BEACON '95 CONFERENCE PROGRAM

DUTCHESS
COMMUNITY COLLEGE

Beacon '95 Conference Morning Schedule

8:00 - 9:00 a.m. Registration and Continental Breakfast
Drumlin Hall, North Cafeteria

9:00 - 10:30 a.m **Session I**: Concurrent Panels

I-A **Literature**
Center for Business & Industry 102

I-B **Creative Writing - Poetry**
Center for Business & Industry 104

I-C **Psychology & Education**
Center for Business & Industry 105

10:45 - 12:15 p.m. **Session II**: Concurrent Panels

II-A **Philosophy & Religious Studies**
Center for Business & Industry 208F

II-B **Communications**
(Speech, Media, Popular Culture)
Center for Business & Industry 105

II-C **Women's Studies**
Center for Business & Industry 102

II-D **Biological Sciences & Nursing**
Center for Business & Industry 104

12:30 - 1 :30 p.m. **Lunch**
Drumlin Hall, North Cafeteria
Greetings: Dr. D. David Conklin, President
Dutchess Community College

Afternoon Schedule

1:45 - 3:15 p.m. **Session III**: Concurrent Panels

III-A **Creative Writing - Short Story**
Center for Business & Industry 102

III-B **Business & Economics**
Center for Business & Industry 104

III-C **History**
Center for Business & Industry 105

III-D **Social Sciences**
(Anthropology, Sociology, Political Science, & Geography)
Center for Business & Industry 208F

3:30 - 5:00 p.m. **Session IV**: Concurrent Panels

IV-A **Computer Applications**
Center for Business & Industry 104

IV-B **Labor Relations & Social Justice**
Center for Business & Industry 105

IV-C **The Arts**
Center for Business & Industry 102

IV-D **Creative Writing Novel/Drama**
Center for Business & Industry 208F

5:15 - 5:45 p.m. **Plenary Session and Awards**
Drumlin Hall, North Cafeteria

9:00 - 10:30 a.m. Session I

Panel 1-A — Literature
Center for Business & Industry 102

Readers: Richard Courage, Westchester Community College Myra Sakrajda, Westchester Community College Elaine M. Toia, Rockland Community College

Judge: Richard Grinnell, Marist College

Moderator: Libby Bay, Rockland Community College.

1. Perry Jones
   Bergen Community College
   A Snake in the Grass: Symbolic Manifestations of the R-Complex in Art and Literature
   Mentor: Alan Kaufman

2. Jim Holdridge
   Westchester Community College
   Weep for Oedipus
   Mentor: Elizabeth Gaffney

3. Thomas Josef Lehnhoff
   Frederick Community College
   Futurism, War and Nature: the Elemental Forces Shaping Hemingways Nick Adams
   Mentor: Edward Taft

9:00 - 10:30 a.m. Session I

Panel I-B — Creative Writing - Poetry
Center for Business & Industry 104

Readers: Holly St. John Bergon, Dutchess Community College
Daniel J. Giancola, Suffolk Community College
Linda Sledge, Westchester Community College

Judge: John Allman, Rockland Community College

Moderator: Elaine Olaoye, Brookdale Community College

1. Carol MacAllister
   Brookdale Community College
   Whispers in Time - Full Circle
   Mentor: Robert Salem

2. Christina Joy
   Ulster Community College
   River of Consciousness
   Mentor: R. Steuding

3. Terri Lynn Cron
   Sullivan Community College
   Poems
   Mentor: Kathryn Cloonan

9:00 - 10:30 a.m. Session I

Panel I-C — Psychology & Education
Center for Business & Industry 105

Readers: Toni Emery, Dutchess Community College
Laurie Rotando, Westchester Community College
Tirzah Schutzengel, Bergen Community College

Judge: Wes Kaysen, Iona College

Moderator: Peter Caprioglio, Middlesex Community Technical College

1. Julie M. Milne
   Oakton Community College
   Utilizing the Genogram to Predict Academic Success
   Mentor: Kenneth A. Dachman

2. Aaron Gutfreund
   Rockland Community College
   U.F.O.s: Close Encounters with the Collective Unconscious
   Mentor: Samuel Draper

3. Tatiana Dorochina
   Bergen Community College
   The Experiments in Telepathy
   Mentor: Laura Ochoa

4. Lisa Hunter
   Dutchess Community College
   Fifth Grade Writing Workshop
   Mentor: Tom Denton

10:45 a.m. - 12:15 p.m. Session II

Panel II-A	Philosophy & Religious Studies Center for Business & Industry 208F
Readers:	Joseph Gusmano, Rockland Community College Joram G. Haber, Bergen Community College Dean J. Nelson, Dutchess Community College
Judge:	Timmian Massie, Marist College
Moderator:	Myra Sakrajda, Westchester Community College

1. Angela F. Brock
   Middlesex Community Technical College
   A Cross-Cultural Comparison of Islam in Iran and Buddhism in Tibot
   Mentor: Peter Caprioglio

2. Patia Sternberg
   Lehigh Caroon Community College
   The Philosophy of Kahala
   Mentor: Ralph Sell

3. Eric Rosenberg
   Bergen Community College
   King David: The Prince
   Mentor: Alan Kaufman

10:45 a.m. - 12:15 p.m. Session II

Panel II-B Communications (Speech, Media, Popular Culture)
Center for Business & Industry 105

Readers: Judith C. Kohl, Dutchess Community College

Judge: Eileen Allman, Lehman College, CUNY

Moderator: Susan Moore, Dutchess Community College

1. Wendy Harris
   Middlesex Community Technical College
   Deaf Children: Choices in Communication
   Mentor: Karen Miranda

2. Toni Walter
   Harford Community College
   Gender Differences in Children's Literature and Mass Media
   Mentor: Lilli Downes

10:45 a.m. - 12:15 p.m. Session II

Panel II-C	Women's Studies Center for Business & Industry 102
Readers:	Nancy G. Leech, Rockland Community College Betty Maset, Dutchess Community College Norma McDonald, Harford Community College
Judge:	Miriam Cohen, Vassar College
Moderator:	Leigh Williams, Dutchess Community College

1. Gerry Martin
   Bergen Community College
   Goddess Worship Explored
   Mentor: Marilyn Edelstein

2. Phyllis Porter
   Frederick Community College
   Their Eyes Were Watching God: A Woman's
   Quest for Self Actualization
   Mentor: Phyllis R. Hamilton

3. Susan MacNaughten
   Westchester Community College
   Antigone, Nora, and Responsibility: What Did They
   Do and What Can We Learn From Them?
   Mentor: Myra Sakrajda

