objective report or an argumentative position paper on a research question of their choice to their major or program of study by drawing from no less than 10 sources.

Compare today's society to a patchwork quilt: All of the patches represent different religions, races, accents, and even abilities. Even though the world has so many of these pieces randomly placed together, many times everyone works together in a productive society. Of course, not all of these differences blend together perfectly, but they can manage to work side by side in cooperation. This ability to work together is essential in order to maintain a more peaceful world. Why should this patchwork process stop with today's children? One more patch is needed in society's quilt, and this is inclusion. "Inclusion means teaching children with disabilities in a regular education classroom right beside children without disabilities" (Moore, 2000, p. 9). While this issue has brought much debate from concerned parents, inclusion is truly the best method to bond all children together in cooperation. In order for today's parents to truly understand and appreciate inclusion, they must first understand exactly what inclusion is and the history of its progress, how an inclusive education affects students, and lastly, know what is needed in a successful inclusive classroom.

While there are no laws specifically mandating inclusion, there has been important legislation that implies it. In 1975, public law (PL) 94-142 called the Education for All Handicapped Children Act was passed. This law allowed many disabled students who were previously in separate, private institutions to attend public schools. At the time it was passed, it was the seemingly final end result of years of battles fought by parents and teachers concerned for the educational rights of disabled students (Lipsky & Garner, 1997). "PL 94-142 mandates that students be educated, to the maximum extent appropriate, with their typically developing peers in general education classrooms in their neighborhoods" (Mayberry & Lazarus, 2002, p. 5). This law brought many changes, but it was not enough. With this legislation came the idea of mainstreaming. Students would typically be in a regular education setting for part of the day and were pulled out for long periods of time to work individually with a special education teacher (Mayberry & Lazarus, 2002). This law was not sufficiently including students because they were missing valuable academic lessons and social skills when pulled out of class for so long.

In 1997, amendments were made to PL 94-142, and the name was changed to the Individuals With Disabilities Education Act (IDEA) (Renaissance Group, 2003). "The emphasis of the law changed from a mandate to serve handicapped children to a law protecting the educational rights of individuals with disabilities" (Mayberry & Lazarus, 2002, p. 6). According to the National Association of State Boards of Education (1992), there were five guidelines in the original legislation that the schools must follow. First, an education for a special education child is to cost nothing for the parents, no matter how great the extent of the disability (NASBE, 1992). The next requirement is the due process right. "Due process rights must be ensured for all children with disabilities and their parents to ensure a free, fair, and unbiased assessment, placement, and programming for students with special needs" (NASBE, 1992, p. 6). NASBE also states that the legislation requires students to be educated in the least restrictive environment possible. "Least restrictive environment means educating children with disabilities in the same classrooms as children without disabilities to the greatest extent possible" (Moore, 2002, p. 10). Next, each child must receive individualized educational programming. This means an individualized education plan (IEP) must be developed for each special education student (NASBE, 1992). An IEP, specifically tailored to each student, includes specific information about how each child learns best, as well as goals set to be reached at certain times (Mayberry & Lazarus, 2002). According to the Renaissance Group, "An individualized education program is a written statement for a child with a

disability that is developed, reviewed, and revised” (2002). Lastly, NASBE (1992) states the fifth requirement to the legislation is parental involvement. Parents are required to be involved in all decisions regarding the education of their child. The only exception is if they choose themselves to give up this right (NASBE, 1992). Since the reformation of PL 94-142 to IDEA, many schools have drastically changed their policies. Students are starting to be educated together, regardless of their abilities. This fact has been the trigger to set off many parents who strongly object.

With all the legal aspects, something like inclusion may start to seem like a cut and dry issue. Unfortunately, this is not the case. While the legislation requires students to be educated in the least restrictive environment possible, it does not specify what this is exactly. Inclusion is not a legal requirement. It is not a law mandating a carbon copy education for every student. The word itself, inclusion, is never mentioned in any federal legislation (Sydoriak, 1996). Inclusion is more than an easily defined word; it is one of many educational philosophies. “Inclusion is a philosophy regarding the manner in which a free, appropriate, public education is to be provided to children with disabilities” (Sydoriak, 1996, p. 1). Inclusion is merely the schools themselves interpreting the best way to educate special needs students freely and appropriately in the least restrictive environment possible. “The law states that handicapped children should be removed from the regular education classroom only when the nature and severity of the handicap is such that education cannot be achieved satisfactorily” (Haas, 1993, p. 1). Instead of full inclusion, many schools still only use “pull-out” programs. Children with disabilities are being taken out of regular education classrooms to a separate special education program. “Advocates of full inclusion argue that the practice of segregating children with disabilities from children without disabilities fails to serve the individualized needs of each student with disabilities” (Haas, 1993, p. 1). The main goal of special education programs is to help the children to function well in society later in life. This will never happen if special education children are separated from their regular education peers: They will never learn the valuable social skills they need (Haas, 1993). When disabled children are educated with regular education students, they learn how to interact and socialize normally, which are skills valuable to all types of students.

Inclusion means much more than just placing a disabled child in a classroom. “Inclusion is being included in life and participating using one’s abilities in day to day activities as a member of the community” (Tomko, 1996). Many parents who oppose inclusion assume the disabled children are just placed into the regular education classroom with no preparations or modifications made. The process is slow and requires much thought. Verna Eaton (1996), a special education teacher in the Sakatchewan Valley School Division, describes inclusion as more of an integration process. Integration is a philosophy and a complex and dynamic process. It requires ongoing, systematic and planned interaction with peers and adults in the regular system” (Eaton, 1996). This is not to say, however, that the regular education classroom is not affected. All involved must be willing to be open to change and diversity. “Inclusion in school requires a shift in the paradigm, instead of getting the child ready for the regular class, the regular class gets ready for the child” (Tomko, 1996). The children in the regular education classroom must be prepared to have patience and to consider everyone “equal members of the classroom” (Eaton, 1996). One common concern many parents have is that the included students will negatively affect their children. They fear that the classroom materials and lessons will be extremely altered to the special education child’s needs, which will cause their children to become bored and restless. Actually, just the opposite occurs. Changes are made to affect only the disabled child. “Adaptations are made to the materials, the curriculum, and/or the expectations of the activities for the individual child, maintaining achievement of all individual and academic goals” (Tomko, 1996). Instead of attempting to meet one individual classroom’s goals, the children cooperatively meet each of their individual needs together. These cooperation skills are surely an end result that makes inclusion a benefit worth pursuing.

The more important aspect to understanding inclusion is realizing how it affects students. Many parents who oppose inclusion get caught up in controversy and naturally get protective of their children. Any good parent wants their individual child to receive the best education possible. Quite certainly, more parents would support inclusion if they had a better understanding of how it positively affects both disabled and regular education students.

Inclusion allows special needs students to gain a sense of belonging and acceptance, while at the same time getting the specialized attention they need. “Inclusion allows a child to exercise a basic right, the right to be educated with their peers. Inclusive education will emphasize an unconditional acceptance of your child as a child, without regard to disabilities” (Moore, 2000, p. 12). With inclusion, special needs students will develop feelings of being part of a diverse community. Inclusion also allows for the creation of valuable friendships that otherwise would have never formed (Renaissance Group, 2002). Developing friendships and becoming part of a community are perhaps even more important for the disabled children than a formal education. The lessons learned through social interaction cannot be achieved without full inclusion. “The need to feel that one belongs is a basic human need, according to Abraham Maslow’s theory of psychology” (Moore, 2000, p. 12). Children with special needs who have trouble learning may have a lower sense of self-worth. Inclusion gives them a sense of belonging that raises their self-worth. This higher self-worth can actually motivate the child to try harder and achieve more academically (Moore, 2000). Having high self-esteem will not only benefit the child in their schoolwork, but will also help them tremendously as they evolve in society. Like a circular process, these social benefits of inclusion grow to reveal more surprisingly helpful educational benefits (Starr, 2001). “The normal daily interactions that occur in the classroom allow special education students to form friendships that result in less disruptive behavior, increased independence and self-confidence, and an increased willingness to take academic risks” (Starr, 2001). Inclusion allows special education students to learn in a positive environment, as well as to develop valuable life social skills.

Perhaps an even greater part of inclusion is that it not only benefits disabled students, but also all students in the classroom. Regular education students have many opportunities to benefit from inclusion programs:

Kids without disabilities benefit by learning to be patient with kids who need extra help in class. Research also shows that kids without disabilities who are in an inclusive classroom accept and value differences in classmates, have enhanced self-esteem, and develop a genuine capacity for friendship. (Mainstreaming in Classrooms, 2002)

If students with disabilities are segregated from regular education students, they get the wrong idea. “It sends the message that they are different and cannot function in everyday society” (Haas, 1993, p. 2). When given the opportunity to interact with peers who are different, regular education students also develop valuable social skills. “ ‘Typical’ students, in addition to becoming more tolerant, caring and understanding, become more willing to give—and to ask for—help” (Starr, 2001). Children will also learn to appreciate the beauty of diversity and will become sensitive to the fact that everyone has limitations. They learn empathy skills, and inclusion allows them to experience the emotions, struggles, and triumphs of another person (Renaissance Group, 2002). Children with disabilities can teach children without disabilities many life lessons. When exposed to people who are different, they develop tolerance, patience, and understanding. In the ideal inclusive setting, everyone’s individual differences are valued and respected. These skills and this type of learning environment can undoubtedly be of learning value to any child, at any level of learning.

Undoubtedly, the best way to understand how inclusion benefits all types of students is from a real-life example. The video recording of an ABC News documentary, *Sean’s Story: A Lesson in Life*, directed by Roger Goodman, follows two boys with Down syndrome. One child, Sean Begg, is an eight-year-old who had previously been in a special education school called Ridge. His mother fought the school system to have him included in a regular education classroom for his first grade year. The other boy, Bobby Shriver, remained in the special education school due to his mother’s wishes. The video documents the experience and shows the outcome of each boy’s situation. The special education school, Ridge had previously told Sean’s mother that he would never leave Ridge. At his new inclusive school, Sean’s teacher, Kathy Epple, states that inclusion is what is best. “This is what is right for Sean. This is what is right for any student, to be included” (Goodman, 1994). With a positive environment, Sean slowly progressed and learned to interact appropriately with other students. Meanwhile, Bobby Shriver

stayed at Ridge School, not learning academic skills, but vocational skills. The students learned how to stock shelves and count change from a cash register. This environment is intended to help the special education students succeed later in life, but it realistically sets a bar for them that they cannot move past. In this instance, inclusion is the better option. Sean had a much harder time than his peers, but he is told by his teachers that he can achieve whatever he dreams. Special education children need this motivation to successfully complete and survive their academic careers. This can most importantly be understood by how the other students reacted to Sean. One seven-year-old girl describes how she viewed Sean: “Sean’s not someone to laugh at. He’s just a regular boy” (Goodman, 1994). This little girl’s response sums up inclusion benefits for both disabled and regular education students.

Aside from the most important issue of why inclusion is important, parents must also understand how inclusion can be implemented. It is very important to understand exactly what is needed in an inclusive classroom. In order for inclusion to be successful, support must come from many areas. More importantly, these areas must work as a team. The roles of administrators, teachers, and parents must intertwine with each other for the best possible results of inclusion.

Principals and other administrators play an important role in the success or failure of inclusion programs. Programs can only succeed when the principal is an active supporter. These programs cannot be carried out successfully if the principal is opposed to inclusion (Stanviloff). “The role of the principal should be to ensure that a clear school vision is in place, establishing policies and forums for decision-making, advocating resources and defining staff roles, and overseeing staff development” (Stanviloff, p. 7). It is up to the principal to implement the philosophy of inclusion to the entire school community. “In addition, they can act as supporters for teachers by providing time, resources, and recognition” (Stanviloff, p. 7). The principal is like the backbone of an inclusion program and must act as a leader for the team.

Next on the support ladder comes the teachers. In a school that has full inclusion, teachers need to have learned new methods and techniques. Incoming teachers must develop better team-working skills as well as skills to address special education student’s needs. “The role of the classroom teacher is changing to reflect more collaboration in inclusive settings” (Mayberry & Lazarus, 2002, p. 36). Aside from merely learning new methods, teachers must keep themselves updated with new ideas and strategies developed for inclusion programs. “Training should include joint planning, collaboration, co-teaching, curricular adaptation, new instructional strategies, classroom management, and assessment. Such training must not be ‘one shot’ but rather ongoing and on-call” (Lipsky & Garner, 1997, pl 136). A lot of time, energy, and planning go into the process of inclusion. Teachers must adapt their classrooms accordingly. “Sometimes, extra special equipment must be added to the classroom for those who need it” (Mainstreaming in Classrooms, 2002). It is important that the teacher educates the regular education students about the incoming special needs students so that they can understand and interact with them more effectively (Mayberry & Lazarus, 2002). In order for an inclusive classroom to work successfully, cooperation is the key from all levels of the educational team. This cooperation includes communication and understanding between students, parents, teachers, and administrators.

Additional support must also come from a special education teacher. “Inclusion means bringing the special education teacher as a resource and teammate into the regular classroom to help not only the child with disabilities, but to help the rest of the children as well” (Haas, 1993, p. 2). This can make the class feel connected, as if they are working as a team. The teacher and special education teacher practice co-teaching. They deliver information together and share the responsibility of evaluating student progress. For example, “One teacher might teach a large group while the other teacher circulates around the room, paying particular attention to the needs of students with disabilities” (Haas, 1993, p. 2). A special education teacher acts as a support facilitator. “A support facilitator is described as a person who is primarily responsible for providing direct support to a room teacher with the goal of meeting the needs of all students” (Stanviloff, p. 7). The special education teacher plays a vital role in cooperating with the regular education teacher and in maintaining the success of an inclusive classroom.

Fellow teachers also help with the inclusion process. They can support each other by developing teaching teams. “A teaching team would capitalize on the strengths and expertise of the team members to

provide greater potential for quality instruction for all students” (Stanviloff, p. 8). When teachers work together, they can brainstorm for ideas to help each other and students in need.

Parents are also extremely important in the inclusion process. In her report, which includes helping teachers understand new methods in inclusive education programs, Linda Stanviloff describes exactly how parental input can be helpful:

They can be advocates of their child’s inclusive education, or members of educational teams, providing support. Parents can contribute very accurate information on their child’s likes and dislikes, and have accurate medical information. Teachers no longer see their role to tell parents what to do, but now actively seek information from parents. (Stanviloff, p. 8)

Parents know their child’s background better than anyone else and the unique insight they often have is indispensable to the success of the teacher’s implementing inclusive programs. Parental input can help to provide the most appropriate special education program to suit the needs of their child.

Lastly, support from students is necessary in an inclusive classroom. Non-disabled students can provide much needed support to carry out inclusive plans. “Students can offer the disabled students acceptance, partnership, friendship, and personal support” (Stanviloff, p. 9). Students are able to provide many new, innovative, and modern ideas toward an even stronger inclusive classroom.

From the beginning, inclusion has been a wonderful idea. It has only progressed steadily upwards and continues to do so. With the development of teacher education programs to include inclusive education ideas and increased understanding among youths, inclusion practices are only becoming increasingly successful. In order for parents of today to fully understand and appreciate inclusion, they must know exactly what inclusion is and its history to understand how inclusion affects all students positively, and knowing what is needed in order for inclusion to be successful. Inclusion, when implemented appropriately, provides numerous benefits. It creates a sense of belonging and understanding in society that continues to develop and recognize differences.

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Fighting the Good Fight

by Sarah Huber

(English 102)

The Assignment: Write a five-page, explanatory paper based on “Cinderella” and its thematically related topics; integrate and documents at least one to four sources.

In ABC’s newest reality television show, “Extreme Makeover,” women are interviewed to earn the chance to be completely made over. Doctors, surgeons, dressers, and a team of make-up artists work together to transform these women into their vision of the perfect woman. After being surgically altered, these women hope to have a better life and better self-esteem. If these women had fathers who supported them during their youth, they would not be so unhappy with themselves. When deserted by a dominant father figure in their lives, however, young girls (women) are left only with a diminished self-esteem.

Jacqueline Schectman, Jungian therapist and author of the essay, “Cinderella and the Loss of Father-Love,” writes that the father-daughter bond is just as important as the mother-daughter bond for the development of good self-esteem. Schectman’s version of Cinderella explains that it is as much the father’s responsibility to raise his child or children. He needs to contribute to those children physically, mentally, emotionally, or any other way he can. The father’s contribution to his family life can be supporting his wife, (first or second) in nurturing their children (Schectman 578). Although the father might not be completely gone, even his “partial” absence will negatively affect his children’s self esteem (Schectman 578). The father is needed to provide “consciousness” to his children (Schectman 578). Schectman believes that the lack of the proper father figure made Cinderella go looking for his replacement in the prince. She needs someone to love her, support her and tell her the words she did not hear from her father. Cinderella only wants to live her life “safely” in another man’s care (Schectman 577).

Jonetta Barras, author of the book, Whatever Happened to Daddy’s Little Girl? The Impact of Fatherlessness on Black Women, knows what life is like without a steady father figure. She explains that not having a permanent father leaves women to at first not trust other men, and then in time become convinced that they need a man (Barras 65). The situation is more complicated for those women who do not know their fathers or who meet them later in life (Barras 65). Most likely, these women, me included, develop distaste in men but at the same time are oddly drawn to them (Barras 65). Barras completely believes in the same theory about self-esteem loss by women as a result of losing their fathers. She states that often after their fathers leave them, girls feel “unworthy or unlovable” (Barras 67). She then tells her personal story of how after each of her three pseudo-fathers left her, she crumbled and blamed herself (Barras 65). Schectman explains that Barras, like all fatherless women, felt as though she was “unseen by those she loves” (576).

At first, I was too young to realize that I did not have a father (I was nine months old when my parents divorced). I realized when my cousin pointed out that it was strange that I did not have a family like she did. I then asked my mother and she explained that they got divorced and she was much better off without my father. I wanted to scream because I did not deserve to not have a dad, and I naturally blamed myself. I assumed then that my birth caused my parents to get divorced. Now, of course I know that this is not true. When you’re young, though, life is very confusing.

Barras continues to say that when girls feel they are unlovable, they tend to keep thinking that way for a long time (67). Girls might think the only reason that anyone loves them is that they have done something extraordinary (Barras 67). They also experience a roller coaster of emotions consisting of fear, abandonment and rejection (Barras 68). The healing that some of these girls will experience when they are older comes in various forms. Some of them will stoop to becoming promiscuous with men; others

will avoid all forms of intimacy (Barras 69). Whatever they do to heal, they can never fully recover from the “fatherless syndrome” (Barras 67).

Another outcome of fatherlessness is a completely blind obedience to anyone in power. This idea comes from the book, Women’s Ways of Knowing, written by educators, Mary Field Belenky, Blythe McVicker Clinchy, Nancy Rule Goldberger, and Jill Mattuck Tarule. This powerful book covering women’s ideas about themselves in the world stems from the idea of male influence upon women. The authors write that girls who lack a proper father believe that their sense of self resides in others (Belenky et al. 31). Family structure has an immense impact on the later life of a woman; some women tend to only see themselves in the same way as their family did (Belenky et al. 31). Schectman agrees, saying that Cinderella hides in her rags because she felt that it was not “safe enough (to) love” (585). Schectman also says that the influence of Cinderella’s family affected how she reacted to the prince (587). Cinderella did not even know this man, and yet she left to live with him, probably to escape the “harsh” life that she was living (Schectman 588). The women Belenky et al. call “the silent” knew too well how Cinderella felt, and they share their tales of parents who were absent emotionally from their lives (157). One such woman, Bridget, says: “I’ve begun to appreciate what a family means ... (I need to be) making an effort to understanding them more and getting them to understand me more” (Belenky et al. 155). In these environments, talking was never really encouraged or was discouraged by the parents (Belenky et al. 158). In fact, one woman states: “They were the parents that said shut up to everyone and you don’t tell nobody nothing” (Belenky et al. 158). If these parents did not pay attention to the needs of their children, it is no wonder they have low self-esteem.