10:45 a.m. - 12:15 p.m. Session II

Panel II-D	Biological Sciences & Nursing Center for Business & Industry 104
Readers:	Carol Klein, Westchester Community College Phyllis Krasnow, Rockland Community College Elizabeth Wilson, Bergen Community College
Judge:	Joseph Skrivanek, SUNY-Purchase
Moderator:	Karen Desmond, Dutchess Community College

1. Richard Honeywell
   Jefferson County Community College
   The Goldfish Theory: A Logical Approach to Evolution
   Mentor: Ilka Udvardy

2. Sheryl Epstein
   Sullivan County Community College
   Marine Medicine
   Mentor: Walter Moore

3. Maryann Folco
   Bergen Community College
   The Impact of DNA Technology
   Mentor: Gayne Bablanian

1:45 - 3:15 p.m. Sessions III

Panel III-A	Creative Writing - Short Story Center for Business & Industry 102
Readers:	John Allman, Rockland Community College Robin Bourjaily, Suffolk Community College Jeff Clapp, Dutchess Community College
Judge:	Tom McGlinchey, Vassar College
Moderator:	Joan Stern, Fashion Institute of Technology

1. Craig B. Rhyne
   Sullivan Community College
   A Song for Ollie
   Mentor: Kathryn Cloonan

2. Tommy Smith
   Bergen Community College
   Perfect
   Mentor: Francine Poppo

3. Justin Daniels
   Dutchess Community College
   Heat
   Mentor: Jeff Schneider

1:45 - 3:15 p.m. Session III

Panel III-B — Business & Economics
Center for Business & Industry 104

Readers: Judith C. Kohl, Dutchess Community College

Judge: Jack Kelly, Marist College

Moderator: Jay Sullivan, Fashion Institute of Technology

1. Jenny Gruber
   Fashion Institute of Technology
   The Feasability of Donating the Left-over Food From the Ottomanelli Cellar Grille to a Charitable Organization
   Mentor: Florian Stuber

2. Colleen V. Biffen & Kaye A. Womax
   Delaware Technical and Community College
   A Cost-Volume-Profit Analysis of K and Friends Hair Designers
   Mentor: H. Earl Roberts

This panel, Business and Economics, is sponsored by the MANAGEMENT INSTITUTE at Rockland Community College.

1:45 - 3:15 p.m. Session III

Panel III-C	History Center for Business & Industry 105
Readers:	David Beisel, Rockland Community College Victor Rosenberg, Dutchess Community College Kevin Sullivan, Bergen Community College
Judge:	Robert Brigham, Vassar College
Moderator:	George Skau, Bergen Community College

1. Natalia L. Higashide
   Bergen Community College
   The Evolution of Ancient Western Medicine
   Mentor: Marilyn Edelstein

2. Anthony Venditti
   Suffolk Community College
   Prostitution and Early Modern Europe
   Mentor: Robert Kratzke

3. Brian J. O'Donnell
   Westchester Community College
   The Butcher of Drogheda: A Revaluation of Oliver Cromwell
   Mentor: John Flynn

1:45 - 3:15 p.m. Session III

Panel III-D	Social Sciences (Anthropology, Sociology, Political Science & Geography) Center for Business & Industry 208F
Readers:	Shaun Boyce, Dutchess Community College Beverly Brown, Rockland Community College Elaine S. Padilla, Rockland Community College
Judge:	Jim Brain, SUNY, New Paltz
Moderator:	Nancy Fertig, Harford Community College

1. Dale Bellisfield
   Bergen Community College
   Functionalist Approach to Two Distinct Views of Homosexuality
   Mentor: Mark Kassop

2. Renate Veldman
   Westchester Community College
   Changing Attitudes Towards Euthanasia
   Mentor: John Gentry Harris

3. Nigel Sajid
   Bergen Community College
   A Stranger Clockwork
   Mentor: Theo Soloman

3:30 - 5:00 p.m. Session IV

Panel IV-A	Computer Applications Center for Business & Industry 104
Readers:	John Desmond, Dutchess Community College
Judge:	Andy Sakrajda, NYNEX Science & Technology Inc.
Moderator:	Toni Emery, Dutchess Community College

1. Charles G. MacaLuso
   Essex County College
   File Processing: Project #4A

2. Sameer Boutros
   Hudson Community College
   Computer Application
   Mentor: Mohammad Nassar Iman

3. Kiilu Mulumba
   Hudson Community College
   Optical Techniques for Advanced Computers
   Mentor: Mohammad Nassar Iman

3:30 - 5:00 p.m. Session IV

Panel IV-B	Labor Relations & Social Justice Center for Business & Industry 105
Readers:	Darwin V. Kysor, Harford Community College Susan Moore, Dutchess Community College George Stevens, Dutchess Community College
Judge:	Beverly Kahn, Fairfield University
Moderator:	Lilli Downes, Harford Community College

1. R. Susan Rockey
   Harford Community College
   Redefining the American Family and Social Policy
   Mentor: Lilli Downes

2. Constance Wamhoff
   Harford Community College
   Reactive Parricide Society's Responsibility in Relation to Child Abuse
   Mentor: Lilli Downes

3. Nilma Dean
   Harford Community College
   Capital Punishment
   Mentor: Lilli Downes

This panel, Labor Relations & Social Justice, is sponsored by DUTCHESS UNITED EDUCATORS, the collective bargaining unit at Dutchess Community College.

3:30 - 5:00 p.m. Session IV

Panel IV-C — The Arts
Center for Business & Industry 102

Readers: James L. Flynn, Dutchess Community College
Marilyn Goodman, Suffolk Community College
Emily Dennis Harvey, Rockland Community College

Judge: Monica Church, Independent Artist, Poughkeepsie, NY

Moderator: Nancy Hazelton, Rockland Community College

1. Michael Kiernan
   Rockland Community College
   A Comparison of Two Works by Jimi Hendrix
   Mentor: Nancy Hazelton.

2. Frank Hilsdon
   Middlesex Community Technical College
   Conversation in A Cafe
   Mentor: Jamsheed Akrami

3. Stephanie Shestakow
   Ocean County College
   The Reshaping of Classical Ballet: Balanchine's Serenade
   Mentor: Dr. Doyle

3:30 - 5:00 p.m. Session IV

Panel IV-D	Creative Writing Novel/Drama Center for Business & Industry 208F
Readers:	Chris Bell, Dutchess Community College Suzanne Cleary-Langley, Rockland Community College Frances M. Turcott, Harford Community College
Judge:	Bob Lewis, Marist College
Moderator:	Michele Aquino, Suffolk Community College