Mary Pipher, author of the book, Reviving Ophelia, Saving the Selves of Adolescent Girls, agrees that fathers, either nonsexist or sexist, can have a negative impact on their daughters. Pipher writes that these fathers can lead their daughters to either rebellion or a destroyed self-esteem (117). Sexist fathers can teach their young girls to use power and to control men (Pipher 117). Pipher also says that nonsexist fathers can be helpful in making their daughters have a healthy nature (117). The father is an intricate part of a young girl’s life; he leads his daughter (daughters) into the world by teaching them to protect themselves. If the father is not involved in the daughter’s life, she has to find her own way. The best fathers, Pipher states, confront their “own lookism and sexism” (117). This means that these fathers teach their daughters about good male-female relationships, by modeling them (Pipher 117). It also means that the best fathers understand the male point of view, and they focus on how men act in this culture (Pipher 117). They also aid in defining their daughter’s “wholeness” (Pipher 117). Barras states that without their fathers, young girls are left without “security” and have “nothing to which (they) can cling as Linus does to his blanket” (18).

I know what Cinderella went through exactly; I lived without a father for about five years. I look back at the impact of not knowing him now, and it makes some of the choices I have made make sense. I dated many men in high school who seemed to be saying the right lines; I had never heard from a male father figure. I knew all along, unconsciously, that I needed to have my father’s approval and love. Sometimes I realize that my self esteem could be better, that I know I should be more confident in who I am. Not hearing how important or special I was, from the right person, destroyed some of my self-esteem. I was lucky enough to have a great mother and a stepfather who treats me well, to still come out on top. There are children who are not so lucky; they live out their lives in lies and trouble.

Barras, Belenky et al., Pipher and Schectman all realize the profound impact of fathers on their daughters. They all agree that without the support in any way from the father, the daughter is bound to have trouble in life. Barras’s firsthand accounts of her experiences with three fathers touch the audience. Through her incredible stories, we are vividly drawn into her world and experience the way that she felt during her childhood. Belenky et al.’s study of various women and their stories of how family structure impacted them and their relationships with men also were an inspiration. The book covered not only personal stories but related them to the audience so that we could feel and think the way the women did. Pipher’s work covered yet again, the importance of a strong and supportive family. In Schectman’s essay that was based on Cinderella’s struggle with her less than involved father, she delves into the situations surrounding why he was not there and what went wrong. She also explores the relationship between

Cinderella and the prince, explaining the unconscious search for a replacement father.

All four of these works not only helped me better understand Cinderella, but my own life as well. Living fatherless is not uncommon; knowing there are many women out there, even professionals, abandoned by fathers, too brings peace to my life. Hearing the outcome of the women in each of these works gives me something to improve on in my life. I have the chance to turn myself into something great, despite all the years of doubt. I know that I need not depend on a man for my self-esteem or to get anywhere in life.

Some women may think that going on the show “Extreme Makeover” will not only raise their sense of self esteem, but also make them whole again. They might have had a less than perfect father and believe that they need to alter themselves to meet his demands. A woman, however, needs to be happy with who she is, regardless of what her father thinks of her.

I am now on a quest, to fight the good fight and let women everywhere without fathers know that they are not alone. As the ancient Chinese proverb says, “No matter how the wind howls, the mountain will not bow down to it” (Mulan. Dir. Barry Cook and Tony Bancroft. Walt Disney Pictures, 1998). No matter what men, mostly our fathers, may say or do, we are not going to just bow down; we will stand and fight, together.

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Ideals of Victorian Womanhood: Governess versus Lady

by Dara Huff

(English 103)

The Assignment: Students were assigned to write 2 researched papers totaling at least 12 pages based on their careful study of Charlotte Brontë's *Jane Eyre* from interdisciplinary perspectives.

Women within the middle and upper class of England's Victorian era represented what society designed as the perfect lady: a woman of leisure defined by her matrimonial and maternal status. Women were expected to locate themselves within a setting of family and domesticity. One social role that challenged this ideal of womanhood was the governess. Throughout history, the governess has existed as instructress to other families' children. Her role, however, never initiated such heated deliberation as it did throughout mid-Victorian England, as evidenced by *Jane Eyre*, a novel published by a governess named Charlotte Brontë, which inspired an exceptional amount of critique on the position of the female instructor. In England, the governess posed a challenge to society's idealized standards of womanhood by occupying a contradictory social status throughout her career. She was, in almost every sense of the word, a lady; yet because she had to surrender leisure for work, the governess' social status could no longer be on equal terms with other leisurely women. Immediately, she was outcast from the idealized perception of leisurely womanhood, and cast into the realm of those who sought paid employment. Though the qualified governess differed very little from the typical middle class lady, her status could no longer be equivalent to that of her upbringing. This, however, was not usually the fault of the governess, as financial failure or some other unfortunate circumstance demanded that she seek payment. In contrast to other less advantageous roles such as servitude or labor, the position of governess was usually welcomed. Once her new role was initiated, though, the profession would pose many challenges for the governess and society's impression of the ideal womanhood. Her new role was an ambiguous one; newly labeled by scholars as incongruent. An examination of the incongruent role of England's Victorian governess reveals that while privately employed, she challenged the idealism of womanhood as a matrimonial and motherly status.

The governess, though born a lady and bred with the education and gentility descriptive of any middle-class female, was exiled from the ideal of leisurely womanhood. The occurrence of her subordinate position was usually initiated by some unfortunate circumstance through no fault of her own—perhaps a male relative's financial failure or a death which perhaps led to impoverishment (Hughes 147). By becoming a governess, however, she was at least able to uphold her position as a lady, though she was obviously not able to exhibit this fact with financial resources. "...[I]f a woman of birth and education found herself in financial distress, and had no relatives who could support her or give her a home, she was justified in seeking the only employment that would not cause her to lose her status. She could find work as a governess" (Peterson 6).

Whatever her fate, it was likely that the governess could not become a wife and mother, as financial insecurity would not allow it. The governess' destiny contrasted greatly with the idealized matrimonial and maternal fate of other women, and is one of the reasons why the governess challenged the idealism of womanhood. Victorian morale proclaimed marriage as a woman's destined profession, and as the governess was not able to fulfill this destiny, she immediately occupied a cynical role in the eyes of society, and furthered the ambiguity of her status. The governess could not perform a lady's highest calling and so was a "tabooed woman" to men. "...[T]he governess' position neutralized whatever temptation she, as a young woman herself, might have presented to her male associates; to gentlemen she was a 'tabooed woman,' and to male servants she was as unapproachable as any other middle-class lady" (Poovey 128). The governess' inability to encompass ideal womanhood, however,

was not singly defined by her incapability to marry and procreate. Other conditions helped to further this effect.

One of the conditions for why the governess challenged the ideal womanhood was the fact that she was employed. Behind the idea that a lady was to be married and have children, was a desire that she must also never work outside the home. Leisurehood was the new definition of the middle- and upper - class woman. Because of the rising prestige of the middle class, having the funds to employ a private instructress for one's children was an emblem of wealth and rising status. Employment of a governess reaffirmed a family's economic wealth and the leisure enjoyed by the lady of the house, as it was a sign of one's own gentility (Peterson 5). While providing work for a governess signified a family's higher status, being an employed governess elicited disturbing and ambiguous responses because the governess denied her personal appeal and status while elevating her employer's. The challenge was that against traditional female responsibility, the governess followed a masculine model of individualistic self-determination and empowerment. "...[T]he sight of middle-class women going out to work as governesses could not fail to mobilize a set of fears about the collapse of boundaries...between men and women and the separate spheres that they were supposed to occupy" (Hughes 149).

Because of their vulnerable position, governesses in terms of idealistic family values further provoked challenge to the idealization of womanhood. This point is developed by Mary Poovey in her book, Uneven Developments: The Ideological Work of Gender in Mid-Victorian England:

The image of an arena of freedom for women was, in turn, central to the representation of domesticity as desirable, and this representation, along with a disincentive to work outside the home that it enforced, was instrumental to the image of women as moral and not economic agents, antidotes to the evils of competition, not competitors themselves. (144)

Clearly, while Victorian ideals placed the woman as a mother figure who was to remain inside the home and occupy a leisurely life, the governess challenged this role by being childless, unmarried, and employed outside the home.

Moreover, the crux of this quandary lies in the fact that the governess could not be liable for her perceived aberration. Economic pressure and society was the reason for her dilemma. This point is referred to in "Vanity Fair and Jane Eyre," an article written in 1848 in the prominent journal, Quarterly Review. The author, Lady Eastlake, comments on the plight of the governess as one that is more punishing and obscure than any other class as the governess, though not as "liable to all the vicissitudes of life," is irrefutably supplied by them (176). Lady Eastlake goes on to say: "There is no other class which so cruelly requires its members to be, in birth, mind, and manners, above their station, in order to fit them for their station" (176-77). Simply stated, it was this conflict of social standards and roles that became the source of the challenges posed by governesses to their lady counterparts.

Conflicts and prejudices formed throughout society and the private household because of the uncertain status of the Victorian governess. Society sensed the contradictions of the position of the governess and sought to understand its implications more fully:

Incongruent social status results in confused and often contradictory behavior, both from the individual and his or her associates...If we look at the behavior of the members of the family toward the governess from the perspective of her incongruent position, it becomes comprehensible as a statement-in-action of the contradictions they sensed (Peterson 12).

As a whole, middle class family members consistently attempted to disassociate themselves from classes of inferior position. Yet, the governess inhabited a class of her own in many people's opinion and so society was always uncertain of how to treat her. "The real discomfort of a governess' position in a private family arises from the fact that it is undefined. She is not a relation, not a guest, not a mistress, not a servant—but something made up of all. No one knows exactly how to treat her" (Peterson 10). For

instance, in public, the governess might one day be shown off by her employers, while the next, she would be treated as an inferior. Her education and genteel attributes might be flattered on one occasion and the next, be ignored. A passage that perhaps best illustrates the social incongruence of the governess, and relates to Charlotte Brontë's Jane Eyre, is written by Emily Peart, once a governess herself:

...sometimes [the governess] is made a confidante, and a recipient of family secrets; sometimes she witnesses scenes which ought never to take place; sometimes she is treated with familiarity by one head of the household, and with coldness and suspicion by the other; noticed alike with approbation and jealousy; unavoidably witnessing and hearing much which should never go beyond the family circle....It is this very position – this anomalous half-way place, which has given rise so often to what is unpleasant, and has caused a kind of unacknowledged slur to rest on the name of 'governess.' (qtd. in Broughton 103-4)

It is interesting to note a few similarities between the previous passage and certain passages in the novel Jane Eyre. The sentence, "...sometimes she witnesses scenes which ought never to take place," can be compared to Jane's inadvertent participation with Mr. Mason's strange accident in Chapter 20 and the fire that Jane suspects Grace Poole of starting in Chapter 15. Also, the line, "...sometimes she is treated with familiarity by one head of the household, and with coldness and suspicion by the other; noticed alike with approbation and jealousy," can be correlated to Jane's friendship with her approving employer, Mr. Rochester and the cold tension between Jane and the suspicious Miss Ingram. Finally, there is another intriguing resemblance demonstrated by the sentence, "...unavoidably witnessing and hearing much which should never go beyond the family circle...." During Chapter 15, Jane's knowledge of the story behind Adele's mother and why Adele came to live with Mr. Rochester shows significant similarity with Peart's indication.

Though it can be assumed that many governesses during their tenure at an employer's house never experienced anything quite as mysterious as Jane's story relates, Jane Eyre serves nonetheless as a further insight into just how contradictory the governess' social status was inside her employer's home. In any case, the governess' position was merely pushed even further into ambiguity due to these social confrontations. Clearly illustrated is how the ideal womanhood and the ambivalent status of the governess were at constant disagreement.

Another interesting point to relate is the incongruence of the relationship between governess and domestic servant. By acknowledging the challenges that the domestic servant introduced to the already uncertain identity of the governess, it can be better understood why the role of the governess conflicted with the traditional women's role. Clearly, the governess did not consider herself a servant, making apparent effort at not being defined as such:

No one was more anxious to uphold the governess' claims to ladyhood than the governess herself. Severely compromised by the fact that she had left her family home and taken up paid employment, it was inevitable that she should wish to remind the people around her that she had been born and raised a gentlewoman. (Hughes 90)

Domestic servants, however, would often disagree with the governesses' own view of themselves. It was this difference of opinion that caused another challenge to the identity of the governess as a woman who claimed to be a lady. The servants testified that if the governess did not enjoy the leisure their employers did, then the governess was not a lady, and therefore, no better than themselves. While the employer strove to differentiate themselves from the governess, the servants tried to point out how little different their own situation was to the governess'.

Of course, the position of governess became oversaturated with an abundant amount of women. Many of these women were incompetent to teach morals, manners, and education to the minds of children. An 1859 essay entitled "Female Industry" written by Harriet Martineau, an English novelist and

economist, argues that the plight of the governess is heightened due to the fact that the position is crowded by underqualified women who were simply seeking to raise their lower status. As Martineau explains, “The injury to the qualified governesses is cruel. The reputation of the whole class suffers by the faults of its lowest members; the emolument is depressed, first by the low average quality of the work done, and again by the crowded condition of that field of labor” (170).

Perhaps this is one of the reasons why domestic servants harbored a distrust of the position of governess. The position was becoming overwhelmed by common women who sought to raise their status. It must have seemed offensive to a servant: a woman who originating from the same class as the servant, trying to present herself as one with a higher social rank and thus claiming to be more attention worthy. In any event, it is indisputable that the governess did not fail to cause reflection among all classes of people during the mid-Victorian era. The servants, the employers, and society in general all recognized the governess’ position as ambiguous and challenging toward the traditions of female role.

There can certainly be no argument against the fact that the governess challenged ideal womanhood, or that it invited an advance of possibilities open to women. It can be debated, however, that the governess experienced prejudice from society and her employers due to her incongruent status. It can never be known for sure if the statements made in personal diaries, journals, or essays are indeed the subjective opinions of zealous writer’s, both governesses and society included. This point is made clear by Katherine Hughes when she states:

In reality the infinite combination of social circumstance and human personality make it impossible to be so certain about who was to blame: there were sensitive and insensitive employers, secure and insecure governesses. Doubtless the situation looked quite different depending on where one was standing. (108)

Some may even argue that if the governess experienced prejudice at all, it was most likely attributable to the fact that she was indeed of lower rank and a paid employee, both of which are circumstances that immediately placed her at the discretion of her employers.

Admittedly, in comparison with other female workers of those times, the governess’ situation was not entirely bad. They were not subjected to manual labor, such as factory work or cruel living conditions. Yet, despite all this, the amount of controversy that the governess instituted is testimony that her position amongst society was tremendously ambiguous. This ambiguity, therefore, elicits an interesting examination of England’s mid-Victorian governess and the ideals of society during those times.

The Victorian governess is an interesting figure for scholars curious about the changing social roles in a kingdom defined by a system of classes and social rank. In particular, the private governess symbolized society’s changing ideal of how a woman ought to be defined. The plight of the governess, as some label it, signified the flux of middle-class theory of traditional female role as a field of domesticity and family. Her plight also signified changing social norms such as the employments and professions attained by women who were not part of the working class. Together, restructuring social roles and the figure of the incongruent governess symbolized the slow degeneration of the ideal womanhood as a matrimonial and maternal status.

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Differential Foraging Patterns of Rodents and Birds in a Restored Prairie

by Stephanie McMahan

(Biology 103)

The Assignment: Students conducted an ecological study in restored prairie at the College of DuPage and wrote scientific papers on this investigation following the format of the peer-reviewed journal *Ecology*.

ABSTRACT

A presentation of an attempt to describe foraging behavior of rodents and birds based on giving-up densities (GUD) of sunflower seeds in two microhabitats of a restored prairie in Illinois. One habitat contained protective covering by vegetative growth and the other habitat a recently burned area that provided no protective cover. The rodents observed in this area reportedly forage only at night. The birds observed in this area forage during the day and consume seeds as part of their diet. Based on results from GUD's, nocturnal rodents forage more in areas of cover compared to no cover and diurnal birds forage slightly more in areas of cover versus no cover. Foraging behavior can be affected by many factors including predator avoidance. Although not part of this study, predator avoidance may explain the difference of consumption by rodents between the two microhabitats.

Keywords: birds, foraging behavior, giving-up densities, restored prairie, rodents.

INTRODUCTION

There are many factors that can alter animal behavior including habitat differences, predator presence, food resources, rivalry with other species, a species natural instincts, and cache requirements (Kotler et. Al. 1999). This study attempted to isolate animal foraging behavior based on microhabitat. Two animal types studied were rodents and birds within a restored prairie of Illinois. Three of the birds known to be common to this area are the American goldfinch, house sparrow (*Passer domesticus*), and the European starling. The American goldfinch is a widespread bird that has a strong preference for sunflower seeds (Middleton 1998). The house sparrow is also very widespread and is known to search in both vegetation and on ground for its diet that includes sunflower seeds (Clement 1993). The rodent species in the study area include the white-footed mouse, *Peromyscus leucopus*, which frequent grasslands with brush nearby (Hoffmeister 1989), and the meadow vole (*Microtus pennsylvanicus*). According to Hoffmeister, the white-footed mouse roams only nocturnally unless nests are disturbed and diet consist of many seeds including sunflowers. Squirrels are very common in most areas of Illinois, but are not reported to be in this study area.

This experiment evaluates the giving-up densities of sunflower seed trays to determine the amount of consumed food. The giving-up density is the weight of seed after the experiment. GUD is inversely related to the amount consumed. For example, if the initial seed weight was 5.00 grams and the GUD was 4.72 grams (high GUD), then the consumption was 0.38 grams (low). This method provides for a clear analysis of seeds removed.

Given that predator avoidance is one of the factors of animal behavior, I hypothesized that the bird consumption of seeds would be higher in the no cover zone. I also hypothesized that rodent seed consumption would be higher in the cover zone.

METHODS

The methods used for this procedure entailed dispersing seed trays in two different microhabitats of a restored prairie with temporal distribution mechanisms for both birds and nocturnal rodents. The experimental site was part of the Russell R. Kirt prairie of the College of DuPage, Glen Ellyn, Illinois. A restored prairie planted in 1986 containing native prairie grasses and forbs in soil of clay and rubble and a thin layer of topsoil; this area is burned annually, half of which took place in April two weeks prior to the experiment. The experiment took place from April 22-23, 2003. The study location includes two microhabitats, one burned rendering a large open area and the other unburned containing previous growing season native grasses and herbaceous, non-grass, flowering plants (Fig.1). Divided equally between the two study areas were 160 petri dish seed trays consisting of 5.00 grams of black oil sunflower seed and 25 ml of sand as a weighting substrate, each tray anchored into the ground to prevent avoidable spilling. The sand substrate also served as a mechanism to attempt duplication of natural seed hunting given that animals are not accustomed to finding piles of food in plastic dinner trays, the organisms were required to dig out the seed from the shallow cover of sand. Two group studies were conducted, the consumption of seeds by birds and rodents (80 trays, 40 in cover, 40 no cover), and the consumption of seeds by birds (80 trays, 40 in cover, 40 no cover), assuming that rodents forage only nocturnally based on prior noted research. The bird and rodent study spanned the duration of 23 hours; in contrast the bird study took place from dawn to dusk, approximately 12 hours. In both studies, 80 of the trays were placed directly on the ground in areas of tall grass cover and the other 80 trays in the open roughly 1 meter apart. After collection, the substrate was removed and remaining seeds and hulls were weighed to determine the giving-up densities. To determine rodent consumption bird results were subtracted from bird and rodent results.

RESULTS

The giving-up densities of the seed trays were used to determine all results based on each seed tray having exactly 5.00 grams of sunflower seeds initially. The data results were non-normally distributed, and contained zero values, particularly in the rodent cover trials. For that category the data shows that some trays had most of the seeds removed, but other trays in the same area had no seeds consumed. The average seed consumption for rodents in the covered area was 1.00 gram. However, the standard deviation for rodents with cover was also 1. Considering that precise data produces a standard deviation for the rodents is very high findings indicate on average that the rodents removed the greatest quantity of seed in areas of cover; however, they did not consume any seeds in the open area (Fig. 2). The birds removed only a small amount of food in both areas. The consumption participation of birds in this study was not as large as rodent participation.

DISCUSSION

Comparisons among taxa showed that rodents removed significantly more seed in the study area than birds and rodents removed more seed from cover. Birds did not remove a large amount of food in either condition and removed only slightly more in the covered areas. The initial hypothesis, which reasoned that mice would forage from covered environments, is supported by the data. Rodent behavior only suggests that areas of high vegetation offer protection for overhead predators. The hypothesis that birds would forage more in open area was not supported by this experiment. Interestingly, only a small amount of bird seed consumption took place which leads to the debate about the absence of birds during the study period, one change that should be made to this procedure is to acclimate the birds to the seed trays by scattering seeds for a few days prior to the experiment (Linzey and Washok 2000). This would ensure that all birds present would habituate to the seed trays. Further research should be done to understand the decisions animals of this area made based on predator avoidance (Brown 1988). This experiment serves as a one case scenario that rodents prefer cover foraging; the next reasonable step is to

determine why their behavior exhibits that preference.

An additional disadvantage of this particular study is humans altering the behavior of animals simply by entering their habitats; twenty students at a time trampling down natural brush and grasses possibly changing natural landmarks that animals use to forage could have alerted the animals to the presence of predators, the humans. The recourse for that distinction remains that the animals present are considered urbanized and acclimated to the presence of humans. Supportively, the white-footed mouse builds its nests in brush growth, not in grasslands (Hoffmeister, 1989), so humans accessing the area of cover would not have disturbed its nest.

Now that the area of seed consumption has been identified for these rodents and birds the next step would be to study the factors that influence their foraging behavior such as predator avoidance, resource availability, cache requirements.

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Figures

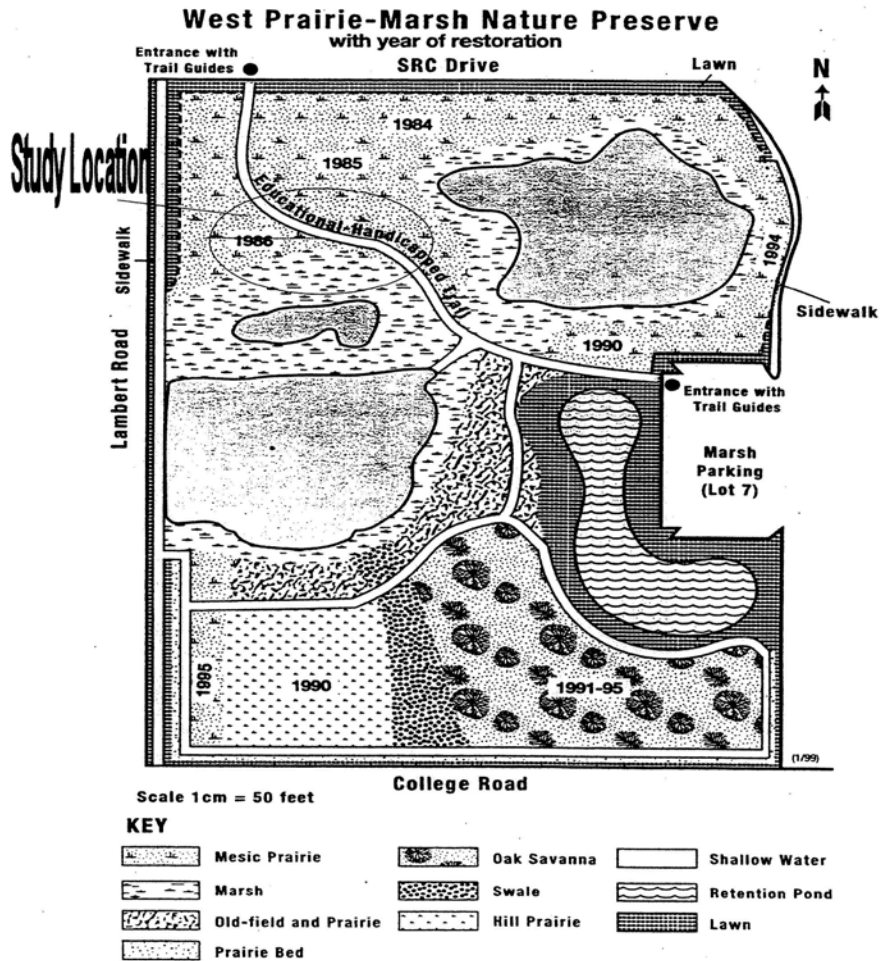


Figure 1. A map of the study location used in this experiment. The area highlighted and north of the dotted line and north of the trail was the area of no cover and was burned two weeks prior to this study. The area highlighted and south of the dotted line and south of the trail was the area of cover. Cover area had tall grasses from the previous year's growth.

Seed Consumption

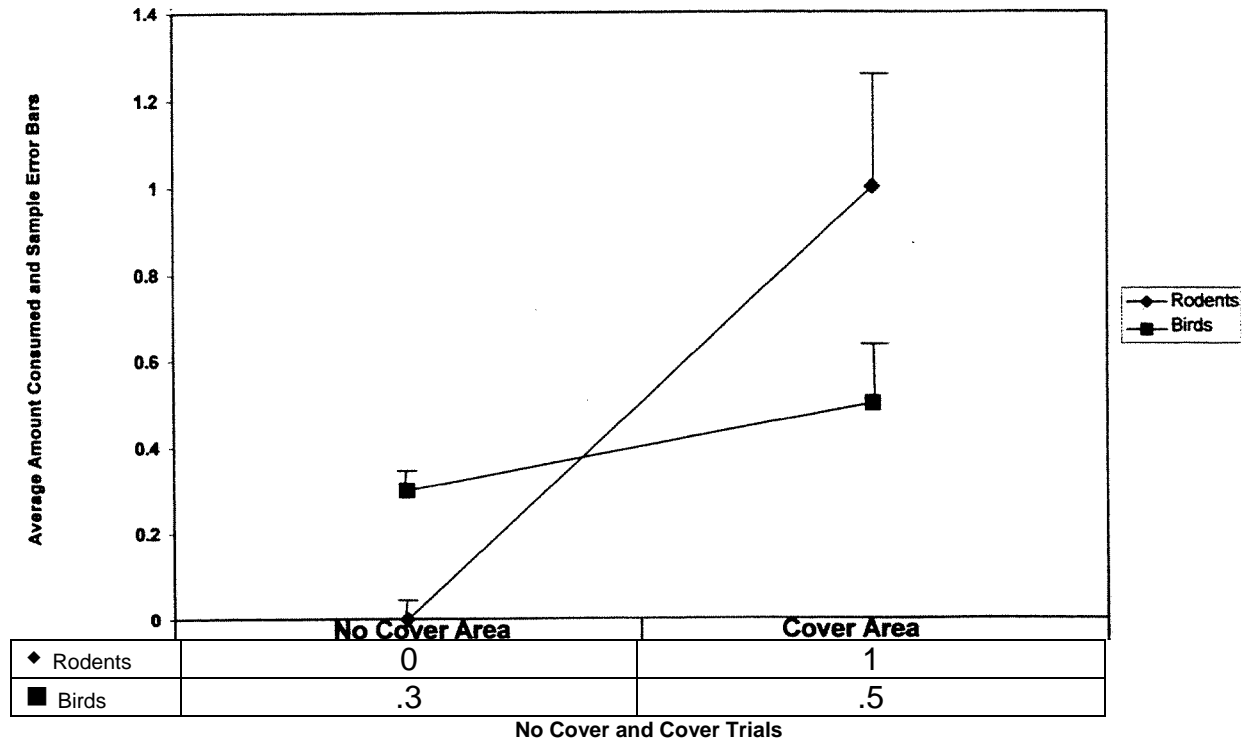


Figure 2. Lines indicate rodents or birds seed consumption based on giving-up densities of sunflower seed trays. Sample standard error bars indicate level of variance. The part of the study with the most amount of errors was the rodent with cover. According to the data some trays had a large amount of seeds removed in the cover area but some trays had no seeds removed. This graph indicates that the animals in this study ate more from the area with protective covering such as tall grasses.

Factors That Affect *Eurosta Solidaginis* Distribution in Naturalized Areas of Northeastern Illinois

by Rachel Meek

(Honors Biology 103)

The Assignment: Conduct experimental research and author a paper about the project that follows a professional format.

ABSTRACT

This study examined possible factors relating to the distribution for *Eurosta solidaginis*. The abundance of its host, *Solidago altissima*, (counts/patch) was an expected factor relating to counts of *E. solidaginis*. Patch area as relating to counts of *E. solidaginis* per goldenrod patch was another factor. Due to the rarity of multiple galls it was found that competition with *Rhopalomyia salidaginis* and *Gnorimoschema gallaesolidaginis* did not appear to be so severe as to cause a negative correlation among the gall making insects. The last significant factor was surface soil temperature. All of these factors together were found have an impact on *E. solidaginis*.

INTRODUCTION

The tall goldenrod (*Solidago Altissimo*) is widely distributed across the continental United States from New England to the Gulf of Mexico to Washington State (Abrahamson et al, 1989). The perennial prefers drier soil that is frequently mechanically disturbed or very fertile soil that is free of competition (Swink and Wilhelm, 1994). However, the species can tolerate a wide range of habitats from woodlands to marsh edges to abandoned farmland.

Goldenrods have many insects that depend on it. Gall forming parasites are not commonly known to cause any significant long-term damage to the species overall (Cook, 2002; Zurovchak and Shealer, 1996; Maddox and Root, 1990), unless the insects oviposit eggs into the plant while the plant is still very young (Strong et al, 1993). When ovipositing *Eurosta solidaginis* are selective about which plant to insert the egg. Chemical signals, such as pheromones, appear involved in selection (Hess et al., 1996). This decision is crucial because it is irreversible, the young could be greatly affected by the environment in which the plant will provide (Craig, 1993). Young plants will sometimes not have the resources to recover since so much of resources are devoted to growing (Cook, 2002). The galls form sinks or a holding place for nutrients (Inbar et al., 1995); the larvae feed off of the continually replaced, nutrient rich layer on the inside of the gall (Hess et al., 1996). This sink prevents the plant from receiving the nutrients. Damage to a plant early in the season, (a young plant) may delay or reduce seed production (Cook, 2002; Hufbauer and Root, 2002). Mature plants are able to recover from the slight interference of nutrient flow as well as damage to the stem that occurs during the oviposition. Some plants have a genetic resistance to galls where they have acquired the resistance through the induction of phytochemicals. (Strong et al, 1993). These plants produce a hypersensitive response to the formation of the gall (Cappuccino, 1992).

The life cycle of *E. solidaginis* revolves around the goldenrod. They mate on the goldenrod; the female usually oviposits on that plant. When the egg hatches it grows inside the plant and is nourished by the plant. The next spring the new fly emerges to renew the process (Craig, 1993; Abrahamson et al, 1989).

The *E. solidaginis* nearly exclusively inhabits only the tall goldenrod (Abrahamson et al, 1989; Hess et al, 1996). It does share its host with *Gnorimoschema gallaesolidaginis* (goldenrod moth), and the *Thopatomyia salidaginis* (goldenrod midge) possibly suggesting competition among the gall making insects. The parasites do more damage when there are two on the plant than they would on two separate plants (Hufbauer and Root, 2002). However, according to Zurovchak and Shealer there is no benefit or

cost to adding a second *E. solidaginis* gall to the goldenrod (1996).

The effect of competition on the distribution of *E. solidaginis* is yet unknown, but is an objective of this study. In addition, physical factors were also addressed for their relationship to the distribution of the gall-making parasite.

METHODS

The study location was the naturalized areas on the campus of College of DuPage, Illinois (41°45'00" N, 88°00'00" W). These areas, which cover some 15 hectares, have been maintained for 30 years as successional plots and tallgrass prairie. The area was previously farmed. The stands tall of tall goldenrod consisted of early successional fringes to wetland, tallgrass prairie and woodland.

The study was done in April 2003. The sample size was 24 patches of randomly selected tall goldenrod. Ten 1m² quadrants were taken when the patch size was large enough. If the patch size was not large enough, as many 1m² quadrants as would fit in the patch were taken. *E. solidaginis* gall counts were taken along with counts of goldenrod and galls of *R. salidaginis* and *G. gallaesolidaginis* in each quadrant. Multiple gall counts were taken of multiple *E. solidaginis*; *E. solidaginis* and *R. salidaginis*; and multiple *R. salidaginis*.

Each of the physical measurements was taken on the same day. Surface temperature (within 3 cm), air temperature and light saturation were measured using a LogIt meter (DCP Microdevelopments Ltd., Norfolk, UK). Soil pH was measured using a Kelway meter (Kelway Instruments Co., Japan). Soil moisture was measured using an Aquaterr Instruments Moisture Meter (Aquaterr Instruments Incorporated, Costa Mesa, CA). Finally, the fraction organic content of the soil was determined as the loss in weight after oven drying surface samples at 60°C to a constant weight and then burning the samples at 600°C for 6 hours in a muffle furnace.

Height ranking was ranked on a scale of 1-5, where 1 was assigned when vegetation did not exceed 6cm, a value of 5 when height exceeded 15m and 2-4 for heights in between. Variability of floral environment ranking was ranked on a scale of 1-3, where one was assigned when vegetation failed to show variation in height and 3 when heights of flora were highly variable.

Relationships between counts of the goldenrod fly/patch and the selected biotic and abiotic variables were tested for significance using Spearman Rank Correlation.

RESULTS

There was a large amount of variation in many of the counts. This is likely explained by differences in patch size (Table 1). Multiple gall counts/plant/patch were found, but were relatively rare.

The variation seen in the physical measurements can be accounted for by the slight change in weather conditions throughout the duration of sampling. For instance, a rise in temperature as the sun rises higher.

As expected based on *E. solidaginis* being a specialist, goldenrod galls formed by the fly were positively and significantly correlated in the goldenrod counts/patch (Table 2). The *R. salidaginis* and *G. gallaesolidaginis* galls/patch were also correlated. Of the physical measurements, the surface soil temperature and light saturation were the only factors correlated to distribution.

DISCUSSION

The *E. solidaginis* is correlated to the goldenrod because it needs the goldenrod to live. The relationship of the fly to patch size may also indicate how *E. solidaginis* locates patches in the landscape where more plants are more visible. The positive relation of *E. solidaginis* to *R. salidaginis* and *G. gallaesolidaginis* can be explained by their common need for tall goldenrod but also that interspecific competition is not severe enough to influence the distribution of the goldenrod fly. However, the rarity of multiple gall/plant, regardless of gall-making species, suggests gall number per

plant has limits and that competition for the plant may still exist. More research must be done to be certain as to the largest number of galls, depending on type, that a goldenrod plant can safely support.

The surface soil temperature is also a factor of *E. solidaginis* distribution. Warmer areas could grow faster earlier in the season. This could effect the suitability of the host plant to infestation. The relationship could also be explained by the preference of tall goldenrod for in areas receiving full sun. The sun would then warm the surface of the soil, giving a positive correlation because the goldenrod is positively correlated the surface soil temperature and the fly is positively correlated the goldenrod.

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Table 1. Summary ($\bar{x} \pm s$; all $n = 24$ unless noted otherwise) of counts of various species and measurements that were tested as possible factors of the distribution of *Eurosta solidaginis*.

Variable	$\bar{x} \pm s$
<i>Eurosta solidaginis</i> counts/patch	125 ± 199
<i>Solidago altissima</i> counts/patch	1930 ± 2574
<i>Rhopalomyia solidaginis</i> counts/patch	634 ± 1317
<i>Gnorimoschëma gallaesolidaginis</i> counts/patch	7.87 ± 15.10
Multiple <i>E. solidaginis</i> counts/plant/patch	0.21 ± 0.66
<i>E. solidaginis</i> + <i>R. solidaginis</i> counts/plant/patch	1.33 ± 3.42
Multiple <i>R. solidaginis</i> counts/plant/patch	1.54 ± 5.45
<i>R. solidaginis</i> + <i>G. gallaesolidaginis</i> counts/plant/patch	0.04 ± 0.20
Patch area (m ²)	77.7 ± 101.0
Soil surface temperature (°C)	12.4 ± 4.0
Air temperature (°C)	23.3 ± 3.0
Light saturation (%)	90.5 ± 3.5
pH	6.12 ± 0.21
Moisture saturation (%)	73.5 ± 7.6
Height ranking	2.40 ± 0.49
Variability of floral environment ranking	2.02 ± 0.71
Fraction organic content of soil	0.105 ± 0.039; $n = 23$

Table 2. Spearman rank order correlations (r) between counts of *Eurosta solidaginis* counts/patch and the various biotic and physical measurements. All df = 22 unless noted otherwise. Significance was determined at $p \leq 0.05$.

Biotic or physical measurement	r	p
<i>Solidago altissima</i> counts/patch	0.847	<0.001
<i>Rhopalomyia solidaginis</i> counts/patch	0.848	<0.001
<i>Gnorimoschèma gallaesolidaginis</i> counts/patch	0.505	0.012
<i>R. solidaginis</i> + <i>G. gallaesolidaginis</i> counts/plant/patch	0.850	<0.001
Patch area (m ²)	0.846	<0.001
Soil surface temperature (°C)	0.569	0.004
Air temperature (°C)	0.347	0.097
Light saturation (%)	0.408	0.048
pH	0.293	0.165
Moisture saturation (%)	-0.066	0.760
Height ranking	0.105	0.626
Variability of floral environment ranking	0.082	0.679
Fraction organic content of soil	-0.156 (df = 21)	0.478

The Complexity of Fairy Tales

by Andrew Morris

(Honors English 102)

The Assignment: Compare and contrast two or more variants of the “Cinderella” story, focusing on a special elements or on theme, plot, characterization, symbolism, archetype, or psychology.

The story of Cinderella appears basically simple, “[b]ut under this overt content is concealed a welter of complex and largely unconscious material, which details of the story allude to just enough to set our unconscious associations going” (Bettelheim 570). The complexity of the Cinderella tale appears in Charles Perrault’s story, “Cinderella,” and the similar story, “Ashputtle,” by Jakob and Wilhelm Grimm. The stories by Charles Perrault and Jakob and Wilhelm Grimm reveal the complexity of the Cinderella tale through their use of “magical” elements, and Bruno Bettelheim’s article can explain the role that these elements play in their tales.

Charles Perrault and the Grimms both depict individual versions of the classic tale of Cinderella. In his story, Perrault describes the fairy tale version of Cinderella and her journey from oppression to liberation. Perrault tells of Cinderella’s escape from a life of servitude and cruelty as a result of her stepmother’s ill nature and jealousy. She is placed into a subservient role within her own family and forced to suffer a life of poverty and mistreatment. Cinderella continues to desire a better life; however, she requires the assistance of an outside force to help her escape her situation. Cinderella’s fairy godmother provides the necessary encouragement and force to give Cinderella the opportunity to seek a new life. Through the use of her godmother and her magical assistance, Cinderella acquires the ability to rise above her misfortune and find happiness.

In a similar story, the Grimms address the tale of Cinderella through Ashputtle’s struggle to overcome her miserable and degraded state. Ashputtle endures strong oppression as her stepmother forces her into the role of a low-class servant within the family. Placed into this role, Ashputtle is broken into a deteriorated and neglected state. She accepts her situation and the harsh treatment from her stepfamily as she cannot find the strength to escape her circumstances. Ashputtle gains the power to reject her oppressed state through the help of a hazel tree over her mother’s grave and its white turtledoves, which magically assist her in her struggles. The magical assistance that Ashputtle receives from these sources allows her to directly face many of her obstacles.