1. Michele Rae Hasz
   Westchester Community College
   The Angel in Her Eyes
   Mentor: Linda Sledge

2. Kevin Collins
   Westchester Community College
   Lycanthrope
   Mentor: Linda Sledge

3. Heather J. Campbell
   Westchester Community College
   Untitled, A First Chapter of a Novel
   Mentor: Linda Sledge

5:15 - 5:45 p.m. Plenary Session and Awards

Drumlin Hall, North Cafeteria

Speaker: Rod Risley
Executive Director
Phi Theta Kappa
Jackson, Mississippi

Awards: Mary Louise Van Winkle
Dean, Dutchess Community College

John Desmond & Judith C. Kohl
Beacon '95 Co-Directors
Dutchess Community College

The Awards Ceremony is sponsored by Phi Theta Kappa

Notes:

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BEACON '95 PARTICIPANTS

Bergen Community College, NJ
Brookdale Community College, NJ
Broome Community College, NY
Delaware Technical Community College, DEL
Dundalk Community College, MD
Dutchess Community College, NY
Essex County Community College, NJ
Fashion Institute of Technology, NY
Frederick Community College, MD
Harford Community College, MD
Hudson Community College, NJ
Jefferson Community College, NY
Kingsborough Community College, NY
Lehigh Carbon Community College, PA
Manchester Community Technical College, CT
Middlesex Community Technical College, CT
North Shore Community College, MA
Oakton Community College, ILL
Ocean County College, NJ
Orange Community College, NY
Quinebaug Valley Community Technical College, CT
Rockland Community College, NY
Suffolk Community College, NY
Sullivan Community College, NY
Ulster Community College, NY
Westchester Community College, NY

Special Thanks To: Alpha Psi Kappa, Joan Andrek, Nancy Clancy, Judith Grabowski, John Griffin, Nelson Meyer, Susan Moore, John Pagliarulo, Rockland Community College Association, Lois Stewart

BEACON '95 SPONSORS

HOST COLLEGE:
Dutchess Community College, NY
John Desmond, Judith C. Kohl
Co-Directors, Beacon '95

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Elaine Olaoye

Fashion Institute of Technology, NYC
Joan Stern, Jay Sullivan

Harford Community College, MD
Nancy Fertig, Lilli Downes

Middlesex Community Technical College, CT
Peter Caprioglio

Rockland Community College, NY
Libby Bay, Robert Kahn, Nancy Hazelton

Suffolk Community College, NY
Michelle Aquino

Westchester Community College, NY
Myra Sakrajda

Beacon '96 will be held on June 7, 1996 at
Harford Community College in Bel Air, Maryland

Dutchess Community College
53 Pendell Road
Poughkeepsie, NY 12601-1595

WHISPERS IN TIME - FULL CIRCLE

by

Carol MacAllister
106 Ashley Avenue
Brielle, NJ 08730
(908) 223-4694
SS #: 143-32-9014

BROOKDALE COMMUNITY COLLEGE
MENTOR: Prof. Robert Salem
COURSE: Poetry

CATEGORY OF SUBMISSION: CREATIVE WRITING - POETRY

DATE: 2/23/95

WHISPERS IN TIME

FULL CIRCLE

An anthology of poetry through life.
A return as a child, to adult, to the child within - and around again.

DO YOU REMEMBER

We have talked to each other before,
Do you remember,

We have shared times before,
Do you know,

Can you sense the dances we've shared in life's moments,
The melodies linger the words seem familiar.

We have touched one another before,
Do you remember,

We are skimming the spiral of time,
Do you know,

On edges of oceans, on pathways of lifetimes,
over and over we'll share times to come.

We have loved one another before,
Do you remember,

We draw closer each time that we meet,
Do you know,

When each of us learn who the other is truly,
Together as one we will part.

NEW KITTEN

I think...I broke...the kitty
that Grammy brought today.

I dressed her up in dolly's clothes,
we rocked on Dobin's saddle.

I pet her nose, behind her ears,
rubbed my cheek on hers,

And when my ear pressed on her fur,
inside I heard a rattle.

I think...I broke...the kitty.

MRS. McNEELEY'S NOSE

Mrs. McNeeley's nose was so long
As she whistled her tunes,
It hummed along,

When she answered the phone
It twisted in two,
And was often mistook for
A marching Kazoo.

MONICA HARMONICA

Monica Harmonica wheezed as she breathed,
Snored when she slept, sneezed by the trees.
Breathing in and breathing out there always came a note,
'Cause a toy harmonica was stuck down in her throat.

As she grew older, her notes grew very loud,
Monica Harmonica gathered quite a crowd.
Some thought her annoying, others thought her as grand,
Then one May, she ran away with a gypsy travelling band.

YELLOW ELEPHANTS

In front of my school
Is a circular driveway,
And everyday at a quarter past three,

Huge yellow elephants,
Roll in the entrance,
Stand round the driveway,
Waiting for me.

School day is over,
Children are ready,
We climb on the elephants waiting for us.

When everyone's seated.
Elephants rumble,
Parade out the exit,
My elephant bus.

ONE AND ONE IS FRIENDS

I like to jump up very high,
And ride my bike and swim,
I like to climb Joe's big oak tree
And hang down from its limb.

I like to crash in piles of leaves,
And splash deep puddles hard,
I like to skate on roller blades,
And play cops in the yard.

I like to skip flat stones across,
The lake down by the park,
I like to tease the cat alot,
And make the dogs all bark.

I like to catch big croaky frogs,
And trap bees in a jar,
I like to sit on Poppy's lap,
And steer his motor car.

There are a bunch of special things,
I always like to do,
But my very favorite is,
To sit real close to you.

I like to play with baby dolls,
And dance and twirl around,
I like to dress in Mother's clothes,
Pretend I'm off to town.

I like to entertain my toys,
And serve them chocolate tea,
I like to put on lipstick and
Fancy jewelry.

I like to pick white daisies,
That grow near Woodlake park,
I like to watch for shooting stars
And fireflies in the dark.

I like to roll down grassy hills,
Float 'round in rubber tubes,
I like to swing and go for walks
In Mother's high heeled shoes.

There are a bunch of special things,
I always like to do,
But my very favorite is,
To sit real close to you.

There will be other special things
To do, that we can share,
Together, we can laugh and play,
The two of us, a pair.

BEEPER

While seated with my Mom,
In a theater crowd,
I heard a funny beeping sound,
It was rather loud.

Suddenly a man got up
And looked down at his waist,
To silence a black box attached,
Then he left in haste.

I thought his actions rather queer,
"Just a beeper, Georgie dear."