In their individual versions of the Cinderella tale, Perrault and the Grimms show similar characteristics in their use of magic. Each story reveals a specific source of magic that surrounds the main character’s struggle to overcome her tragic situation, and these aspects demonstrate several similarities. The sources of magic present in the stories play the similar role of a guiding force that helps the main character confront and rise above the obstacles in her life. Cinderella and Ashputtle rely on the support of magical forces to help them escape the hardships of their lives. The magical forces share similar roles in each story; consequently, the means at which they assist the characters also show similar characteristics. Magic helps Cinderella and Ashputtle reach their goals by providing them with the resources they need to face their problems. Whether fine clothing or a mode of transportation, magic delivers the agents necessary to aid Cinderella and Ashputtle’s escape from hardship.

The use of magic in Perrault and the Grimm’s stories also reveals several differences. Both Perrault and the Grimm brothers include similar forms of magical instruction in their tales; however, their individual versions of Cinderella show differences in their selection of a magical force. A main difference that appears in the stories is the source of magic on which the characters rely. Perrault presents a source of magic through the use of Cinderella’s fairy godmother. Cinderella finds the strength to leave her oppressed life and find her prince as her godmother uses magic to grant her wishes. Cinderella’s godmother provides her a base to begin searching for a new life and allows her to take action on her own

Unlike Perrault's use of a fairy godmother, the Grimms use nature to introduce magic into their story. Ashputtle receives direct magical help from her hazel tree and white turtledoves. Through these elements, Ashputtle is able to acquire the fine clothes and other accessories she needs to change her life. Ashputtle's source of magic continues to differ from Cinderella's as she repeatedly depends on it to help her overcome the obstacles in her journey. Ashputtle turns to magical aids, such as the doves' warnings, at various moments in her journey and, consequently, does not take direct control of her actions and circumstances.

The role that magic plays in each of the stories is an important aspect of the "Cinderella" tale. Magic performs a basic function, which remains to ease Cinderella's suffering and rescue her from her state of degradation. Cinderella lacks the ability to confront the oppressive forces of her stepfamily on her own; therefore, the appearance of magical guidance is necessary to provide her the basic elements to rebel against the injustices in her life. Magic presents both Cinderella and Ashputtle with the confidence and means to defy their oppressors and build the lives they deserve. In both of the stories, Cinderella and Ashputtle also lack the presence of a true mother figure; accordingly, magic helps in this area by offering her the support and guidance she needs to help herself. Magic ultimately functions as the source of Cinderella and Ashputtle's confidence and strength to break free from their oppressed states.

The magical characteristics in each story play a significant role in the basic plot of Cinderella; however, magic is also an important component in the interpretation of the tale. The Cinderella tale demonstrates several universal qualities that reflect and appeal to basic human needs. The magical events of Cinderella and Ashputtle display some of the underlying issues that connect with human nature.

Bruno Bettelheim's article explores the important, universal elements of the Cinderella story and its sub-conscious appeal to all people. Bettelheim explains how Cinderella's journey from poverty to salvation directly relates to a basic human need, and this analysis can clarify the role that magic holds in the Cinderella stories. The magical occurrences in the stories are responsible for the final liberation of Cinderella and Ashputtle from their unhappy situations. Bettelheim's interpretation of Cinderella shows that this magical guidance appeals to people's desire to be rescued. Cinderella and Ashputtle's magical escape from oppression displays the basic human desire and "need to believe that even if he were thus degraded, eventually he would be rescued from such degradation and experience the most wonderful exaltation"(573).

The Cinderella tale demonstrates the ability for people to improve their lives and rise above adversity. Magic allows Cinderella and Ashputtle to face the overwhelming oppression of their families and other obstacles that threaten their growth. The role of magic supports the main theme of the tales by showing that people are capable of overcoming obstacles in life. The elements of magic connect with people's basic needs, and this association adds to the general appeal of the stories to varying cultures.

All in all, the presence of magic is an important feature in the Cinderella tale and its many variations. Magic plays a main role in the basic plot of the Cinderella stories and also contributes to the tales' sub-conscious connection with human nature. In both "Cinderella" and "Ashputtle," the magical aspects connect with people's natural desire to be rescued from and to challenge their dilemmas. Bettelheim shows that Cinderella's underlying connection with human behavior leads to its wide spread appeal and popularity throughout various cultures.

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Euthanasia – The Right To Choose

by Stacy Nalley

(Honors English 103)

The Assignment: Students were assigned to write eight-twelve page research essays on Holocaust-related topics that explored controversial aspects of this area of study.

Mr. Boxer was old and his health was failing. By most standards he'd lived a good life, surrounded by a loving family. Now, he was blind and terminally ill with an inoperable tumor. Despite the best medical care, he was in constant pain. After prayerful consideration, Mr. Boxer's family requested his doctor perform euthanasia. Moments after the lethal injection, Mr. Boxer's body relaxed, and he peacefully slipped from this life while his family held his body. Mr. Kauffler had much in common with Mr. Boxer. He was also old and terminally ill, with a life expectancy of only days. Regardless of the doctor's best efforts, Mr. Kauffler suffered tremendous pain. His wife had passed away six months before. In his conscious moments, he begged to end the suffering and join his wife. Unlike Mr. Boxer, however, Mr. Kauffler ended his life in intensive care and intensive pain. By the way, Mr. Boxer was a treasured family pet and Mr. Kauffler was a beloved grandfather.

Why do our laws allow for the more humane treatment of our animals than of our citizens? This complex issue raises complex questions – When is euthanasia murder and when is it mercy? Is passive euthanasia less humane than active physician-assisted suicide? Does the dignity afforded by euthanasia affirm or deny the sanctity of life? It is only after grappling with these tough issues that the question most central to this debate surfaces – Does each human have a right to make this deeply personal choice for themselves? The answer is a resounding yes! It is absolutely appropriate, under the proper guidelines, for a terminally-ill patient to choose physician-assisted euthanasia.

The difficulty in defining euthanasia illustrates the complexity of the issue. Webster defines euthanasia as a painless killing, especially to end a painful and incurable disease, mercy killing. The Greek translation is literally "good death." Crucial to this controversy is differentiating between active and passive euthanasia. In his essay, "Active and Passive Euthanasia," James Rachels summarizes the American Medical Association's position on passive euthanasia as "it is permissible, at least in some cases, to withhold treatment and allow a patient to die" and on active euthanasia as "it is never permissible to take any direct action designed to kill the patient"(643). While conceding that the primary objective of passive euthanasia is humanitarian, Mr. Rachels argues that it is often just the opposite. Rachels offers an example of a patient dying of cancer and in agonizing pain. Legally, a doctor may agree to withhold treatment so as not to prolong the patient's suffering. However, by withholding treatment, the patient may actually endure more pain and live longer than if more direct action were taken and the patient received a lethal injection. Professor Rachels effectively makes the point that the purpose and outcome of both methods of euthanasia is the same and the physician-assisted method is certainly more merciful(647).

While most agree that physician-assisted suicide leads to a more merciful death, many argue it can too easily cross the line and become murder. Terry Golway, in the essay entitled "The Culture of Death," gives readers a worst-case scenario of euthanasia run amok. Golway points to the Netherlands, where euthanasia is an accepted practice, shocking readers with the story of a psychiatrist prescribing death for a healthy mother in deep despair over the loss of her children. This example punctuates the importance of discerning mental competence when determining the appropriateness of physician-assisted euthanasia. Golway also raises the point that in Holland "900 to 1,000 patients a year die of 'involuntary euthanasia'"(690). Patients who are, one assumes, unable to make their wishes clearly known. Ellen Goodman, in her essay, "Who Lives? Who Dies? Who Decides?" finds this prospect equally troubling as she exemplifies 78-year-old Earle Spring, a seriously ill man living in a "gray area of

consciousness"(627). Mr. Spring's family felt he would not want to continue living in this state and petitioned for the withdrawal of his medical care. Before this request was granted, an intervention by an outside doctor and nurse determined that Mr. Spring expressed a "weak desire to live"(627) and his treatment continued. Ms. Goodman maintains when there is any doubt regarding a person's desire to live, that doubt must be honored. These assertions make the case for the proper administration and regulation of euthanasia.

The questions then become (1) Who should have the option to receive a physician's assistance with dying? and (2) How can it be regulated? Dr. Cecil McIver, in his essay, "Assisted Dying as a Moral and Ethical Choice: A Physician's View," presents evidence supporting his opinion that mentally competent, terminally ill patients suffering a great deal of pain should be able to end their lives with the assistance of a doctor. He adds that the Hemlock Society narrows that focus to include only "adults with a life expectation of six months or less"(632). Dr. McIver cites a study published in the Journal of the American Medical Association in which it was concluded, that despite the best care and pain management modern medicine could offer, 50 percent of patients experienced significant discomfort in their final days and were often in comas or in intensive care isolated from their families(632). The director of this study concluded: "our society needs to create a better vision of living well while dying," and "we live in a health care system focused on treating disease, and we do that very well, but we don't know when to stop"(633).

Additionally, Dr. McIver offers some advice on how to regulate this process. He states that while cumbersome requirements should be avoided, certain safeguards will ensure effective protection. These safeguards call for an experienced physician consulting with the doctor who is considering performing euthanasia. This consultant would "confirm that the patient was terminally ill, mentally competent, receiving optimum care, acting under no undue pressure and resolutely requesting assistance in dying"(639). Furthermore, Dr. McIver advocates the confidential review of such cases by a committee of the physician's colleagues.

Finally, Timothy Quill, in his essay "Death and Dignity," makes the case for the control and dignity that the choice of physician-assisted suicide affords the terminally ill. Dr. Quill describes a memorable personal encounter with euthanasia. His patient, Diane, was a fiercely independent woman diagnosed with acute leukemia. Even with aggressive, toxic treatment, she was given a slim chance for recovery. After careful consideration, she chose to deny treatment. She was then faced with avoiding a painful death. It became apparent to Dr. Quill that Diane's fear of a lingering death would hinder her ability to enjoy her remaining time(651). While Dr. Quill was not legally able to offer Diane direct assistance to a peaceful end, he was able to indirectly aid her. This dying woman's legacy to Dr. Quill was to strengthen his conviction that sometimes it is necessary for physicians to shed the traditional role of healer in order to truly serve their patients.

Ultimately, each person must struggle to determine the existence and extent of their own soul – a deeply personal issue that can only be resolved from within. As unique as each life, so too is each death. Let us honor this individual by allowing terminally ill patients the dignity of choice.

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The Soybean – Our Great Treasure

by Mary E. Norton

(Biology 110 and English 130: Honors Seminar)

The Assignment: Conduct a simple life-cycle analysis of a food product from the provided list and write a paper on what you have discovered about the history, cultural context, cultivation methods, use, and social and environmental impact of this food product from such research.

When I started researching the soybean plant, I really knew very little about it, except for the fact that its oils are utilized in modern food production; miso and tofu are common ingredients in Asian culture; its beans and the foods derived from them are high in protein; and that there has been much advice from the medical community, in recent years, to consume more soy foods for their cancer preventing qualities. I thought I knew enough, but what I ended up learning from my research is that, today, the soybean is most definitely needed by humans, it is becoming increasingly instrumental in our efforts to offset the strain on the earth's natural resources.

What I found most interesting, in tracing the history of the plant, is that this is not a new phenomenon. Throughout its approximate 5,000 year history, humans have consistently found uses for the soybean to accommodate nutritional, industrial, and, at the present time, environmental needs. Ancient Chinese farmers had such enthusiasm for the soybean, they gave special names to its varieties, one being "Great Treasure" (Imhoof, Washall).

In Han Dynasty China, during the first century, B.C.E., a census taken determined the population to be 60 million people. The soybean was considered one of the nine staples upon which those people depended and was subjected to intensive cultivation practices (Kiple, Ornelas 422). Another example is how laboratories attached to the Russian Army, during its war with Japan in Manchuria (just after the turn of the twentieth century), created a multitude of products containing the soybean as the main ingredient. These included soap, axle and artillery lubricants, and animal fodder (Wolff 245). The soldiers of the United States Civil War used soybeans as a substitute for coffee (Kiple, Ornelas 423).

In the 1980's, the soybean was introduced to Nigeria, a sub-Saharan African country with a population of over 100 million people, as a tool to offset the malnutrition of its infants and children (Babaleye). In 2001, the Agricultural Research Service (ARS) of the USDA, announced that soybean hulls, the seed's fiber coat, showed promise as a filter for removing toxic metals from industrial wastewater generated by such industries as electroplaters and jewelers (Suszkiw).

Today, soybean oil, in addition to being the most heavily used edible oil, is also being increasingly applied as a substitute for petroleum-based oils in various industrial products. It is biodegradable, and has all of the properties of petroleum, but without the toxicity (Imhoff, Warshall). Examples of commercially available soy-based products include wood adhesives, lubricants, herbicide adjuvants, diesel lubricity additives, metal and parts cleaning solvents, general cleaners and adhesive removers, and paint removal solvents; as well as The Cytosol Process which aids in soil spill clean-up (Stratsoy).

The environmental benefits resulting from substituting soybean oil for petroleum-based oils correspond to problems we studied during the seminar. Being derived from the soybean, soybean oil is itself a renewable resource – a positive factor – and is biodegradable and nontoxic. Unlike petroleum-based oil, there is no danger of polluting our fresh water supply, or the quality of air through emissions that damage the earth's atmosphere. Less dependence on petroleum-based oil reduces the stress on the world's supply of fossil fuel – a nonrenewable resource – which is in danger of depletion (Cunningham and Saigo 22).

As of 2001, testing had begun on the ability of soybean hulls (a low-value, high-volume agricultural waste) to act as a filter for the removal of toxic metals from industrial wastewater generated

by electroplaters, jewelers and other such industries (Suszkiw). The Agriculture Research Service of the USDA performed all of the research on this project, which has the potential environmental benefit of turning a former agricultural waste into an essential agent utilized in the clean-up of toxic waste, as well as the economic benefit of increasing the value of the hulls, which are normally sold at a low cost to animal feed supplement producers (Suszkiw).

Another area reaping the benefits of the soybean is human health. Soy is extremely low in cholesterol and saturated fat – the artery-clogging cause of coronary heart disease and is high in fiber and vitamin B6. Its protein offers all eight of the essential amino acids humans need to acquire from food sources, making it the healthiest protein source – a claim no other food can make (Downey). Soy also contains omega-6 fatty acids, which protect the body against strokes; and omega-3 fatty acids, which protect against heart disease (Lewandowski). I believe that, if properly endorsed, the consumption of more soy for its nutritional benefits – particularly protein – could positively affect the ever-growing problem of obesity (the malnutrition of abundant societies, as we discussed in the seminar), and its related health problems in the United States. It could also reduce the emphasis on meat products as a primary source of protein; which could, in turn, reduce the demand for beef, thereby reducing the need for the feedlot system of raising cattle.

The isoflavones found in soy, which are a type of phytoestrogen (a plant hormone similar to human estrogen, but not as strong), help to lower cholesterol, build bone mass, and aid nerve and brain function – especially helpful for women whose bodies reduce production of estrogen just before and during menopause (Lewandowski). Isoflavones guard the body against many hormone-related cancers such as breast, uterine and prostate cancer, and studies have shown that the consumption of tofu, soybeans and soymilk lowered the incidence of dense breast tissue, which is considered a high risk for breast cancer.

A new product being tested by the Food and Drug Administration, which has connections to breast cancer, is the triluent breast implant, which uses soybean oil in place of silicone and saline. Long-term clinical trials on humans and animals are currently being conducted in the United States and Canada. It is proposed that the negative effects on women's health associated with leakage of silicone do not occur with the triluent implant, because the body will absorb and metabolize the oil (Weingartner). Silicone implants are not radiolucent and obscure mammogram; the triluent implant is radiolucent, and therefore, does not obscure mammogram (Weingartner).

Many women who have mastectomies often forego breast reconstruction due to the aforementioned problems associated with silicone implants, but with the apparent health friendly properties of the triluent implant, possibly more women will choose to have reconstruction. Also, the fact that the triluent implant is radiolucent, and does not obscure mammogram, aids in cancer prevention.

The aforementioned factors, I believe, effectively support my position that the soybean is definitely a "need" for humans and the environment. There is, however, a dark side to the soybean. As the saying goes, "every positive has a negative," and this holds true for the soybean as well.

In the 1980's, after the U.S. Supreme Court extended patent protections to genetically engineered plants, seeds and tissue cultures, the Monsanto Company began to apply this technology to the soybean, and by 1999, roughly half of the U.S. soybean crop came from genetically engineered seeds (Harper, LeBeau 97). Monsanto eventually developed the "Roundup Ready" soybean, so called because it could withstand treatment with its best selling herbicide, "Roundup" (glyphosate) (Cunningham and Saigo 247).

Because crops with these genes can grow in spite of high herbicide doses, farmers can spray fields heavily to exterminate weeds (Cunningham and Saigo 247). This is terrible for the environment, considering that as of 2001, soybeans were planted on 74.1 million acres (42 percent were produced in the United States), producing a record 2.891 billion bushels – a frightening statistic when taking into consideration the volume of Roundup, as well as petroleum based fertilizers that are applied to the crop, together with the amount of water needed to irrigate the fields. This provides for significant losses and pollution of the earth's nonrenewable resources. Specifically, our fresh water supply becomes drained due to irrigation methods, and polluted from the chemicals; and, the soil becomes polluted from the chemicals due to the herbicide and fertilizer use.

There has been a general concern by critics of genetic engineering that so-called herbicide resistant "superweeds" would develop by genes jumping from domestic species to wild relatives (Cunningham and Saigo 247). Unfortunately, this fear has now come to fruition. According to Andrew Pollack of The New York Times:

In the last few years, weeds resistant to the herbicide [Roundup] have emerged in Delaware, Maryland, California, western Tennessee, and at the edges of the Corn Belt in Ohio and Indiana.

In South America, particularly Argentina and Brazil, there is a surge in soybean production, and there is a concern that additional rainforest may be lost to expanding soy production than to timber harvesting and pulp and paper (Imhoff, Washall). This is a grave concern for the devastation of the rainforest causes a loss of biodiversity and species, something which must be controlled in order for a balance to be maintained in nature. This was addressed by Aldo Leopold in "Conservation and Land Health," and John Tuxill in *Nature's Cornucopia*.

The soybean is at the heart of the controversy of the seed patenting, or "patenting of life," as it is called by Dr. Vandana Shiva, which she addresses in *Stolen Harvest*, as well as in the film *Deconstructing Supper*. Monsanto as well as other multinationals, as a result of globalization, has destroyed the livelihoods of multitudes of peasant farmers in the Third World who can no longer practice sustainable agriculture due to the monocultures of such crops as the Roundup Ready soybean.

I believe the soybean is still our "Great Treasure" because of the benefits derived from it for human health and the environment, which I have described herein; however, the way it is cultivated, and the social issues associated with the practices of the Monsanto Corporation are disturbing. The plant which is the source of so many positive applications to life on earth is also a current source of devastation of life on earth.

The only way I see to improve the cultivation of the soybean is through a concerted effort by activists, concerned politicians, farmers and an educated population to reduce the use of genetically engineered varieties of the soybean.

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Environmental/Biological and Cultural Implications of Being an “Industrial Eater”

by Mary E. Norton

(Biology 110 and English 130: Honors Seminar)

The Assignment: Write an essay that makes connections between biology and literature, addressing the relationship between the modern industrial process of food production and the act of food consumption.

In “The Pleasures of Eating,” Wendell Berry describes the “industrial eater” as:

one who does not know that eating is an agricultural act, who no longer knows or imagines the connections between eating and the land, and who is therefore necessarily passive and uncritical – in short, a victim. (146)

Berry also proposes that industrial eaters think of food as an agricultural product, and themselves as consumers (145). According to Berry, industrial eaters are unaware of the origins of their food and how it is processed. Their knowledge of food, and the food items they purchase, is controlled by the advertising industry, which is hired and paid for by the food industry. Berry contends that the food industry concerns itself with volume and price rather than quality and health (149).

Unfortunately, the oblivious nature of industrial eating negatively affects the environment on a global scale. Berry claims that, “how we eat determines, to a considerable extent, how the world is used” (149). Industrial eaters, therefore, must include those individuals who regularly patronize the fast food industry, as well as purchase prepackaged, processed foods produced by multinational companies – clueless as to the business practices and policies of the two industries.

Both the fast food industry and the multinational corporations are responsible for placing heavy demands on agriculture to produce high volumes of crops to accommodate their individual needs. This requires farmers to employ industrialized agriculture methods, such as intensive plantings of monocultures to meet these demands. *Environmental Science: A Global Concern*, describes industrialized farming as being “highly energy-intensive,” because of the heavy consumption of fossil fuels (in the forms of gasoline and diesel fuel) by farm machinery; and, also in its applications of synthetic fertilizers, pesticides and chemicals (Cunningham, Cunningham and Saigo 244).

A new issue associated with agriculture is the development of GMOs (genetically modified organisms), or genetically engineered crops. The film *The Global Banquet: Who’s Invited?* discusses the controversy associated with GMOs: the fact that genes are taken from one species and implanted in a completely different species to achieve a particular purpose or effect. The film also questions the consequences of unknown health risks, which may be associated with GMOs, as well as the concept that new products could be created within cells of organisms.

The multinational corporations produce much of the crops used in their food production in third world countries, like India, where methods of industrialized agriculture are employed to accommodate their needs. Farmers have been forced, over the years, to abandon their traditional self-sustaining methods of agriculture in order to raise monocultures of crops the multinationals then export. The corporations require the farmers to purchase genetically engineered seeds, which they have developed in their laboratories. In *Stolen Harvest: The Hijacking of the Global Food Supply*, author Vandana Shiva claims that genetically engineered crops manufactured by corporations pose serious ecological risks and lead to the destruction of biodiversity and increased use of agrochemical (16).

Shiva contends that these practices rob farmers of their livelihoods, and although Indian farmers have been particularly affected, she acknowledges that, “this is a problem being experienced in every society as small farms and small farmers are pushed to extinction. (7).

I feel the definition of the term “industrial eater” accurately describes the type of eater most

modern day Americans are. American culture has evolved to what is now referred to as being “24/7,” or, non-stop – day and night. We lead busy lives and live in mostly urban communities – no longer knowing or maintaining contact with the origins of our food. We are accustomed to the availability of anything we need, or want to do, whenever we want it, and have developed a major dependence upon obtaining our food as quickly as possible. As a result of this situation, I feel that many Americans simply do not pay attention - whether intentionally or not – to anything related with their consumption of food. Food has become nothing more than fuel to be eaten on the run with no pleasure involved – a mindless endeavor.

I wholeheartedly agree with Wendell Berry’s position that if we were to take the initiative and become more aware and knowledgeable of our food – its origins, history, how it is processed and prepared, as well as resist the control of the food and advertising industries and support local growers, we would be much better off and, I am sure, quite a bit healthier.

The Fallacy of Time

by Lindsay Olsen

(Honors English 150)

The Assignment: Students were assigned to write a five-page paper that responded to one of seven prompts on Carlos Fuentes' "Aura."

You pull into the COD parking lot and look at your watch. It's 2:00. You're late for your honors seminar. Better hurry up. You run upstairs to room 3007 and open the door. The students and teacher give you a puzzled look, which you return to that sea of unfamiliar faces. "I'm sorry," you say looking towards the door, "I must have the wrong room." But you don't. You see the numbers – three zero zero seven. "Isn't today Thursday?" you ask looking at your watch, expecting it to answer. "Yes, now if you'll excuse us" the teacher says, slightly annoyed. You leave, but as you're shutting the door you hear, "OK class, did anyone watch President Nixon's speech last night?" Your heart skips a beat. "What's going on?" you mutter as you hurry into the bathroom. You look into the mirror and your heart stops completely, then races forward. It's you, but it can't be you. Your hair is graying. Your skin is wrinkled. It's like you've stepped into a completely different world. A world where time as you know it has been manipulated, destroyed. A world like – the one Carlos Fuentes creates in his novella "Aura."

When Felipe Montero crosses the threshold into Señora Consuelo's house, he too discovers a world where time as he knows it has no basis. He learns that time is a creation of man and cannot be trusted, and that the present and the future are dominated by the past.

When Felipe reads Señora Consuelo's advertisement in the paper, he is eager to apply for the job. He finds her house in "the old center of the city" (519). Before crossing the threshold, "[Felipe] give[s] a last look over [his] shoulder..." (519) – a last look at reality as he believes it to be. But the reality of time, as this historian knows it, is about to be proven as false as the existence of Señora Consuelo's young niece.

Throughout the novella, Felipe learns that time cannot be measured by the man-made clock. If man's clock were accurate, Aura would not live a lifetime in only three days. When Felipe first meets her, Aura is a girl of, he guesses, twenty, but when they convene in Aura's bedroom the next night, she seems to be a woman of forty (532). The following morning, Aura has aged even more. She temporarily hides her age from Felipe by covering her face with a green veil, but that evening he discovers the truth. He meets his lover in Señora Consuelo's room. She still has Aura's long black hair, but, Felipe discovers, she now has Consuelo's withered skin and "toothless gums" (539). Felipe then buries his head in what has suddenly become "Consuelo's silver-white hair" (539). Over the period of just a few days, Felipe's beautiful young Aura has aged before his eyes into a 109-year-old woman.

Felipe, too, appears to be aging. When he looks at the Llorente's old photographs, Felipe doesn't see Consuelo and the general. Instead he sees older versions of both Aura and himself. This is when he realizes the fallacy of time.

[He doesn't] look at [his] watch again, that useless object tediously measuring time in accordance with human vanity, those little hands marking out the long hours that were invented to disguise the real passage of time, which races with a mortal and insolent swiftness no clock could ever measure. A life, a century, fifty years: [he] can't imagine those lying measurements any longer, [he] can't hold that bodiless dust within [his] hands. (538)

It is in the love scene in Consuelo's bedroom where Felipe comes across the only measurer of time that he can trust. "[He hears] the breathing that keeps time with [his] own" (538). The woman in Consuelo's bed showed Felipe that time as he knows it cannot be trusted.

Therefore, it is only fitting that she be the keeper of true time.

In a tale where time is so completely manipulated, it is ironic that Felipe Montero is an historian. As Joseph Sommers explains in his book, *After the Storm*, “[he is] trained in the logic of ordering known facts into coherent larger expressions about man across time” (Sommers 179). As an historian, Felipe understands that time moves in a linear fashion. However, in the irrational world of Señora Consuelo, time proves to move in a circular manner. Consuelo and her husband married, aged, and the general eventually died. But through Aura and Felipe, the young lovers are together once again. Likewise, Aura comes into Consuelo’s world as a child, ages, disappears, but is then brought back again by the old woman. In Señora Consuelo’s world, history is lived and relived over and over again.

When Felipe comes to Señora Consuelo’s neighborhood, it is like he is stepping back in time, or rather, into a world where the past and the present coexist. The lower levels of the “old colonial mansions” (519) have all been “...converted into repair shops, jewelry shops, shoe stores, drugstores” (519). But as for the second stories,

Up there, everything is the same as it was. The jukeboxes don’t disturb them. The mercury streetlights don’t shine in. The cheap merchandise on sale along the street doesn’t have any effect on that upper level; on the baroque harmony of the carved stones; on the battered stone saints with pigeons clustering on their shoulders; on the latticed balconies, the copper gutters, the sandstone gargoyles, on the greenish curtains that darken the long windows, on that window from which someone draws back when you look at it. (519)

The “someone” who looks out the window, Felipe discovers, is in the house where he is headed – Señora Consuelo’s house.

The old woman’s house is dominated by the past. Inside it is filled with faded furniture, Gothic style carvings, an old-fashioned bathroom, archaic herbs, and General Llorente’s yellowed memoirs. The old house provides the basis for a theme that Fuentes uses throughout the novella – the domination of the past over the present.

The characters illustrate this theme nicely. There are, in essence, only two characters in the story – Aura/Consuelo and Felipe/General Llorente. Aura is the memory of Consuelo’s youth making them the same person, and Felipe is a reincarnated version of the dead general. The memories of the past lovers haunt the present, according to Joseph Sommers like “...a monster whose tentacles reach into present-day existence...” (179).

Felipe’s love of a woman who does not presently exist puts him at the mercy of the past, and he realizes this once he sees his own face on the general’s old photograph. But, Fuentes suggests, Felipe’s future is also controlled by the past. “[He buries] his face in the pillow, trying to keep the wind of the past from tearing away [his] own features, because [he doesn’t] want to lose them. [He] lie[s] there... waiting for what has to come, for what [he] can’t prevent” (538). Because of Felipe’s love for Aura, and his promise to love her even when she is old, he has no control over what will happen to him.

The interchangeability between past, present, and future is a theme Fuentes often explores in his fiction and in which he strongly believes. In “Travails with Time: An Interview with Carlos Fuentes” by Debra A. Castillo, Fuentes explains, “...the more you deal with time, you come to the conclusion that there is no time but the present. It is in the present that you remember the past; therefore, the past is in the present. And it is in the present that you desire; therefore, the future is in the present. All is present” (Fuentes interview). Fuentes also points out that “The present is the cause of the past in a novel...” (Fuentes interview), supporting the idea that Felipe cannot control what happens to him because of what happened in the past – he promised to love Aura forever, and is therefore at the mercy of the old woman.

Felipe Montero’s life will never be the same. He will never again lead a life of routine based on the man-made clock because through Aura, Consuelo has destroyed Felipe’s prior notions of time. And as long as Felipe loves Consuelo (which he promised will be forever), all of his days will be dominated by the past. They will be controlled by Consuelo’s memories of youth and love.

Fortunately, you made it to class alright today. Your life is still dictated by man's clock. But take caution. Should you look in the mirror one day to find an aged person staring back at you, remember this lesson which Fuentes teaches in "Aura." Man can make watches and write calendars, but he will never be able to control time. Time will always control man.

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Desert Farmers

by Ginny Pace

(History 188)

The Assignment: Students were assigned to write a paper based on their learning about the Native American pre-history.

Many years ago, having migrated over time far from their original lands, a group of people settled in the Sonoran Desert in southern Arizona, and became desert farmers. They had with them only the very basic tools and other items necessary to surviving and thriving in the desert. They first had to clear mesquite trees and uproot sagebrush in order to mark out their fields and plant their first crops. Then they turned to constructing more permanent living quarters, cutting pillars from mesquite logs for the framing of their house. These people knew that to survive as farmers in the desert, they must irrigate, and they brought the knowledge of irrigation with them.

Centuries earlier another group of people had also moved into the Sonoran Desert, and over time settled down to farm. They too had the most basic of tools. They, too, used mesquite trees for framing their houses, and cleared sagebrush from fields. They, too, knew how to irrigate. They were the Hohokam Indians and they began farming the Sonoran sometime shortly after the time of Christ.

Those who came much later, in 1919 A.D., were members of the Herman and Laura Wolf family. In spite of the differences between their eras, both groups of people lived very parallel lives in many ways.

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The Sonoran Desert of south-central Arizona and northern Mexico is one of the richest deserts in the world in terms of density and diversity of native plants and animals. It rains both in winter and summer; temperatures vary from below freezing in the winter to above 120 degrees in the summer. Rivers flow from the nearby mountains into the hard desert soils. More than 3,500 species of plants grow in the Sonoran Desert and hundreds of animal species live there.¹

The first group of people to put down roots was most likely the peaceful descendants of earlier peoples who had migrated north from what is now Mexico. They had no written language, so we don't know what they called themselves. But today they are called the Hohokam, a name given to them by later Native Americans, which means "those who have gone" or "all used up."² The geographic center of their settlement was between present-day Phoenix and Tucson, Arizona. And they established numerous farming settlements along the Salt, Gila and Santa Cruz Rivers.³

The latter group to arrive was also a peaceful people. They were descendants of Mennonites who had immigrated to this country from Bavaria about 1760 A.D., settling first in Pennsylvania, then Ohio, Indiana, Illinois, Kansas, and finally in the Sonoran Desert of Arizona.⁴ Unbeknownst to them at the time, they chose their farmland very near the center of the earlier Hohokam sites.

The Hohokam arrived in the Sonoran with a very special knowledge -- that of canal building, and they knew it was the key to their survival. Initially, they built small irrigation ditches. As they gained experience, they expanded with larger and larger ditches and eventually constructed canals that connected the desert rivers to their fields. In fact, they built the most complex irrigation system ever constructed in aboriginal North America.⁵ The desert floor sloped upwards toward hills and nearby mountains, so when the Hohokam built their canals, gravity pulled the water to the fields where crops had been planted.

When the Wolf family settled in the Sonoran, there was an existing canal marking the northern boundary of their property. Farmers on the north side of this canal irrigated using the gradient method. But, being uphill on the south side of the canal, the Wolfs had to dig an irrigation well and install a huge pump to move the water.⁶

In the Phoenix area today, archaeologists have discovered that many of the modern irrigation

canals are located in the same place as the prehistoric Hohokam canals.⁷ Betty Jane Wolf Pace, who along with her sister Ada Lou Wolf Ford, is a daughter of Herman and Laura Wolf, recalls that “there was a man-made reservoir with earth levees...to the southeast of our farm. Both the reservoir and the (northern boundary) canal were there when we moved there. I am (now) convinced that the Hohokam probably built them.”⁸

Making use of water generated by storms, the Hohokam collected it in broad shallow channels on alluvial plains and then deflected it easily onto fields at the sides.⁹ They probably also dug short irrigation ditches, to direct water to crops grown on the floodplain.¹⁰

The Wolfs practiced floodwater farming as well. “Sometimes flood waters flowed across the desert from the mountains in the east,” states Ada Lou Wolf Ford. “Daddy made ditches in the desert, strategically positioned to channel the flood waters into his ditch” in order to use this additional water.

Both the Hohokam and the Wolfs became successful farmers who obtained most of their food due to irrigation. Among the crops they both grew were maize (corn) and cotton. Maize was the mainstay of the Hohokam diet. They ate roasted corn on the cob during harvest season, but they ground most of their corn into flour. Cotton was used for both food and clothing. The cottonseeds were parched, ground, and formed into cakes. Cotton was also spun into yarn and then woven into clothing and belts.¹¹ The Hohokam also exported some of their cotton, as they traded with other groups.¹² For the Wolfs, cotton was one of their primary crops. And Herman Wolf also planted corn, some of which the family canned.¹³ The Wolfs baled and sold their cotton. The seeds were used, in part, to feed the livestock.¹⁴

The Hohokam’s fields were, of course, near their homes. And in the fields they built small field houses that served as temporary residences for field workers who lived there at various times while they worked in the fields.¹⁵ Over time the Wolfs built two small cabins away from their larger home, that were used by field workers when they came in to harvest the cotton. Herman Wolf recruited Pima Indians from a nearby reservation to harvest his cotton.¹⁶

Desert shrubs provided seeds and fruit for both groups. In June, July and August the Hohokam gathered the fruit of the saguaro, cholla, prickly pear and barrel cactus. They dried and cooked these plants.¹⁷ The Wolfs ate a broad-leaf succulent plant that they called parsley, and which grew in their yard. They put the leaves in vinegar with salt and pepper, and ate it with buttered bread. Laura Wolf, Herman’s wife, also made cactus candy from barrel cactus, using the pulp.¹⁸ The Hohokam ate mesquite beans.¹⁹ The Wolfs’ horses ate mesquite beans, chewing them directly off the trees.²⁰

The Hohokam hunted desert animals including birds, jackrabbits, cottontail rabbits and mule deer. In fact, deer and rabbit were their most important meat sources.²¹ Herman Wolf loved to go deer hunting in season, and often brought home a mule deer. He also shot jackrabbits, cottontail rabbits, quail, and doves.²²

For shelter, the Hohokam built simple brush- and dirt-covered pit houses. First, with great difficulty in the hard desert soil, a one to two foot deep pit was dug. This depth allowed the house to stay cool in summer and warm in winter. Postholes were dug to support a framework using cottonwood, mesquite, and/or willow for the support. After the framework was installed, the roof was built and covered with cactus ribs and brush from creosote bushes. All of this was then covered with mud plaster and dirt so that the completed house looked from the outside like a small earthen mound.²³

The Wolfs built their house in the desert using pillars cut from mesquite logs.²⁴ A small cellar was dug under part of the house into the hard dirt, and was a cool spot, below the ground, for storing food. A wooden frame covered with brush cuttings was built on the west side of the house to protect it from the afternoon sun. The family cut young cottonwood branches from trees on the Gila River, and planted them on their property. They grew into large shade trees.²⁵

From the clay and sand found in the soil, the Hohokam made pottery. A base was molded, and then layer after layer of coils was added. Then the coils were smoothed together and the pot more definitely shaped. Some pots were left plain; others were decorated in red paint made from crushed iron pigments, with geometric designs or pictures of animals and humans²⁶. The pottery had many uses including cooking, serving and storage.²⁷ The Wolfs acquired a piece of pottery that is reminiscent of these red-painted pots. It’s a deep red color and is decorated around the rim with black geometric designs.

How it entered the family is currently unknown.²⁸

When lightweight yet durable containers were needed, the Hohokam made baskets. Leaves of yucca, cattail and beargrass were woven into various shapes. After soaking the fibers in water and splitting them into thin strips, a weaver coiled strips around each other, stitching them together with a separate leaf strip. Coiled jars were used for gathering and storing foods.²⁹ One of the Pima Indian women who was living in a field house on the Wolf property during cotton picking time, made a woven basket, which she traded to the Wolfs for a chicken.³⁰

The Hohokam were skywatchers. They developed a vast knowledge of the sun and the moon, and their paths. Crops were planted and harvested, ceremonies were held, the calendar was determined, and even the four directions were discerned based on the “patterns of recurrence” the sun and moon displayed.³¹ In the mid-1300s the Hohokam built an astronomical observatory that today is called the “Casa Grande”, or “Big House”, approximately halfway between what is now Phoenix and Tucson, just south of the Gila River, and about thirteen miles from where the Wolfs lived. This 60 x 40 foot, four-story adobe structure was made out of layers of caliche mud, the walls of which are 4.5 feet thick at the base. It contains several circular holes in its walls aligned with certain astronomical events such as solstices and equinoxes. The entire building is surrounded by a wall. The Hohokam built several of these vitally important ceremonial Big Houses, but today the only one left standing is the Casa Grande Ruins.³²

On occasion the Wolf family took outings to the site and the children climbed over the Big House ruins, played on the grounds and explored the building.³³ In 1926, the local community decided to hold what was to become the first of four annual pageants at the site, reenacting the history of the area. Wooden structures were erected on top of the ruins and painted to resemble an adobe pueblo. Singers and dancers were included, as well as a cast of 300 people. 13,000 people attended, and two of the Wolf children participated in the pageant.³⁴

*

Sometime around 1450 A.D., for reasons we’re not sure of today, the Hohokam disappeared, and when the Spanish arrived in the 16th century, they found only their descendants, the Pima and the Tohono O’odham (formerly called the Papago). These were the same people the Wolfs found when they went to the desert in 1919 A.D.

As this paper has depicted, both the Hohokam and the Wolf family, who followed their example in the desert, were inventive, resourceful, and tied closely to the land on which they lived. The Hohokam lived in a natural environment that was essentially the same as it is today and that is why the Wolf family lived a pattern of life that in many ways was similar to the way the Hohokam thrived in the desert.

Endnotes

¹ Andrews, John P. and Bostwick, Todd W., Desert Farmers at the River’s Edge, Chapter 3, p. 1, 15 May, 2003, <http://www.ci/phoenix.az.us/pueblo/dfindex.html>.

² Andrews and Bostwick; Chapter 2, p. 1.

³ Noble, David Grant, The Hohokam: Ancient People of the Desert (School of American Research Press, Santa Fe, 1991) 4.

⁴ Interview with Betty Jane Wolf Pace.

⁵ Noble 4.

⁶ Pace, Betty Jane Wolf.

⁷ Andrews and Bostwick, Chapter 5, p. 2.