Again last Sunday morning,
I heard the beeping sound,
Another man jumped up to look,
The choir turned around.

He kept pushing at the box,
To make the sound go 'way,
It wouldn't stop, just beep, beep, beep,
So he couldn't stay.

I thought his actions rather queer,
"Just a beeper, Georgie dear."

Another time it happened
While riding on the bus,
A lady beeped, jumped up, then left,
Right in front of us.

As Mom and I were shopping,
For candy in the mall,
I heard that old familiar beep
A kid raced down the hall.

I thought their actions rather queer.
"Just a beeper, Georgie dear."

Think I like this beeper game,
It surely seems like fun,
To twist around and find the sound,
Jump right up and run.

Wonder how you get to play
The jump-up beeper game.
Where can I find the one in charge
To let him add my name.

All will think my actions queer.
"It's Georgie and his beeper, here."

MEGA-BYTE

There is a monster,
Mega-Byte,
Who ate my data
In the night.

My screen says
File incomplete,
I'll find him soon,
Then push Delete.

REMOTE

When it's time to change the channel,
While watching our TV,
My father pushes his remote,
And asks, "What shall we see?"

We have remotes for most our things,
One for the VCR,
One opens the garage door,
We keep that in our car.

There's one that turns the tape deck on,
One for the ceiling fan,
One to warm our black car up,
Just hold it in your hand.

We turn on all the outside lights,
While lying in our beds,
Or buzz our model airplanes low
Round other peoples's heads.

One can start the sprinklers
That water our front lawn,
One to start the coffee pot,
Or turn the toaster on.

Most all the products made today,
Are easily controlled,
You never have to leave your seat,
Push buttons that you hold.

There's just one problem that we have,
It's finding the remote,
I'm working on a new one now,
To make all others float.

You simply place it at arm's length,
Close to your big, soft chair,
Tell it the one you want to find,
It comes to you by air.

I'm working hard and making plans,
Think I'll be finished soon,
For now my family has to search,
Throughout our messy rooms.

FASHION

I gotta split in my pants,
"Sit down, you can't dance."

I gotta a hole in my shoe,
"That certainly won't do."

I gotta rip in my knee,
"Everybody's gonna see."

I gotta pull in my sweater,
"Can't you wear something better?"

I gotta tear in my hat,
"You can't possibly wear that."

I gotta a break in my lace,
"You ain't goin' no place."

But I like the stuff I chose,
"Okay, - I wearin' no clothes!"

THE UNDERWEAR LADY

I've fallen in love with the underwear lady in the Sears and
Roebuck book,
Each time I sit in the cold outside privy, I sneak another
look.

I leaf past the household furniture, the mechanical equipment
array,
Turn through the toys and cleaning supplies to the intimate
clothing display.

Her waist is cinched tight with corsets and bones, and lace
trims her bosoms so full,
Ruffles abound on her bloomers so fine, as she buttons her
shoes with a pull.

Her stockings appear as if they were net, the Paris cafe
dancers kind,
Her ankles are turned like no other I've seen, her skirts are
all bustled behind.

In her hair that's swept up in a knot, there's a plume,
tendrils twirl down on the side,
I've torn out the page with the underwear lady,
to my bedroom I'II take her to hide.

LOVE

To love
You only, is
My constant, single thought.
To share life's path, tho' short it be,
With you.

LONGINGS

Rest your lonely head back,
As breezes stroke your face
Reminiscent of your love,
No longer in this place.

Rest your lonely thoughts back,
And see her lovely eyes,
Bluer than the ocean's hues,
With softness from the skies.

Rest your lonely heart aches,
Caress the zephyr's touch,
They stroke your empty longings,
For the one you need so much.

Rest your lonely passions,
And join the ebbing flow,
Lift yourself in swirling grace
Above this place you know.

Rest your lonely body,
Your worn out earthly shell,
Let the soothing breath of life,
Renew you whole and well.

Rest your lonely head back
Hear whispers touch your ear,
Her voice will softly call you,
You'll know when she draws near.

Rest your lonely being
She'll come to tell you how,
Find and grasp her waiting heart,
And leave this place for now.

CAROUSEL OF DREAMS

Come along and ride upon
My carousel of dreams,
Choose a seat, then spin around
Under moonlight beams.

Sit upon a horse with wings,
To rainbows you can fly,
Ride a golden unicorn,
Through a needle's eye,

Choose a serpent of the deep,
To dive the oceans grand,
With dinosaurs, loudly roar,
Pound across the land.

Flutter on a lunar moth,
And circle 'round the moon.
Ride on jungle lions, then
Prowl the afternoon.

Bounce inside the pocket of
A springing kangaroo,
Heed your dragons fiery breath,
He'll melt you down to goo.

Tunnel on your giant worm,
Down deep within the earth,
Ride the magic carousel,
Fill your heart with mirth.

Twirl the night in fantasy,
Face what the day will bring,
Greet the morning joyfully,
You've caught the golden ring.

YOUR GIFT

Life offends when I am in your company.

Appreciation for others is a gift you give to me.

I thank you for your sullenness,
Your silent rebellion against the norm,
Your indifference to my feelings,
Your emotional abuse,
Your excuse to avoid life by hiding in your work.

My smile is gone when you are here,
But shines more brightly when you are not,

A wonderful gift you have given me,

Independence and the joy of others.

EMOTIONAL EXTORTION

"What can you give to me,"
"What can I have for free,"
Here come the leeches,
With wienie speeches,
Crying their song, "Woe is me."

"What can I get from you,"
Things I want you to do,
All sugar and spice,
I'll smile at you nice,
Set you aside when I'm through.

Calls to butter you up,
Drips from a sugary cup,
Beware of your back,
A shrewd sneak attack,
You work, they play, live it up.

Knowing just how to whine,
Extorting your very last dime,
They've learned how to get,
Their wants always met,
Setting you up every time.

Never a thought to repay,
Never a word will you say,
Don't rattle their cart,
They may break your heart,
Why must you bribe them to stay.

Learned your vulnerable spot,
Poking it smoothly a lot,
Your violin's stroked,
To them you've been joked,
Let this continue - think not!

GUILT

Guilt is the coat he can not shed,
And those who stitched it tight,
Add to the weight for their design,
Regardless of his plight.

While others knowing of his garb
Reach out to slip it off
Strange comfort from it he does draw,
And at their help he scoffs.

For some have only guilt to bind
Them to the ones they need,
And never do they try to change
Their garb that others weave.

And many times he lets his guilt
Destroy and push away,
The willing ones who reach in love
Who find it hard to stay.

He alone must shed the guilt
By growing strong in worth,
Split wide the seams, the coat will lift,
As guilt transforms to mirth.

WHERE DID MY CHILDREN GO

Where did my children go,
I heard them through the night,
Pitter-patter tiny feet,
Baby cries and laughter bright.

Past my bedroom doorway,
They tottered with their toys,
Dollies, teddies, wagons red,
Bouncy, squeaky, children's noise.

Shoes with laces trailing,
I reached to catch their falls,
Fix their hurts and comfort them
Hide and seek throughout the halls.

Everytime my eyes closed,
I heard their childhood sound,
I longed to run, play with them,
Hold them tightly, love abound.

Sleep came lightly, restless,
Illusions moving fast,
Aching arms reached out to hold,
All too fleeting did they last.

With every turn they aged
I tried to reach the door
Called them in, they did not come,
Children aren't here anymore.

Where did my children go
They've left, they all have grown,
Pitter-patter times are gone
Raising memories of their own.

With the light of morning,
Again my house stood still,
Little ones long blossomed out,
From this heart they never will.

EVE OF FIFTY

Sure it's nifty
Turning fifty,
If you're eighty three,

I'm on the line,
At forty-nine,
Fifty's not for me.

Sure it's nifty,
Turning fifty,
Mellowed is your will,

Like all fine wine,
You're in prime time
Sliding down that hill.

Sure it's nifty
Turning fifty,
From an older stage,

The elders point
With aching joint,
Golden is your age.

Sure it's nifty
Turning fifty,
When you're sixty five.

So what's my choice,
With silent voice,
"Glad to be alive."

TIGER BY THE TAIL

Some people say that life is tough
And from it, do not pale.
Step forward bravely, face it square,
Grab the tiger by the tail.

Hold him tightly, whirl him high
As you stand beneath,
Keep him moving at arms length
Beware his claws and teeth.

As he spins he'll have no chance
To force you back in fear,
Your strength will grow, you'll be in charge,
And when your time is near,

Make one last spin and whirl him fast,
Then free him from your hands,
He'll whip away to start again,
Another's when he lands.

FARMER BROWN'S PIG

Farmer Brown had a pig who liked to sing and dance the jig.

Behind the barn he built a stage
Where the pig would dance,
The chickens hummed, the cows would tap,
The horses stomped, the sheep would clap.

Farmer Brown had a pig who liked to sing and dance the jig.

Word got out about the act
To folks who lived in town,
Old Mr. Smith and Maiden Gray
Came for a look on Saturday.

Farmer Brown had a pig who liked to sing and dance the jig.

The pig was set upon the stage,
The others placed around,
Each one stood, nothing happened,
Not a note, no foot a tappin'.

Farmer Brown had a pig who liked to sing and dance the jig.

It's not true said Mistress Gray,
"Your animals can't act,
Your pig can't dance and sing, you lied",
Then the farmer's jug, they spied.

Farmer Brown uncorked the top, all three smiled at the pop.

The three began to sip the juice
And blurry was their sight,
Said Maiden Gray, "I'll have another,
Golden nectar makes me flutter."

"I think the show's about to start."
Mumbled Mr. Smith,
"Pass the jug another round,
Tell the crowd to please sit down."

The three sat down and faced the stage
While sipping golden dew,
The pig stood up, the chickens hummed,
Much louder music drummed.

Mr. Smith grabbed for his hat,
And Mistress Gray her wig,
And all agreed the farmer's pig,
Could sing and dance the jig.

OUR HOUSE

The place that kept us safe from weather,
Warm from cold, dry from rain,

The place that held us secure in dreamy slumber,
Soft blankets with satin trim,

The place babies arrived, raised, photographed,
Albums filled with memories,

The place that displayed the dining room table,
Meals, talks, wishing, planning, study,

The place from which we courted, then to weddings,
Returning with new generations cradled in our arms,

The place that treasured our keepsakes,
Toys, clippings, duffle bags, old letters,

The place where happy celebrations filled our hearts,
Christmas trees, chocolate valentines, birthday parties,
graduations,

The place that soothed life's sorrowful gatherings
For the generations that slipped quietly away,

The place of my youth, our families worth,
Has been sold... and I don't care.

The place of my youth had many doors
Each slammed at my return,
Once I had left, no use was I
To Hell they can adjourn.

Put out the light from days of yore,
Snuff out the light from homestead's door,
Dowse out the light that pulls me back,
Stifle light that swerves my track.

Put up the stars, hang high their light,
Scatter them above my height,
Let twinkling light of starry skies,
Make loud their call and blind my eyes.

RETURN

I wandered down the childhood path
That twined our bottomland,
The way was overgrown with vines,
Slickers pierced my hands.

The aged trunks of willow trees
Had split and opened wide,
The branches that we climbed with ease,
Were laying by their sides.

What happened to the carefree ones
That played in gentle streams,
That ran the gully, filled with joy,
Only wishful dreams.

Here they gathered Springtime's gifts,
And colors of the Fall,
Refreshed from Summer's blazing heat,
Rode Winter's icy walls.

Each learned the places to step o'er
Where scarey things abound,
Muskrats, snakes, snappers, rats
They lurked within the ground.

I saw them puff the milkweed silk,
Like gossamer it flew,
Each nose adorned with maple seeds
Knew where sweet berries grew.

As my foot splashed 'long the edge
Of gentle, cooling stream,
I saw a face reflected back,
Then knew it was a dream.

I didn't know the solemn eyes,
Or hair with streaks of gray,
Who was the stranger looking back,
The child had run away.

MISSING HIM

Yon simple days in meadows green,
Our repose, life's sweetest dreams,
On pillow grass with daisy chains,
Billowed sky drew our refrains.

We joined as one with Mother Earth,
Stillness snared our joyous mirth.

Spirits soared celestial planes
Loving freedom's unrestrain.

He passed,
to azure sky today,
from out this world,
in earth he lay.

Alone,
I lay on pillow grass,
Reach skyward to the clouds that pass,
Send forth my love on whisper wind,
Stained with teardrops, missing him.

NIGHTTIME'S DAY

In slumber I awoke last night
To places that I knew,
Ones that I have always sought,
Where heart's desires grew.

My presence was entwined in bliss
Sweet nectars freely ran,
My wants fulfilled to overflow,
All promises in hand.

True meaning to my life revealed
My loves stood softly by
All wishes of my heart were praised
My secrets whirled the sky.

In morning I awoke in slumber,
Rose from my bed in day,
What is this nightmare, not my life!
I live in nighttime's day.

TRAVELER

Cardboard suitcase,
Plastic bag totes,
Baggage of life,
stuffed in a metal shopping cart.