⁸ Pace, Betty Jane Wolf

⁹ Noble 24.

¹⁰ Gregonis, Linda M. and Reinhard, Karl J., Hohokam Indians of the Tucson Basin (The University of Arizona Press, Tucson) Chapter 2, p. 2, 15 May, 2003, <http://www.uapress.arizona.edu/online.bks/hohokam/titlhoho.htm>.

¹¹ Gregonis and Reinhard, Chapter 2, p. 2.

¹² Noble 8.

¹³ Interview with Ada Lou Wolf Ford.

¹⁴ Pace, Betty Jane Wolf

- ¹⁵ Andrews and Bostwick, Chapter 6, p. 1.
- ¹⁶ Pace, Betty Jane Wolf.
- ¹⁷ Gregonis and Reinhard, Chapter 2, p. 3.
- ¹⁸ Ford, Ada Lou Wolf.
- ¹⁹ Noble 22.
- ²⁰ Pace, Betty Jane Wolf.
- ²¹ Gregonis and Reinhard, Chapter 2, p. 3.
- ²² Pace, Betty Jane Wolf.
- ²³ Gregonis and Reinhard, Chapter 2, p. 7.
- ²⁴ Pace, Betty Jane Wolf.
- ²⁵ Ford, Ada Lou Wolf.
- ²⁶ Andrews and Bostwick, Chapter 9, p. 1.
- ²⁷ Gregonis and Reinhard, Chapter 2, p. 5.
- ²⁸ Pace, Betty Jane Wolf.
- ²⁹ Gregonis and Reinhard, Chapter 2, p. 6.
- ³⁰ Pace, Betty Jane Wolf.
- ³¹ _____, *Skywatchers*, p. 1, 15 May, 2003, <http://www.utep.edu/region19modules/natast05/html/natast20.htm>.
- ³² Andrews and Bostwick, Chapter 7, p. 5.
- ³³ Pace, Betty Jane Wolf.
- ³⁴ Ford, Ada Lou Wolf.

Living Their Own Journey: Women Survive the Holocaust

by Megan Posch

(Honors English 103)

The Assignment: Students were assigned to write eight-twelve page research essays on Holocaust-related topics that explored controversial aspects of this area of study.

All history books that contain information about the holocaust contain one, undisputed statistic: six million Jewish lives were lost. While this statistic is shocking, the fact that an entire genocide can be reduced to mere numbers is disheartening. Six million lives means six million stories, six million histories and six million futures destroyed. Many of those that escaped becoming one of the six million have made it their mission to testify to what they endured at the hands of Adolph Hitler and his Nazi counterparts. Both male and female survivors have emerged, bringing with them their stories to share with the world. Although the suffering endured by Jews throughout the Holocaust was equal for persons of both genders, the experiences and tactics used for survival by women were different from those of men, and these differences are reflected in their written accounts. Mary Felstiner summed this up by stating that, “Each gender lived its own journey” (qtd. in Ofer and Weitzman 8). Because women are designed differently than men, the way that they cope with hardship and overcome difficulty is unique to them. While these differences do not discount the experiences of men, they provide different viewpoints and insights essential when studying any historical event. The journey of women enduring the Holocaust is one that can be appreciated by both the males and females of today.

Before the war, Jewish women in European countries lived gender specific lives due to the nature of their culture. In Western Europe, Jews were more likely to achieve middle or upper-middle class status than those living in Eastern Europe (Hyman 28). Because of their social status, gender roles in Western Europe were more distinct (28). Middle and upper-class wives did not need to contribute to the household income and were thus relied on to handle domestic responsibilities (28). These responsibilities included the religious education of their children, household maintenance, preparation of meals, arranging of vacations, and contributions to the Jewish community, such as volunteer work (28-29). In Eastern Europe, the gender roles were less specific because most families did not achieve middle-class status. Having less money meant that women were expected to contribute to the “economic support of their households” and an “ideal” Jewish woman was one that was “strong and capable” of working to help support her family (31-32). Besides these roles, women were relied on to maintain the psychological well being within the family. Men were considered to be “endowed by nature with rationality and physical and mental strength and women with tenderness and spirituality” (28). Men had yet to find out how many of their male attributes women possessed in addition to their own. The amazing survival skills of women would show that they were not only strong spiritually, but also mentally and physically.

Daily life changed for all Jews beginning when Hitler came into power. He began by isolating the Jewish population. This had the greatest impact on Jewish women because their domestic lifestyle revolved around interactions with others outside of their home, many of which were not Jewish (Kaplan 40-41). Gerda Weissmann Klein wrote in her memoir, *All But My Life*, how the Germans slowly took away everything that they had. Two days before Christmas they were commanded by a German policeman to move their family into the basement where the non-Jewish housekeeper had lived. the housekeeper then took over the house that had been in Klein’s family for years (33). On May 8, 1940, Gerda’s sixteenth birthday, she went to her family garden for a walk in the buttercups and daffodils and found a sign reading “Only Germans Allowed” (43). After taking away her home, the Germans took away one of her favorite places, a place filled with memories. Jewish businesses were also put under German control and their professional titles were taken away. Lucie Adelsberger was living in Berlin during the beginning of Hitler’s reign. She had served for twenty years as a physician specializing in

immunology and allergies and had her own private practice, a great achievement for a Jewish woman doctor at the time. When Hitler began to take his first steps toward extermination, her title was taken from her and she was reappointed a *Judenbehandler* or an attendant of Jews (Adelsberger xi). By April of 1938, 60% of Jewish businesses were closed and over 60,000 Jews were facing unemployment (Kaplan 41). It was during these dire circumstances that gender roles began to change. It was also during this time that assumptions made about how Jews would be treated by the Nazis began to emerge. Many believed that women and children would be spared and that the danger was for Jewish males. Judith Isaacson, in her memoir Seed of Sarah writes about the rumors that were first heard about the Nazis shipping Jews, women and children included, to death camps. Her mother chided her for believing such things and said, "Why would they take children. It doesn't make sense" (Isaacson 36). Because of these attitudes, men began to stay behind closed doors, and women were left to carry out most family responsibilities alone (Ofer and Weitzman 6). While their husbands kept a low profile, women ventured into the workforce, but they only made two-thirds of the wages that males would have earned (Ofer and Weitzman 7). This was only the beginning of the struggles to be faced by Jewish women. During this time, women fulfilled both male and female gender responsibilities. They worked during the day and were then expected to come home and complete the domestic chores and raise the spirits of their family members. Women were expected to be "cheerful when gloom was all about," and them made it their mission to keep the family stable through the everyday continuity of a "normal" routine (Kaplan 33). Even with terror all around them, women still believed that the Nazis were "civilized" and would not harm them. This belief resulted in women taking on male roles such as family decision maker and defender. As Hitler's power became more pronounced, many men began to immigrate to other safer countries, leaving women "safely" behind. On July 13, 1942, also known as Black Thursday, men were warned that there were going to be raids and that Jews were going to be arrested. Most people assumed that only Jewish males were in danger. Many of them escaped, but women and children, thinking that they would be spared, stayed behind. In the end 5,802 women and 4,051 children were gathered and sent to Auschwitz (Ofer and Weitzman 5). With men gone, women were left to care for children and the elderly on their own (Kaplan 50). An important decision that women were left to make on their own was how to keep their children safe. Margaret Mishkin, who spent the entirety of the war hidden with a Christian family, lived because her mother gave up her children so that they could live. Left alone after her husband was taken on a transport, she had the burden of giving up the only family that she had left. She died alone two weeks before liberation, but because of her selflessness, her children are alive today (May 13, 2003).

Soon after business, titles and homes were taken away, the Nazis began the building of the ghetto, an area where they planned to confine the Jews remaining in German occupied countries. When Klein, her mother and her father were resettled in the ghetto they were three of only 250 Jews left in the city of Bielitz, Poland (Klein 78). Only the elderly and small families with a sick member, like Klein's father, remained. While in the ghetto, he would hide in a wooden wardrobe and let his daughter handle the police when they came for inspections (80). This act of protection and bravery by a woman was not uncommon in the ghetto. Most women took it upon themselves to go to the ghetto authorities when their husbands, sons, or brothers were arrested. Not even the Gestapo scared them when it came to keeping their family safe because that was their mission (Ofer 147). In a diary written while in the ghetto, Haim Aharon Kaplan wrote about how women are the weaker sex and "dependent on men." Ironically, he also wrote about his wife waiting in line in order to retrieve some of their confiscated belongings. When the authorities refused to give them back, she broke in and took them back herself (Ofer 149-159). Liza Chapnik also wrote of a similar experience. In 1941 Germans invaded near her hometown of Grodno, Poland. Her family tried to flee to the East but was later surrounded by the Nazis in another city. The men and boys were arrested and placed in a camp and the women and children were told to go back home. Chapnik refused to leave her brother in the camp and made it a daily habit to bring food to the men and boys imprisoned. At first the Germans said nothing to her but when she did not go away, they began shouting at and beating her. Still, she was not deterred and continued her daily activities until one day the head of the camp came for an inspection. A guard told him that she refused to leave without her

brother. That night, the Germans released her brother and they began their journey home (110). Chapnik's tenacity and courage saved her brother's life.

Survival in the ghetto was not easy, and women often dealt with the hardships alone. Despite the circumstances, women outlived men in the ghetto because they "adjusted better than men" and "coped better with the hunger and harsh changing circumstances" that were part of everyday life (Unger 125). A woman's first duty in the ghetto was feeding her family. Hours were spent in line waiting for rations (Unger 133). An anonymous ghetto diary entry reads, "March 14, I don't know what (my mother) lives on. She works the hardest and eats the least" (Unger 134). Women spent most of their day trying to figure out how they would feed their family and stretch their rations. Most of the time they did this by depriving themselves.

Despite the Nazi's best efforts, women found ways to survive in the ghetto. Some used their sexuality to save their life and the lives of their family. In ghetto conditions sex often equaled survival and protection (Ofer 163). Female sexuality gave women an advantage over men, due to the fact that men held most positions of power. For example, a young married woman began an affair with a non-Jew for the sole purpose of obtaining the products needed to restock and reopen her parent's restaurant that was luckily located within boundaries of the ghetto (148). Another woman, a corset maker, made money by sneaking out of the ghetto and carrying on with her business. While on the Aryan side, she gathered food and brought it back for her family, friends and neighbors (154). Many other ghetto women participated in ghetto trading. But instead of trading objects for money, women traded whatever household goods they may have had left for food to feed their families (154).

The position as head of the family left women as major decision makers. Because of the terrible conditions within the ghetto, some women made the decision to end their family's suffering. Chapnik writes about women dentists that she knew who had access to arsenic. Some of these women chose to poison their family and themselves in order to escape death and suffering in the hands of Nazis (Chapnik 113). Isaacson wrote about her mother dividing up the poison that they all would bring on the transport. She made enough bags for all the family members but not enough for herself (Isaacson 47). She was making a choice to stay alive and suffer alone if their situation became very bad. As the mother, she took this on as her duty. Art Spiegleman writes about an event that highlights the lengths that women went through to prevent their families from suffering. In his book, *Maus*, he writes about the older brother Richiev, whom he never met. During the Holocaust, Spiegleman's father and mother made the decision to send their only son away from their ghetto to a place that they thought would be safer. In the end, the "safer" ghetto was raided. The woman looking after him would not let herself or her children go to "their" gas chambers, so she gave them all the poison that she had managed to save. Richiev died along with her children, but he never had to know the horrors of the gas chamber (Spiegleman 107-109).

If women were successful in surviving the ghetto, the camps presented a new and horrible challenge. Women faced condemnation to the gas chambers faster than men did because women often arrived off the transport with their children at their side. Children were not welcome in camps because they could not work and also because Hitler's goal was to completely dehumanize the Jews. He achieved this goal by stripping them of everything that they had, and children represented a bond that Hitler realized was strong enough to overcome hardship. By taking away the last thing that women had to love, he hoped that he would kill their will to live. When women arrived with their children, they were immediately sent to the gas chambers. Mothers were often told by sorters to give their children to an elderly relative because the elderly were automatically condemned as well (Ofer and Weitzman 100-110). In Auschwitz-Birkenau some mothers were given a choice about their destiny that men were not, a choice between life and death. The women were told that they could either live, work and send their children to the chambers alone, or they could go accompany their children to the gas. Out of the 600 women given this choice, only two mothers chose to live. The others refused to let their children go and were doomed (Ofer and Weitzman 12).

After sorting, the women that were not selected to die simply because they were mothers were sent next to the showers. It was here that they experienced a procedure that was meant to strip them of any quality that made them a woman. Lidia Rosenfeld Vago survived Auschwitz and wrote about her

experiences in a narrative entitled “One Year in the Black Hole of Our Planet Earth.” She describes in detail what it was like to suffer the humiliation of the stripping, the showers and shaving of the hair that is such a part of female identity:

The culture shock proceeded as our female bodies were stripped of our fig leaves and exposed to the lascivious gaze of the German soldiers. Oh, no! It was a terrible, agonizing thought...I decided not to feel ashamed, humiliated, degraded, defemined or dehumanized. I looked through them. It was an act of defiance although no one else realized it (Vago 275).

Isaacson experienced similar culture shock. After her shower she finds herself outside in a clearing surrounded by other prisoners. After a moment she realizes that she is amongst men. “...I am naked! My hands flew to my breasts and crotch...We wanted to cover our nakedness. We women are a strange sex. I decided: we sustain ourselves with mere trifles. Even in hell” (Isaacson 66, 77). When she finally sees her mother, she is shocked by her “strong features” and her “masculine nose” and she wonders, “Was it a mere hair style that made her feminine?” (67). Without their hair, prisoners were reduced to genderless beings. Women were greatly affected by this because it is their hair that distinguished them from males, and now they were nothing but “Jews.” Along with the loss of their hair, women suffered the loss of their womanly cycle later on due to the living conditions within the camp. Vago reflects on the last menstrual cycle that all of the women had while in camp. She says that, because of the filth and the conditions, most women were “grateful” for the end to something that “made them who they were” (Vago 277).

Survival inside the camps after the humiliation was a feat that women handled better than men. For example, an analysis of a male and female worker in the work camp Pikryna revealed that a male worker, Izak Jakober, met his daily quota only when “encouraged by beatings,” sold his clothes for food and resorted to wearing a paper smock and never washed. A female worker, Towa Zilberberg, stole in order to make her quota, washed and drank at every break, did odd jobs in exchange for bread and found a sweater that she unraveled and re-knit as an item to sell (Karay 304-305).

In addition to resourcefulness, the survival of women is linked to the relationships that they formed with others for support and the retention of basic human dignity in inhuman conditions. Women in camps formed relationships and “families” with their fellow women, and they relied on this support in order to keep their sanity. Adelsberger wrote about family-type relationships that helped “(ease) the horrors” of the camp (100). Klein wrote about Isle, a girl her age who was her best friend throughout her transfers from one camp to another. She always took care of Ilse, forcing her to eat and holding her hand when she cried at night. Taking care of her friend gave Klein a purpose, so the relationship benefited both of them. During their march from the labor camp Isle dies and Klein was so disheartened at the loss of her “sister” that she climbed into the sick wagon, a wagon reserved for those that are too weak to walk. Only those that were succumbing to death rode in the sick wagon. She had lost her will, but later on, an older girl who pushed the wagon refused to let her ride in it, knowing that she was strong enough to live. This girl became to Klein what she had been to Ilse. She would not let her give up (Klein 205-207). Relationships and support like this kept women alive. “(Sisters) accepted responsibility for each others survival by sharing food, risking punishments, encouraging each other and providing physical care” (Goldenberg 331). In a collection of spoken testimonies, a survivor known simply as Hannah F. recounts her relationship with her bunkmate:

In my bunk there was a woman... When she took sick, when she got extremely cold, she took the blanket. I covered her till, you know, the shakes were going away, subsided. And when I took sick, she used to take the blanket and cover me (Breene and Kumar 137).

Because of the support system that women established, survival became a little less heard to bear.

Along with support, women needed the help of other women to deal with problems that men did not encounter, such as pregnancy. “According to SS guidelines, every Jewish child automatically

condemned his mother to death” (Adelsberger 100). Pregnancy while in a camp was a death sentence and so women had to take extreme measures in order to stay alive. Adelsberger, because of her background as a physician, encountered many situations regarding pregnancy:

The child had to die so that the life of the mother might be saved... We saved all of the poison we could find in the camp for this purpose and it still wasn't enough. It's amazing what newborns can bear... We never had enough for them. One time there was no poison available and so the mother strangled the child she had delivered... She was a Pole, a good mother who loved her children more than anything else. But she had hidden three small children back home and wanted to live for them (Adelsberger 101).

Circumstances like pregnancy were ones that men did not have to endure. Women loved their children, but they had to survive. “It was sometimes necessary to be cruel” (Goldenberg 329).

Along with pregnancy, women had to deal with the threat of rape within the camps. Isaacson wrote that she “feared rape more than death” and she later realized that “...there was and always will be a way for captured women to avert death: by becoming concubines... For women, submission was the safest tactic” (Isaacson 91). Rape was often on the minds of women prisoners but as their circumstances became increasing horrible, many of them began to accept the fact that their sexuality might be needed as a method for survival. Klein discusses this topic as well. While on their last march she mentions the SS commandant and his girlfriend, a prisoner. The girlfriend and her friends ate bread and drank warm drinks (Klein 183). They traded their sexuality for survival advantage. While some women refused to compromise their morals and suppress their hatred for Germans in order to survive, those that did had an advantage due to their gender that males did not.

Along with establishing relationships and accepting the realities associated with their sex, women also contained a sense of humanism that helped them to survive. Women who attempted to keep up a “normal,” human appearance were treated in a more human way (Karay 305). By defying Hitler’s intentions of dehumanization, women were able to overcome and cope better than males. Men stopped washing and when they let go of their appearance they became exactly what the nazis wanted: a slave without gender, life or freewill. Women who kept their hair and body clean “avoided personal deterioration” (Karay 305). The will to live can be easily lost in horrible situations, but Jewish women proved that by keeping up appearances, they also kept up their spirit.

Jewish women and their Holocaust experiences are unique because of their gender, a gender that condemned them as the reproductive future of the Jewish people (Adelsberger xxxiii). Their gender-specific stories offer insight essential for complete understanding of the horrors that were the Holocaust. Because of female-specific strengths, women, often thought of as the weaker sex, were able to overcome Holocaust circumstances better than men. Their survival is a testament to the mental and physical toughness possessed by women.

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Long Strange Trip

by Jason Schramm

(Psychology 100 and English 101: Adult Fast Track)

The Assignment: Write a paper that defines and differentiates between classical and operant conditioning, providing examples from your own behavior.

I turn the corner and there it sits. It's motionless, and my steely gaze is locked unwaveringly upon it. My muscles are rigid with fear and anticipation, but I hardly notice. There have been so many times I've faced this same situation staring down this long hall. My arch enemy is staring back at me without emotion. I feel no sense of respect for what has vanquished me time and time again. I'm filled only with hate, so much so, that I can almost feel the ire spilling out from me. Hatred this intense can only be created by the pain and scarring of many lost battles. Countless one-sided defeats have beaten down my optimism over time and replaced it not with a quiet resolve, but with a rage and fury so consuming it takes over my entire being and fundamentally changes who I am. This time will be different. This time I will be the victor. This time the other will finally taste defeat.

Many of our daily activities are learned responses. Some of them have been instilled in us for so long that we don't even realize that we have learned them at one point. They have become second nature. These are the learned responses that seem to run the deepest. They are so ingrained in our psyche that they most often connect with our most primal and intense emotions. The feelings of rage, love, fear and passion are oftentimes tapped by these learned responses. Behaviorists have effectively explained learning, a change in behavior and/or knowledge due to experience, by classifying the relationships between different responses and stimuli as classical conditioning or operant conditioning. Any given example of classical conditioning should include components that can be labeled as an unconditioned stimulus, an unconditioned response, a conditioned stimulus, and a conditioned response. Conversely, under the operant conditioning umbrella, a conditioned response can be qualified as born of positive reinforcement, positive punishment, and negative punishment. Everyone has examples of all of these conditioned behaviors in their everyday lives. Unfortunately, most people don't have the information necessary to recognize them. This can lead to faulty decision making in countless aspects of a person's life. I will share a few examples of the different types of conditioning as found in my own experiences to lend some concrete foundation to these principles.