Three good wheels,
The fourth shutters, thumps along
in rhythmic beats,
Tattered body shuffles onward.

Through maze of avenues
the traveler moves without repose,
to lure of destination.

Mumbles clear intruders from her passage,
Time presses,
she scurries to complete - endless travel.

WESTERN MOVIES

He wears a cheap suit,
Salesman plaid,
Patterns misaligned at the seams.

Polyester tie with hand painted ducks,
Western half boots,
Heels worn on the outer edges,
Bowed gait, unsteady at best.

Through the matted beard
A smile of satisfaction,
He moves through the westerns in his head.

Roy, himself, rushing home to Dale,
Gene galloping, Hoppy's best friend.

With mask frayed 'way
The lone ranger gazes out to distant horizons.

"Tonto, where do the tracks lead?", he mutters,
disappearing into the alley.

THE WAIT

My father just sits in the overstuffed chair,
Head in his hands,
Heart sinks in despair,
Body is failing,
No hope for repair,
My father just waits in his little green chair.

The soft chair grows hard, warm comfort depletes,
Moves to the bed,
Off cushioned green seat,
Cradled by blankets,
Soft pillows and sheets,
He moves very little refusing to eat.

"Will I ever get better", his weak voice is low,
"Never", I think,
I answer, "Don't know,"
Breathing gets harder,
And eating a chore,
The struggle increases his eyes find the door.

He mumbles and points, he wants out of the bed,
Can't raise himself,
Not even his head,
The effort's too great,
"I'm tired" he said. ..
Then closed his eyes gently to rest with the dead.

INDIAN DEAD

Do not mourn as I lay dying,
Chant the songs of old,
No somber stillness at my graveside.
Find me hands to hold.

As my searching spirit grabbles
For the trail of dead,
Songs will call past ones to show me
Where my feet must tread.

Do not let me linger sadly,
Blackness left alone,
Call forth my guides to show the pathway,
To my spirit home.

At your time for passing over,
Darkness do not dread,
I'll hear your music, walk beside you,
Down the trail of dead.

A SNAKE IN THE GRASS

Symbolic Manifestations of the R-complex in Art and Literature

By

Perry Jones
153-54-9397
272 Herbert Pl.
Paramus, NJ. 07652
(201) 343-4424

Bergen Community College
Dr. Kaufman
World Literature

Category: Literature

Is there a battle raging in the mind of every human being, such as the one that took place in Homer's epic: Tale of the Iliad, regarding the character of Achilles? There seem to be two entities competing for control over the vehicle that is Achilles. We become aware of a distinct separation of characteristics; on the one side there is brute strength, violent, un-focussed fury, and selfishness, which are evidenced in his random outbursts and singleminded pursuit of the glory of his own name; on the other side, compassion and the vague realization that he may have other options beside glory on the battle-field and resulting death, show forth in Achilles' contemplation of sailing home, his love for Patroclus, and most of all his compassionate treatment of King Priam. However, Achilles' interludes of reason are vague, short-lived, as when one remembers a dream for a brief moment and then it is gone. He is overwhelmingly a creature of the brutish side, and after all is said and done must act according to his fate. Achilles never really has a choice; the pattern for his behavior has already been set, and he doesn't possess the free-will to act against it. But even so, there is a suggestion here, of something that might have been, of something that might be; there is a conflict brewing, one about free-will versus fate, about reason versus instinct. And although in Achilles it is but the tiniest of stirrings, still it is there. Certainly we can testify to the internal conflict of our own psyche; and certainly we see this ever present theme permeate throughout history, not only in literature, but art as well. Take, for example, "St. George and the Dragon", by Raphael, and pay particular attention

to St. George's physical location as he subdues the serpent; he is above, almost directly on top of the serpent. This relationship is extremely important, as we shall discover later on: Consider El Greco's "Laocoon", here, a man and his family (not just one individual, but a group that represents the perpetuation of the species) face a terrible death. Once again notice the position of the serpent in its attack; It is the father's head that is threatened. In fact it appears to be focused almost precisely at the frontal lobe. These relational positions are not, in my view, random or coincidental. They are, rather, deliberate in their placement, and extremely vital to the telling of a tale, a hidden story of battle; paradoxically hidden, and at the same time, right before our very eyes. But what is it about the composition of the human entity that sentences us to this internal conflict? We seem to be, at once, both antagonist and protagonist, parent and child; desiring blindly on one hand, struggling for logic and order on the other. I would venture to say that there may very well be a biological explanation to this paradoxical aspect of humanity. It is of the utmost importance, when discussing the human mind, to note that there is a portion of the brain that does not express itself through the spoken word. I think it is also important to remember that it is an older part of our development. The part of our brain that understands the spoken, and written word is a much more recent development. Yet that older part of our mind still functions within us and must express itself on some level (Sagan 51). The level at which it does express itself is probably

best referred to as symbolism. We think in pictures, and we dream predominantly in pictures. We are moved by the imagery of great artists like Da Vinci, Michelangelo, Matisse; disturbed by Picasso, and Dali, without fully comprehending, or being capable of verbally expressing why.

Throughout the early writings of man, beginning as far back as the Old Testament, the snake, as a symbol has occupied a special position. That symbol seems to represent all those things that man must rise above. It would appear that it is the snake's manifest destiny (or more specifically that part of our psyche represented by the snake) to mislead man. To move away from the influence of the snake seems to be in line with virtue; and in order to grow, man must deny, or overcome the snake. I would like to suggest a possible explanation as to why there seems to be such widely held symbolic reference to this creature. I will employ scientific evidence, briefly explaining the biological development or evolution of the human brain. I will incorporate as much literary reference as is suitable; and offer an appropriate degree of speculation, to present at least a possibility to ponder, if not an actual hypothesis.

To provide the reader with some sort of foundation on which to expand, we must briefly examine the brain and its evolutionary development.

> Five hundred million years ago, swimming in the primeval seas, there were fishy creatures called ostracoderms and placoderms, whose brains had recognizably the same major divisions as ours. But the

> relative size and importance of these components, and even their early functions, were certainly very different from today (Sagan 53).

But more important to our discussion is this: One of the most engaging views of the subsequent evolution of the brain is a story of the successive accretion, and specialization of three further layers surmounting the spinal cord, hindbrain, and midbrain. After each evolutionary step the older portions of the brain still exist and must still be accommodated (53).