In the opening paragraph I wrote about an experience that was very familiar to me. While reading it, you may have been drawn to attention, waiting for the next development between my arch enemy and myself. I wonder, would you have been so interested had I told you what my arch enemy truly was at the beginning of the story? It was an ordinary, metal, commercial door handle. You may be wondering how something as common and seemingly harmless as an ordinary door handle could cause such an erratic and emotionally charged response from a grown man. Actually, it wasn't the door handle at all. I used to work for a retail operation on Chicago's Magnificent Mile early in my varied career. The upper office floors of the building were carpeted with the most electrically charged carpet I have ever come in contact with. There was one specific hallway that was so charged a person listening closely could hear the hum. It was at end of this hallway that the door to the smoking break area stood. It was this door that held the handle that stood between my ultimate pleasure and myself. This handle that, when touched, would undoubtedly deliver one of the most potent shocks ever to go unrecorded by man. A shock so potent, it could only be characterized as the mother of all electric shocks. Daily, as I would approach the handle, my muscles would become tense. My brain would start to cramp in anticipation of the ensuing pain. The apprehension building in my body would build into anger over the needless pain I was about to endure from such a simple act. I would spite the fool that chose the carpet for this hallway, and wish horrible things upon his family. Finally, I would raise my hand to within a quarter of an inch from the handle. I would then swat at it with a series of twitching motions reminiscent of a rabbit readying to flee a potential

threat. Over time this ritual became an accepted response to this door handle.

If the experience had caused me to react in this way to all door handles, it would have been an example of a phenomenon known as stimulus generalization, but my learned response was localized to this specific handle, causing it to be termed stimulus discrimination. The true cause of the behavior, or unconditioned stimulus, was the shock generated by the friction between my shoes and the carpet. The response was the tension and pain, and bridging from that, the anger and spastic hand motions. This would be considered the unconditioned response because it occurred naturally when faced with the unconditioned stimulus. The cause of this response was in turn transferred to the door handle. This fact became evident when the eventual removal of the carpet (and electric shocks) was followed with the continuation of the behavior. The tension and swatting of the door handle remained long after the threat of electric shock had passed. Therefore, the conditioned response was the same as the unconditioned response, but it was now attached to the conditioned stimulus (door handle) instead of the unconditioned stimulus (electric shock). Over time, the response faded and “normal” door opening activity returned. This is a concept known as extinction. It occurs when the separation of the unconditioned and conditioned stimuli eventually results in the ceasing of the conditioned response. Years later, I returned to the building to visit some old friends. On the way down the hall, the tension and hand swiping returned uncontrollably. This phenomenon is known as spontaneous recovery, and goes a long way to support the concept that human memory could be permanent.

Prior to my battles with static electricity, I had many other experiences that can be related to conditioned responses. When I was in high school I wanted nothing more than my autonomy. I wanted to be free from the watchful eye of my parents and three older brothers. My desire to break off from the family and take greater control of my life led me to engage in what some would refer to as self-destructive behavior. I began to fail classes in school, and in time stopped going to school altogether. I was a habitual alcohol abuser and often used people around me only as means to an end. I broke every rule set for me, and took every opportunity to flaunt my utter disregard for my parents’ authority. This led to a rift forming in my relationship with my family. Their anger and emotional pain led to a lack of trust and feelings of helplessness and hopelessness. In order to avoid those uncomfortable feelings, they chose to distance themselves from me. They essentially were giving me the autonomy that I had desired, which caused me to exhibit even more outrageous behavior in hopes of increasing my freedom. This is an example of positive reinforcement. It’s termed positive because I *received* freedom as a consequence. We attach the term reinforcement because the unruly behavior was *strengthened* by the consequence.

Continuing on the theme of Jason Schramm: The Wasted Years (wasted taking on a double meaning), before the conception of my son I lived with a complete lack of concern and respect for the basic functions of life. Literally, sleeping, consumption of food, even living in general had lost all importance in my list of priorities. My short list consisted of cigarettes, beer, and Jerry Springer. I felt that I had no purpose in life, and therefore no reason to strive for anything greater than the good spot on the couch. Then my wife (girlfriend at the time) came to me to inform me that we were expecting. I was going to be given the greatest gift. There would be another life dependent solely upon my wife and myself. Little did I know that I was also getting another gift. I was sitting in the center of the room and Lisa came up behind me. In a flash, she smacked me in the back of the head with all of her might. When the stars cleared, she was standing above me talking about responsibility and the need to grow up. Finally, I listened. This gave me the sense of purpose and responsibility I needed to respect and embrace life. Almost instantly, my behavior changed to what would be considered responsible and admirable, a turnaround that shocked everyone but myself. The smack in the back of the head that was *given* to me was the positive once again, but this time my behavior was *weakened*, causing us to define this experience as learning through positive punishment.

The final chapter in the odyssey that is my life involves an example of negative punishment. In my quest to live fast, die young, and leave a good looking corpse, I found myself speeding in my 1986 Trans Am Firebird more often than not. One year I was convicted three times within a period of twelve months. Under Illinois law, that number of moving violation convictions in that period of time results in an immediate suspension of driving privileges, along with numerous monetary fines. The behaviorists

term the cost of the fines as “response cost”. The night I spent in jail would be considered a “timeout”. When my driving privileges were reinstated, I initially stayed at or near the speed limit. Over time, I gradually returned to speeding. This is another good example of extinction. The original suspension resulting in the behavior change would be considered negative because my driving privileges were *removed*. The experience was a negative punishment because the result was a *weakening* of my speeding behavior.

When examining my life, I am presented with many examples of both classical and operant conditioning. I am convinced that these are two effective methods of explaining learning, a change in behavior and/or knowledge due to experience, which behaviorists have conceived and introduced. Classical conditioning contains the basic components of conditioned and unconditioned stimuli, and conditioned and unconditioned responses. Operant conditioning involves different means of conditioning including positive reinforcement, positive punishment, and negative punishment. A greater understanding of these concepts has allowed for the definition of occurrences such as extinction, spontaneous recovery, stimulus discrimination, stimulus generalization, response cost, and timeout. My life is a web of stimuli and responses, and in the immortal words of the late, great Jerry Garcia...

“What a long strange trip it’s been.”

Shylock: A Hidden Hero

by Dan Swindle

(English 228 Shakespeare)

The Assignment: Write the first essay that will demonstrate your understanding of and acculturation to Shakespeare, intrigued by his plays closely examined up to midterm.

Since the first staging of Shakespeare's *The Merchant of Venice*, the character of Shylock was depicted as the play's antagonist, or villain. However, in the 400 years since the play's conception, increasingly critical scrutiny and modern thought have focused on this character. Upon objective thinking, it is seen that although Shylock is classically the play's villain, he is also its only true victim as well. This contradiction has been heatedly debated for many years, but it is this author's opinion that Shakespeare's clear victimization of Shylock was meant to form a hidden sympathy for the bereaved Jewish population.

Let us examine the origins of Shakespeare's Shylock. As with almost all of Shakespeare's stories, *The Merchant of Venice* is not truly original. According to author John Gross in his book *Shylock*, Shakespeare took the main plot for *The Merchant of Venice* from a fourteenth-century collection *Il Pecorone*, "The Simpleton." What is interesting about Shakespeare's adaptation are the additions he made to the plot.

In *Il Pecorone*, the Jewish moneylender sought to take a pound of flesh from the merchant Ansaldo because "he wished to be able to say that he had put to death the greatest of the Christian merchants" (Gross 17). It would have been easy for Shakespeare to simply leave his Shylock as a stock evil character; an ill-willed Jew who simply tears up his contract and quietly leaves the story. The comedic outcome of Antonio's predicament would not have been any different; people would still have cheered when the Jew was sent offstage and the good Christian was allowed to live in happiness. This implies that Shakespeare had a very good reason for adding so much vital background motivation for Shylock.

Shylock did not necessarily come from one pre-existing play. It is widely acknowledged by Shakespeare scholars that a large part of Shylock certainly comes from *The Jew of Malta*, written by Shakespeare's fellow playwright and colleague, Christopher Marlowe. Marlowe achieved early success before Shakespeare was ever known, and Shakespeare definitely followed Marlowe's career until the latter's death in 1593. John Gross writes:

Most of Marlowe's Christians turn out to be as unscrupulous as his Jews, and hypocrites into the bargain. We are in a harsh, self-serving, double-dealing world, and within such a jungle Barabas at least has the appeal of being more agile and more clear-sighted than his enemies. (20)

Although Marlowe might indeed have shown some insight by adding some human touches to Barabas to make him a more rounded and likeable character, it is certain that no one who went to see *The Jew of Malta* was truly sympathizing with the Jew; or at least, Jewish sympathy was not meant to be a theme of the play. In light of Shakespeare's ardent study of Marlowe's work, it is an intriguing and feasible theory that Shakespeare sought to take the tiny incubus of Marlowe's Barabas and transform him into a truly sympathetic character, bringing with him a thematic undercurrent just below the radar of the common playgoers.

Shylock was not simply a product of Shakespeare's research; he was also formed by Shakespeare's contemporary sociological setting. The stigma branded onto all followers of Judaism cannot be overstated. When Shakespeare wrote *The Merchant of Venice*, it had been almost 300 years

since King Edward I had kicked the Jews out of England. For that time past and longer, Jews have been hated by Christians, not to the least degree in England. John Gross helps to illustrate this by pointing out a Marlowe quote concerning Barabas' evil: "As for myself, I walk abroad a-nights and kill sick people groaning under walls; sometimes I go about and poison wells..." (24). Gross explains that the allusion to poisoning wells is not a fabrication. During the bubonic plague that swept across England, Jews were often accused of poisoning the well water and consequently were massacred by the thousands. This stigma continued to carry through the years as a general hatred of Jews by the general English public. In Shakespeare's time, this racial profile was alive and well. One can picture the Globe Theatre, with its ragged crowd of spectators, booing and hissing while Shylock whetted his knife on stage; and erupting into cheers when he was defeated by Portia's wits.

A few words should be said about the true extent of the Jewish condition in Shakespeare's contemporary scene. Gross submits the idea that Shylock, like other Jews, was even seen as a manifestation of the devil. Although this may seem a bit extreme, let us not forget that Shakespeare did include supernatural occurrences in his plays, such as the ghost of Old Hamlet, and the black mysticism of the three witches in *Macbeth*. If a satanic allusion is a bit too farfetched for anyone's taste, they still must acknowledge the biblical references which Shakespeare adds to the play. One example is when Shylock says, "I will feed fat the ancient grudge I bear him" (1.3.47). This passage is referring to the "ancient grudge" of Jews against the Christians, not just Shylock against Antonio. In fear of driving this point *ad nauseam*, let the thesis be restated that Shakespeare was able to put aside these incredibly overwhelming racial stereotypes and see Shylock as a human being under the boot-heel of cruel Christian oppression.

It is clear through all of the above examples that Shakespeare definitely had an uphill battle trying to make Shylock a character of hidden virtue. What remains is to look at how he actually achieved this feat.

At the most base levels, Shylock is initially established as being a simple man with religious differences who will gladly have day-to-day relations with Christians: "I will buy with you, sell with you, talk with you, walk with you, and so following; but I will not eat with you, drink with you, nor pray with you" (1.3.35-37). In this way, the audience's initial insight into Shylock (first impressions truly are as important as they are purported to be) is one of relative reservation. Through this method of introduction, the audience can take Shylock's future rants with a grain of salt.

Throughout Shylock's sporadic appearances *The Merchant of Venice*, Shakespeare uses a dichotomy approach in order to keep the audience grounded; that is to say that whenever Shakespeare gives Shylock an extreme or disturbing comment concerning his blood lust for Antonio, he balances it out with down-to-earth justification which anyone can sympathize with. Directly after Shylock says that he hates Antonio because he is a Christian, he also points out that Antonio hates the Jewish "sacred nation":

He hates our sacred nation, and he rails,
Even there where merchants most do congregate,
On me, my bargains, and my well-won thrift,
Which he calls 'interest.' Cursed be my tribe
If I forgive him! (1.3.48-52)

This speech by Shylock is actually an aside, which the audience understands to be completely truthful because the character is talking to himself. Therefore, if we can then assume that Shylock is being honest, then apparently he offers "bargains" to people, is constantly slandered in public by Antonio, and considers his fight against Antonio to be a fight for the dignity of all Jews. These three reasons alone are reason enough to harbor ill will for Antonio, but Shylock goes on to reveal even more grievances:

Signior Antonio, many a time and oft
In the Rialto you have rated me
About my moneys and my usances.

Still have I borne it with a patient shrug
(For sufferance is the badge of all our tribe).
You call me misbeliever, cutthroat dog,
And spat upon my Jewish gaberdine,
And all for use of that which is mine own. (1.3.116-123)

Here Shylock points out that suffering is commonplace among Jews, which is no new information, although it does help the audience to further sympathize with him. He goes on to point out that Antonio has called him a cutthroat dog and spat on him. What every viewer of this play should ask of him/herself is, “if I were called names because of my religion, berated in public among my colleagues and even spat upon, what would I do?” If there is any truth in the world, the answer would be much more than Shylock has done up to this point. This is simply years of pent-up humiliation being unleashed on a cruel tyrant.

Shylock shows some insight with the line, “O father Abram, what these Christians are, whose own hard dealings teaches them suspect the thoughts of others!” (1.3.172-74). In essence, Shylock is saying that Christians treat others with caution and doubt because of the way they treat each other.

All of these quotes point to the theory that Shakespeare was in fact attempting to make his audience sympathize with Shylock. As a result, more and more productions of *The Merchant of Venice* are featuring Shylock as a hero instead of a villain. If there is any doubt left that this is truly what Shakespeare intended, let the following Shylock speech be noted:

He hath disgraced me and hindered me half a million, laughed at my losses, mocked at my gains, scorned my nation, thwarted my bargains, cooled my friends, heated mine enemies – and what’s his reason? I am a Jew. Hath not a Jew eyes? Hath not a Jew hands, organs, dimensions, senses, affections, passions? Fed with the same food, hurt with the same weapons, subject to the same diseases, healed by the same means, warmed and cooled by the same winter and summer as a Christian is? If you prick us, do we not bleed? If you tickle us, do we not laugh? If you poison us, do we not die? And if you wrong us, shall we not revenge? If we are like you in the rest, we will resemble you in that. If a Jew wrong a Christian, what is his humility? Revenge. If a Christian wrong a Jew, what should his sufferance be by Christian example? Why, revenge! The villainy you teach me I will execute, and it shall go hard but I will better the instruction. (3.1.52-72)

For 400 years, Shylock has been portrayed as a conniving, vengeful, bloodthirsty monster; but we see here that he is actually the only true victim of the play. He struggles for the equality that is kept from him due to his ardent religious faith – not just as a single man, but a representation of the entire Jewish community. Although classicists might scoff at the idea of a protagonist Shylock, certainly there is ample reason for modernists to dust out the cobwebs of this hallowed play and make it breathe new life again.

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Foraging Behavior of Rodent and Songbird Populations, Examined with Variation of Predatory Risk

by Abe Whiting

(Biology 103)

The Assignment: Write a research paper on a field-based ecological/behavioral study that shows how variations in the natural environment may differentially affect the foraging behavior of wild rodents and birds.

ABSTRACT

Foraging behaviors of rodent and bird populations of an Illinois prairie were compared. Predation risk was taken in, as a factor by leaving seed trays in two different microhabitat patches of the prairie. One was open burned terrain; the other thick, cover tall grass. Seeds were weighted beforehand and GUD's were measured once the trays were recollected. Both populations of nocturnal rodents and diurnal birds felt the pressures of implied predation strong enough to show a marked preference for the covered feeding patch. The ability of flight in birds did not seem to affect the preference for covered foraging. Future use of similar experiments may be useful in choice of habitat for the reintroduction of endangered species.

INTRODUCTION

The foraging behavior of birds and rodents should be directly related to the area and the time of day in which food is placed. This direct relation should come from various risks of the landscape including predation. "A formal definition of the cost of predation involves three terms: the risk of predation ... the cost of being killed, which is the expected fitness if surviving ... and the rate of change in expected fitness with energy intake." (Olsson et al. 2001) The cost of predation and the risk of predation are separate entities. The cost is shown in the GUD's, or giving up densities. Simply put, the amount of food left (given up) behind is the price paid because of predators. The risk is to the life of the forager being in immediate danger due to predation. Lastly, the rate of change in expected fitness with energy intake is simply the health of the animal compared with the amount of food it consumes or caches. Each species sees and perceives these risks differently. This leads to differences in feeding patch selections among species. (Marin et al. 2002)

In an experiment of the risk sensitivity in the foraging behavior of starlings, it was found that they always showed consistent variation in returning to food patch sites as to not reveal a pattern in which a predator could use to its advantage. (Schuck-Paim et al. 2001) This behavior is consistent with the point of this experiment. By spreading food in different zones of covered and uncovered areas, the belief is that birds and rodents will forage more readily within areas of better predation protection (e.g. under vegetation cover for rodents).

Being of different species and feeling different predatory pressures, birds will also have a higher likelihood to feed off of more tray that are in less covered areas, due to the adapted advantage of flight.

METHODS

The experiment took place on the Russell R. Kirt prairie located on the College of DuPage campus, Glen Ellyn, Illinois. The Kirt Prairie is an on-going restoration project initiated in 1984. It was built upon gravel and rubble with a majority clay base and only a thin layer of topsoil. It was reseeded and planted with seedlings that were a mixture of native grasses and forbs. Half the tall grass portion of the prairie is alternately burned every other year. This fact came greatly to our advantage in the experiment. The aim was to measure the average foraging of birds and rodents, in the face of predation.

Two types of patches were used. One patch was part of the prairie that had just been burned, and therefore was completely open. The second patch consisted of dense, dry, native tall grass remaining from the previous year.

The experiment was done in early spring so the primary species we were dealing with were: *Peromyscus leucopus*; common, white-footed mouse, *Microtus pennsylvanicus*; common, Meadow Vole, Common House Sparrow (non-native), European Starling (non-native) and the American Goldfinch; which is native to the prairie. The rodents from the area happen to be in majority nocturnal feeders; whereas the bird species above have a tendency to be diurnal feeders.

Four groupings of seed trays were constructed. Each group consisted of 40 trays. Each tray consisted of an average petri dish filled with 5 grams of sunflower seeds, and 25 mL of fine sand, to add to the effect of foraging. One group of trays was placed randomly throughout the unburned section of land at dusk; another was placed in the burned, open area, also at dusk. All trays were left with their lids off. They were staked to the ground to prevent tipping and bias data. All trays were also flagged, numbered and labeled for easy retrieval the next morning. The same procedure was followed for the other two groups, which were placed at dawn and were retrieved at dusk. Upon collection all trays were re-covered and rubber banded shut to keep from spillage.

Once back in the lab seeds were sifted from sand and weighted for GUD's. Each tray's GUD was recorded along with which group the tray belonged to. By knowing when the animal types feed we can fairly accurately assume what was eating from each tray, and whether that type of animal preferred to feed in the covered or uncovered environment.

RESULTS

Figure 1 shows the four groupings of 40 trays. The blue line represents the primarily nocturnal feeders eating from the covered grassland patch. This graph shows a multitude of spikes in the range of 3 to 4 grams of food consumed. The blue graph (R+B;COV)* being as dramatic as it is suggests a more relaxed attitude toward foraging in a double, predation protected environment; darkness and grassland cover. Similarly, this need for cover is represented in the yellow graph (B;COV). The only difference is that the creatures represented here are primarily diurnal. The orange (R+B;NOCOV) and green graphs (B;NOCOV), representing the burned, uncovered patch, show little to no activity by comparison.