Paul Maclean, chief of the Laboratory of Brain Evolution and Behavior of the National Institute of Mental Health, presents us with a model of the human brain which he calls the triune brain. He suggests that we, in fact, interpret the world around us through three quite different mentalities, two of which lack the power of speech. Each of these three components has its own unique intelligence, subjectivity, sense of time and space, memory and other functions. And although they are interconnected they can be distinguished neuroanotomically (occupying there own special place physically) and can also be distinguished functionally. Maclean identifies what he calls a "neural chassis" made up of the spinal cord, hindbrain, and midbrain. This combination he likens to an idling car without a driver (57). On top of this trinity, Maclean identifies "three sorts of drivers of the neural chassis" (58). The driver, or neurocomponent, that we will be primarily concerned with here is the most ancient of the three. Maclean has dubbed this the R-complex, or Reptilian complex. This R-complex is the center for

aggressive behavior, territoriality, ritualistic behavior, and also the establishment of hierarchical social systems. It is also the part of the brain that I feel manifests itself in the art and literature of humanity in the form of the snake, or serpent. As for other areas of the brain, I will attempt to remain brief. The layers of the brain from outside to inside consist of: the neomammalian which is the cerebrum, where we develop conscious, intelligent thought; next we have the paleomammalian, or the limbic system, which is held to be the seat of our emotions; and finally we reach the reptilian or R-complex (Corrick 77). Over one hundred years ago Paul Broca and Carl Wernicke were successful in identifying distinct areas of the brain handling speech. They discovered that a person whose Wernicke area was damaged could speak only nonsense, while a person whose Broca center had suffered damage could not speak at all (61). Later, however, it was noted that in some isolated instances young children whose Broca centers were damaged could learn to speak anyway. But more important to our discussion is that the brain is not generally flexible; it is, rather, a specialized set of components (62). Specific areas of the brain are responsible for highly specific functions. The R-complex is responsible for actions that we classify as irrational, instinctive, not arrived at through reason (77). This most primitive area of the brain, responsible for instinct and ritual performance corresponds to reptilian behavior. Reptiles are almost solely creatures of ritual; any member of a species of reptile will react the same way to a given situation as any other

member of that same species. This trait is remarkably shared by monkey populations as well. Although instinct is not usually associated with human behavior it is still a very real part of our make-up. Maclean suggests that the programming of the R-complex, and the neomammalian or cerebrum, are contradictory (78). I must stress this point because it is crucial to the development of my perspective of the internal struggle of man having biological origins. If, in fact, these two separate, but interconnected facets of the human brain have missions, or methods that contradict one another then they need to identify themselves, express themselves, defend themselves. The cerebrum empresses itself verbally, logically, perhaps eloquently. And not surprisingly, most literary works portray that part of human nature as superior. Good must always conquer evil; order must harness chaos, and mankind must ultimately reject and overcome the serpent in order to achieve his manifest destiny.
Biologically, as well as metaphorically, the R-complex, our own personal serpent, represents no choices, no reasoning, only instinctive behavior, and certainly no free-will. Is this evolutionary development of our physical structure depicted over and over again throughout history, played out symbolically with a plethora of changing characters but always presenting the same unchanging story-line ? I submit that it is; that the story being told is our change from an instinct system to an intelligence system, the epic tale of how the human race evolved, indeed is evolving from no-will to free-will; and the serpent

represents the old system, a system we must evolve beyond in order to realize our true potential.

Now that we have established a physical component with which to associate the symbol of the snake, we need to examine how this component expresses itself, or is interpretively expressed through the filtering or interaction of the other drivers of the human chariot. But first I think it's important to more clearly define what a symbol is, and briefly explore its implications. I realize that on the surface this may seem unnecessary, but I feel that often, something that becomes too familiar, such as our conception of the true depth of symbolism, may lose potency in its familiarity. A symbol, whether it be verbal or visual possesses certain connotations beyond its conventional, or apparent meaning. It implies something deeper. A word or an image can be classified as a symbol when it represents more than its face value (Jung 20). Thus, symbols contain a rich storehouse of meaning; perhaps relaying otherwise untransferable information." Let me place extra emphasis on this particular aspect of symbolism; indeed this may be the only way this particular message can be communicated, or transmitted if you prefer. There are certain events of which we have not consciously taken note; they have remained, so to speak, below the threshold of consciousness. They have happened but they have been absorbed subliminally " (23). I feel that this is the case regarding humanity's switching from an instinct system to an intelligence system. The event has taken place, and we are not consciously aware of it; but it is being depicted, and re-enacted

for us over and over again in the great works of art and literature. Interestingly enough, although the cast of characters changes as do their specific tasks the serpent, as well as the general theme remain constant fixtures in the scenario. The snake is invariably one thing - an unswervingly cthonic being, as C.G. Jung makes clear, a being of the primordial, dark, earthbound, underworld ways (Serpent 2528). The serpent's role is defined as early as The Epic of Gilgamesh. Gilgamesh is on a predestined course, decreed by his fate; he follows this course blindly, obediently. He is searching for immortality. And in this most ancient poem the serpent makes its debut appearance cast in the role of the stealer of that immortality. Gilgamesh has in his possession a very special flower, one that can give him the eternal life which he seeks. But the serpent comes from out of the waters of the deep to steal that flower. Now let us consider the symbolic content of this interaction; the flower is a symbol of life, of birth. I believe that in this instance it represents the birth or awakening of a new component of the brain. Additionally the serpent comes, not surprisingly, from the depths. Remember where the R-complex resides, underneath many other layers of grey matter, from deep within our brains, from the depths you might say. Maybe one of the sub-plots to the Epic of Gilgamesh is the dangerous possibility of the serpent stealing away this flower which is our only, last hope at immortality. (Gilgamesh 43). The next, and undeniably the most famous portrayal of this conflict is the biblical account of Adam and Eve. Here, however, there is a

curious twist; it is a woman who is deceived first, and then convinces Adam to follow. Perhaps this incident has a part to play in the treatment of women down through the ages; apparently it was not a good idea for this first man to follow his mate's advice. Again, as in Gilgamesh, we have the issue of immortality, and again the serpent is there to rob mankind of it. In this case, however, immortality is beguiled away from humanity, perhaps this is a more grievous error than in Gilgamesh's case. It seems that in the Biblical perspective we have a more active participation in our own downfall. The serpent convinces Eve that it holds the true answer of how to gain that immortality, and Eve convinces Adam in turn to follow the serpent's advice. But by submitting to the influence of the serpent Adam and Eve are distanced from God; and as light is a metaphor for both God, truth, and enlightenment they are choosing a path that leads them away from reason. To follow the snake is to err. To choose the R-complex over the cerebrum is a fatal mistake. Perhaps immortality should be interpreted here as the perpetuation of the species. Certainly mankind is at greater risk of extinction by the forces of nature if he were to rely on instinct instead of intellect.