*(R=rodent, B=bird, COV=cover, NOCOV=no cover)

This data is further compounded through statistical t=Test analysis (Table 1). If the Hypothesized Mean Difference of 0 were true, the fluctuation between COV (covered) and NOCOV (non-covered) would hover very closely to zero indicating very little difference between foraging behaviors for each microhabitat. However, as seen represented by tails 1 vs. 2, our fluctuation is far beyond any standard deviational error. This disproving of the Hypothesized Mean Difference of 0 indicates that animal foraging is greatly affected by placement of food stores.

DISCUSSION

The data gathered has shown that the risk of predation is very real to the populations of prairie foraging animals. The instinct of self-preservation likely has created a habituated gap between areas deemed safe to forage and those with a higher probability for failure. This coincides perfectly with the original hypothesis of cover creating greater foraging success. However, the subhypothesis of birds feeling less predation pressure due to the adaptation of flight was quite disproved. Rodents consumed a greater quantity of uncovered food than did birds. (See Figure 1, R+B;NOCV vs. B;NOCOV) Even though unexpected, the variable of cover of darkness may be part of the reason for such an influx.

This was a relatively simple study of the effects of predation on foraging behavior. All the species studied are fairly common. There is great knowledge in such a small study. With more and more

animals getting their names added to the endangered species list, humans have to take a larger hand in repopulation of certain species. The simple information gleaned from this project gives greater insight into higher levels of environmental compatibility. The more a species is comfortable with its environmental specifics the greater its chance to survive, especially when it comes to something as touchy as reintroduction of an endangered species. Any edge that can be given in such instances is beneficial for all of us in the long run; even if it's just a little extra grassy cover.

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Amount Consumed for All Treatment Types

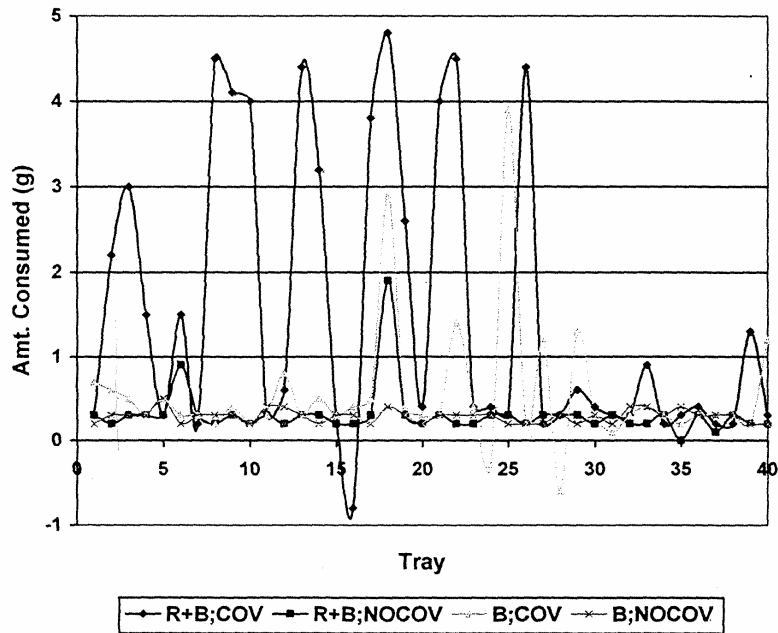


Figure 1

Table 1: Covered vs. Uncovered Consumption of seeds by _____ in microhabitats
t-Test: Two Sample Assuming Unequal Variances

	COV	NOCOV
Mean	1.04375	0.29625
Variance	1.959707278	0.043403481
Observations	80	80
Hypothesized Mean Difference	0	
df	82	
t Stat	4.723932775	
P(T<=t) one-tail	0	
t Critical one-tail	1.663647708	
P(T<=t) two-tail	0	
t Critical two-tail	1.989319571	

On Trap Avoidance

by Abe Whiting

(English 101)

The Assignment: Write a paper explaining what you hope to accomplish by attending college.

Life without education is a cursed existence. My father is an entrepreneur. He has been for sometime, only because he really never had too many other options. I give him credit because he is a master woodworker, and he grew a struggling little business out of dust into a competitive force. Kudos to that, but the poor man has broken his back throughout his entire life; and now, once again, he finds himself in a straight jacket after the economic slump of 9-11. Only a fool doesn't learn by the folly of others. No school, no alternate job options. No alternate job options and you find yourself 50 years old with a liver that's probably shot from over-drinking. Your health is questionable from stress, smoking a pack a day, and eating ramen noodles and hard-boiled eggs as your primary staples. This, my dear audience, is not my idea of a good time. Nor should any individual have the misfortune of such purification by pain only to see the IRS waiting, sword raised, to give you your mortal blow. Circumvention of this fate and enhancing my personal growth, were my primary concerns for furthering my schooling.

Initially, I was very unsure of what I wanted to do so I avoided going back to school. I let myself drift for a couple years. I worked for dad, drank, and slugged around. It didn't take long for a few things to slap me in the face-- lightly at first, then harder and harder until my nose was bleeding. I had no options. And as the tides of the economy ebbed and flowed, so did self-medication and emotional anguish. Money and business were the million-dollar words and consumed all who lived in that house. When things were bad, hell fire danced from my father's lips and the misery spread. I had no schooling so I could get no alternate job that would actually aid the situation. I couldn't leave because I couldn't get a good job. Instead, I just soaked up the cold shadows of desperation.

This brings me to the next and highly longed for aspect of education, People. Earlier I used the word house to describe where I lived. This was intentional, as there is a huge difference between a house and a home. In a *house*, love is a hard little entity to come by when the Great Lord Cash is flexing his muscles over his domain. Thankfully, all the people you meet in our education system, quite adequately obliterate loneliness, boredom and depression. Sometimes, when you're lucky, you even get a little love fix. I would have never said this five years ago, but I find the social aspect of school incredibly rewarding in so many ways. It has become a major part of what I'm becoming.

Furthermore, aside from external forces prompting my actions and desire, I have always loved to learn. Strike that: learning is an addiction. Once I start to know, I'm not happy until I *do* know. Due to this compulsion that was engrained since childhood, I have become adept at learning to learn. It's one of my own personal arts: the art of acquiring, storing, and recalling information. Unfortunately, perfectionism and mastery can become rather obsessive-compulsive in nature; and I've also learned to take a chill pill or the madness gets too strong. Nonetheless, I have found college-level schooling to be a knowledge junkie's pleasure den.

Moreover, the conglomeration of cultures has alone opened up doors to new worlds: different thoughts, personalities, and psyches that only lurked in the borderlands of "white boy" suburbia. In one of my last classes, I met a girl from Iran. Human? Yes, but definitely from another planet. She was humble, sweet, and more innocent than any American girl above the age of ten. How she manages to survive this hostile landscape, I don't know; but I would like to. Curiosity is a driving force. The depth at which each individual subject is explored I find to be completely fascinating. I can be immersed for weeks in microscopic reality or the fantasy lands of art and literature and not grow tired.

To sum up, I love to find things that are new and hook me. I've also learned to despise being

trapped in corners. For me, school and education have become a double-edged blade: one side to fight for what I do enjoy and benefit from, the other to fight the demons that close me in if I don't keep options open. People all too often walk the same path so frequently that they don't realize they have worn a deep trench until they try to climb out. My hope is that I can keep my routes varied enough that I avoid such erosion, and school will be one of my guides.

Factors Affecting the Distribution of the Goldenrod Fly,
Eurosta Solidaginis (Fitch) (Diptera: Tephritidae),
That Forms in the Tall Goldenrod,
Solidago altissima L. (Asteraceae)

by Chin Yang

(Honors Biology 103)

The Assignment: Conduct experimental research and author a paper about the project that follows a professional format.

ABSTRACT

The study examined the factors relating to the distribution of *Eurosta solidaginis*, the goldenrod gallfly that forms on *Solidago altissima*, the tall goldenrod. Various biological and environmental factors were examined for this study. The results showed that *E. solidaginis* was not the dominant parasite and it showed the presence of some multiple *E. solidaginis* galls, which may indicate the presence of resistant genotypes of *S. altissima*. The presence of a resistant host genotype may increase intraspecific competition for viable goldenrod hosts and the multiple ovipositing of eggs into the same host plants that lead to necrosis caused by the host plant. The results also showed that environmental variables such as light saturation and soil temperature might be factors contributing to the distribution of *E. solidaginis* galls.

INTRODUCTION

In a host-parasite system, parasites can have detrimental impacts on the host plant population. Some attack by grazing, starving the host of essential nutrients and some are vectors of disease. In the early twentieth century, the chestnut blight fungus, *Cryphonectria parasitica*, had a devastating effect on the American chestnut, *Castanea dentata*, bringing it to the brink of extinction. Within the first fifty years of the twentieth century, the Chestnut blight had swept across the eastern deciduous forests, leaving 3.6 million hectares of American chestnut trees dead or dying (Solomon et al., 2002; Simms, 1996). More recently in the United States, the pine wilt nematode has been devastating pine tree populations by rapidly reproducing and moving into the vascular system of trees, stopping water and nutrient flow to all above ground plant parts causing death within one month (Cerny, 1994). Understanding and determining parasite distribution is important to understanding plant distribution, thus the factors determining the distribution of parasites are of great interest and is the focus of this research study.

This study focused on the tall goldenrod, *Solidago altissima*, an abundant species of goldenrod found in old fields throughout the Eastern and Midwestern parts of the United States (Weis and Abrahamson, 1998). Individual fields of goldenrod normally contain many genetically distinct clones, each of which may consist of a few to hundreds of ramets derived from an extensive system of rhizomes (Anderson et al., 1989). Patches of the perennial clonal herb are commonly found infested by galls, abnormal growths of plant tissue, induced by parasitic insects. The gall making insects stimulates the host plant through a complex chemical interaction (Schnick and Dahlsten, 2003). The goldenrod gallfly, *Eurosta solidaginis*, is one of the parasites of the tall goldenrod that induces cecidogenesis.

The goldenrod gallfly gall is recognized by the presence of one or two spheroid-shaped galls on the stem of the plant, typically about 2 cm in diameter. The insects' relationship to the plant is a parasitic one because while the tumor-like growth supplies the larva with food and shelter, the plant receives no benefit in return. As a consequence, the plant produces fewer seeds than an unafflicted plant and grows more slowly because the galls are produced at a cost of photosynthate and energy to the host plant (Weis

and Abrahamson, 1998; Schnick and Dahlsten, 2003).

The lifecycle of the goldenrod fly begins in early spring when the larvae, which has overwintered in the previous seasons galls, pupates and emerges in May (Weis and Abrahamson, 1998). A male fly seeks out the tip of a newly growing goldenrod stem and flicks his wings to lure a female. After mating, a female carefully seeks out suitable tall goldenrod stems that are reactive to gall stimulation. This is a complex process and must be done carefully to insure the survival of the larvae, because not all genotypes of the tall goldenrod are equal; some exhibit a range of host suitability for the larva, from susceptible to highly resistant (McCrea and Abrahamson, 1987; Anderson et al., 1989; Hess et al 1996; Weis and Abrahamson, 1998). Resistant plants kill off the abnormal gall tissue and the larvae dies without the nutrition provided by the forming galls.

Hess et al. (1996) found that the unsuitability of many *S. altissima* genotypes for larval development may constrain populations of *E. solidaginis* to a few acceptable host genotypes and increase levels of intraspecific competition. High levels of intraspecific competition gave rise to tissue necrosis (plant resistance mechanism induced by high levels of larvae infestation on the host plant), multiple-gall formation on a host plant by different females, and female gall flies ovipositing into less preferred genotypes of *S. altissima* (Zurovchak and Shealer, 1996; Hess et al 1996). Contest competition existed among *E. solidaginis* larvae inhabiting *S. altissima* with double galls, with the top galls being smaller than the bottom galls due to the bottom galls intercepting the majority of the resources (Zurovchak and Shealer, 1996).

There are other parasites of the tall goldenrod that also forms galls: the goldenrod gall midge, *Rhopalomyia solidaginis*, which forms flower-like galls at the terminal bud of the stem and the goldenrod gall moth, *Gnorimoschema gallaesolidaginis*, which form oblong galls on the upper stem region. Interspecific competition for the same resources may decrease the distribution of *E. solidaginis*.

This study was concerned with *E. solidaginis*. It was anticipated that the distribution of *E. solidaginis* would be related to the distribution of its host and negatively related to its competitors, *R. solidaginis* and *G. gallaesolidaginis*. However, patch size and physical variables were also examined as to narrow the factors affecting the distribution of the goldenrod gallfly that forms galls on the tall goldenrod.

METHODS

The study location was the naturalized areas on the campus of the College of DuPage, Illinois (41°45'00" N, 88°00'00" W). These areas, which cover about 15 hectares, have been maintained for 30 years as marsh, successional woodlands, and tallgrass prairie. The area was previously farmed. The stands of tall goldenrod growth consisted of early successional fringes to wetland, tallgrass prairie and woodland. The data collection for this study was conducted in April 2003. Twenty-four sample patches were studied and whenever possible ten one-square meter quadrants were examined within each patch.

Selected physical measurements were taken in the center of patches to determine their correlation with *E. solidaginis*. The variables examined in this study were: the number of *E. solidaginis*, the counts of other parasites of the tall goldenrod, number and combination of multiple galls, soil surface temperature, air temperature, light, soil pH, moisture, height of the host, variability of the floral environment, and the organic contents of the soil. The presence of other parasites of *S. altissima* may cause interspecific competition, while the presence of multiple *E. solidaginis* galls may indicate intraspecific competition. Environmental variables were examined because they may affect the suitability of the plant for ovipositing by *E. solidaginis*.

The heights of the flora in patches, which included plants other than *S. altissima*, were characterized by a ranking scale of 1 – 5, where 1 was assigned to a site where flora did not exceed 8 cm in height, 5 was assigned if flora exceeded 15 m, and intermediate rankings were assigned when heights ranged in between 8 cm and 15 m. The variability of floral environment was investigated because the size of the plants surrounding *S. altissima* may prevent *E. solidaginis* from detecting *S. altissima* in a given area, which may also affect the distribution of the fly gall. The variability of the floral environment

ranking in view of plants heights were measured on a 1 through 3 scale, where 1 was assigned when no deviation in height was apparent and 3 was assigned when the heights of the plants varied greatly in a given patch.

The soil surface temperature (within 3 cm), air temperature and light saturation were measured using a LogIt meter (DCP Microdevelopments Ltd., Norfolk, UK). The soil pH was measured using a Kelway meter (Kelway Instruments Co., Japan). The soil moisture was measured using an Aquaterr Instruments Moisture Meter (Aquaterr Instruments Incorporated, Costa Mesa, CA). Finally, the fraction organic content of the soil was determined as the loss in weight after oven drying surface samples at 60°C to a constant weight and then burning the samples at 600°C for 6 hours in a muffle furnace.

The relationships between the counts of the goldenrod fly/patch and the selected biotic and abiotic variables were tested for significance using Spearman Rank Correlation.

RESULTS

Table 1 shows the biological variables and the means and standard deviations of the physical measurements taken. *E. solidaginis* and *R. solidaginis* galls were common in the survey area, while *G. gallaesolidaginis* were rare. Multiple *E. solidaginis* gall counts and other multiple gall combinations were also rare compared to single gall counts. The environmental variables were consistent for the study period.

Table 2 provides the Spearman Ranking Correlation between the counts of *E. solidaginis* gall counts per patch and the selected biotic and abiotic measurements. The results points to a significance between *E. solidaginis* counts per patch and *S. altissima* counts per patch as well as the counts of the other gall insects. Soil surface temperature and the light saturation also were related to the distribution of *E. solidaginis*.

DISCUSSION

The results showed the presence of multiple *E. solidaginis* galls, although they were few in number. The low number of multiple *E. solidaginis* galls, in combination with a positive correlation of *E. solidaginis* galls to other gall making insects, does not indicate contest competition. The results also showed a great variation in *E. solidaginis* counts per patch and negative correlations of *E. solidaginis* counts to the height ranking and variability of floral environment ranking may indicate the presence of resistant genotypes of *S. altissima*. The various patch areas that we studied could have contained ramets derived from the rhizomes of resistant genotypes of *S. altissima*. The presence of a resistant host genotype and intraspecific competition for the same valuable resources may decrease the possibility of gall formation due to necrosis caused by the host plant, which affects the distribution of galls, or create multiple galls to be formed on the host (Hess, M. et al 1996). This could be the reason for *R. solidaginis* being the dominant parasite, not *E. solidaginis*.

The data showed that there were correlations between *R. solidaginis* counts/patch, *G. gallaesolidaginis* counts/patch, and *R. solidaginis* and *G. gallaesolidaginis* counts/patch with *E. solidaginis*. However, in light of the fact that these parasites oviposit at different times than *E. solidaginis*, with *R. solidaginis* ovipositing in late summer and *G. gallaesolidaginis* ovipositing in fall, these correlations may not be significant in the study of the factors related to the distribution of the fly gall.

The experiment did not provide conclusive evidence between most of the environmental factors and the distribution of the fly. The environmental variables were measured in the spring after gall formation, not during the prime growth period of the galls and plants, which minimizes the significance of the environmental variables. The only consistent factors at a given point in a season may be light saturation and soil surface temperature of a given area. These may be some of the factors considered in the complex process of selecting a favorable stem for ovipositing of an egg by the female *E. solidaginis*. The right

conditions are conducive for the survival of offspring and perhaps the female fly takes some of these factors into consideration before ovipositing eggs into the goldenrod stem. Future research should scrutinize the environmental factors observed in this study, during the peak period during gall formation to determine the significance of the factors and the distribution of the galls.

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Table 1. Summary ($\bar{x} \pm s$; all $n = 24$ unless noted otherwise)

Variable	$\bar{x} \pm s$
<i>Eurosta solidaginis</i> counts/patch	125 ± 199
<i>Solidago altissima</i> counts/patch	1930 ± 2574
<i>Rhopalomyia solidaginis</i> counts/patch	634 ± 1317
<i>Gnorimoschëma gallaesolidaginis</i> counts/patch	7.87 ± 15.10
Multiple <i>E. solidaginis</i> counts/plant/patch	0.21 ± 0.66
<i>E. solidaginis</i> + <i>R. solidaginis</i> counts/plant/patch	1.33 ± 3.42
Multiple <i>R. solidaginis</i> counts/plant/patch	1.54 ± 5.45
<i>R. solidaginis</i> + <i>G. gallaesolidaginis</i> counts/plant/patch	0.04 ± 0.20
Patch area (m ²)	77.7 ± 101.0
Soil surface temperature (°C)	12.4 ± 4.0
Air temperature (°C)	23.3 ± 3.0
Light saturation (%)	90.5 ± 3.5
pH	6.12 ± 0.21
Moisture saturation (%)	73.5 ± 7.6
Height ranking	2.40 ± 0.49
Variability of floral environment ranking	2.02 ± 0.71
Fraction organic content of soil	0.105 ± 0.039; $n = 23$

Table 2. Spearman rank order correlations (r) between counts of *Eurosta solidaginis* counts/patch and the various biotic and physical measurements. All df = 22 unless noted otherwise. Significance was determined at $p \leq 0.05$.

Biotic or physical measurement	r	p
<i>Solidago altissima</i> counts/patch	0.847	<0.001
<i>Rhopalomyia solidaginis</i> counts/patch	0.848	<0.001
<i>Gnorimoschèma gallaesolidaginis</i> counts/patch	0.505	0.012
<i>R. solidaginis</i> + <i>G. gallaesolidaginis</i> counts/plant/patch	0.850	<0.001
Patch area (m ²)	0.846	<0.001
Soil surface temperature (°C)	0.569	0.004
Air temperature (°C)	0.347	0.097
Light saturation (%)	0.408	0.048
pH	0.293	0.165
Moisture saturation (%)	-0.066	0.760
Height ranking	0.105	0.626
Variability of floral environment ranking	0.082	0.679
Fraction organic content of soil	-0.156 (df = 21)	0.478