> The boundless profusion of animal symbolism in the religion and art of all times does not merely emphasize the importance of the symbol; it shows how vital it is for men to integrate into their lives the symbol's psychic content - instinct. In itself, an animal is

> neither good nor evil; it is a piece of nature. To put this another way, it obeys instinct (Jaffe 238).

Man's destiny seems clear; he alone, among all other animals must not obey instinct, but must overcome it and embrace intelligence. One of my favorite selections from the storehouse of sinister serpents is the legendary Medusa. The Medusa's hair is composed of a nest of slithering serpents, and to look at the Medusa is to turn to stone (Gorgons 1141). It certainly would seem that the metaphor here is that to look to the snake is to impede progress; one cannot grow, or evolve, or advance if one is turned to stone. Not only does this clearly represent the danger of developmental stagnation, but the condition of conflict with this manifestation illustrates that this component must be overcome before one can move on. Another example that illustrates this point more clearly is Hydra, the many headed water snake that Hercules must conquer as one of his tests. Again, let me emphasize this point of overcoming the snake before one can "advance." Hercules is attempting to earn immortality and as part of this process mastering the snake is crucial. Hydra has nine heads, the middle one being immortal, while the rest grow back each time he crushes them. Finally Hercules cuts off the head and buries it (Hercules 1279). This is very interesting; consider the parallels. Hercules must settle for burying the serpent symbol. And isn't that just what evolution is doing regarding the physical structure of our own brain, burying the R-complex under ever-increasing layers of new components? Moreover it is interesting that the middle head is immortal. This corresponds to the

placement of the R-complex, while also suggesting that we cannot destroy that component but must be satisfied with subduing it. The art and literature associated with this message present their content from many different angles much like a dream, or series of dreams. Often, in an effort to help us solve a particular problem, or come to terms with certain conditions, or situations, our subconscious mind reveals answers in very symbolic form (Tanner 43). It is my belief that we should not ignore these messages. After all, the subconscious, and/or proverbial mind must contain centuries of experiences, knowledge, wisdom that can be made available to us if only we will take notice. It is not my intention here to confuse or sidetrack the reader; I would like to make perfectly clear that I do not equate the subconscious mind with the R-complex. The R-complex is only one component of the mind whether it be on a conscious or subconscious level, and the Limbic system, while being a pre-verbal part of the brain is distinct from the R-complex. In addition although I have deliberately concentrated on evidence that illustrates how different components of the brain are responsible for specific functions it is not my intention to suggest that they are totally independent. The brain ultimately works as a harmonious, single entity. I am merely trying to clarify my opinions; the symbols and scenarios that tell the story of man's transformation from an old system to a new one are being purposely communicated. We need to take notice and understand the full impact of these messages, and act accordingly. The unconscious is at least half of the total

being, and frequently offers advice or guidance that can be obtained from no other source (Freeman 9). Whether asleep or awake the subconscious mind seems to present its message repetitively, but with altered specifics, until we get the point. One of the great pioneers in dream interpretation, Carl G. Jung rejected the limitations of purely logical, mathematical argument. He used a more symbolic method; convincing by repetition, by presenting a recurring view of the same subject but seen every time from a slightly different angle - until suddenly the receiver of the message who has never been aware of a single, conclusive moment of proof finds that he has unknowingly embraced and taken to himself some wider truth (Freeman 15). I would say that he is employing the same technique as the subconscious mind in its attempt, through symbols used in art and literature, to have humanity embrace a "wider truth". I will be so bold as to offer that what I have presented here may be a tiny piece of that wider truth. It may be, in fact that the stories which seem to reveal a recurring message are relating one of the epic tales of all human history; the story of a creature called man, whose evolutionary development has led him down a narrow path; a path not taken by any other life form on this world. Somewhere down the line mankind was faced with a choice: stagnate under the system of instinct, or break new ground and pursue a system of intelligence. It was not an easy choice, nor would the serpent easily relinquish its hold over man. It would be a struggle, an epic battle, but a glorious one. And if man is to continue on

his quest toward enlightenment, truth, and immortality then he must continuously do battle with, and subdue the serpent within him; harness his R-complex and let the light of reason lead him to discover the wonders that lie ahead.

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Genograms for Academic Prediction

Julie M. Milne (320-42-6309)
417 Sunset Lane, Glencoe, IL 60022
(708) 835-1068

Oakton Community College
Kenneth A. Dachman, Ph.D.
(708) 291-4336

Psy 240 - Introduction to Social Research Utilizing the Genogram to Predict Academic Success Psychology & Education

Running head: GENOGRAMS FOR ACADEMIC PREDICTION

Genograms for Academic Prediction

Abstract

This paper presents a pilot study conducted to determine if information gathered on three-generation genograms is useful in predicting academic achievement. Genograms were completed by eighteen community college students ranging in age from 18 to 23 years old. A couple variables on the genogram such as birth order and number of siblings were related to grade point averages. Other variables were used to construct rating scales for severity of loss and for social modeling strength. College GPA's and percent change in college GPA from the high school GPA were compared to the total number each student received on each scale. The major findings of this pilot study included: a) it is difficult for college students to construct a detailed genogram with only written instruction, b) there was a greater impact of number of siblings on academic success in high school than in college, c) birth order had little effect on academic performance, and d) social modeling and loss were more strongly correlated to academic success in college than either the ACT scores or high school GPAs. The findings are discussed as well as limitations of the pilot study and suggestions for future research.

Utilizing the Genogram to Predict Academic Success

The genogram is a family diagram or tree that displays general information (names, dates, occupations, health history, demographics, etc.) and complex information (relationship patterns, emotional bonds and scripts, etc.) about at least three generations of a family. Because genograms are concise, tangible, graphic representations of a family, it is much easier to identify complex family patterns and draw hypothesis about family strengths and vulnerabilities than from written notes obtained during an interview or from evaluating questionnaire answers (Carter & McGoldrick, 1989; McGoldrick & Gerson, 1985).

The genogram originated in the late 1970's and is an outgrowth of (Bowen's) family systems theory (Kerr & Bowen, 1988). Very simply, the concept of Bowen's family system theory is that the family (nuclear and extended) is the most powerful system to which a person will ever belong. How the members of the family function emotionally, physically and socially with each other tends to be patterned, reciprocal, and repetitive. Bowen's hypothesis is that behaviors and relationship patterns (emotional and structural) in previous generations could provide implicit models for how the next generation will function (McGoldrick & Gerson, 1985; Kerr & Bowen, 1988). Therapists and family physicians have used the genogram to record and analyze family emotional and medical history in an efficient, reliable manner (Pendagast & Sherman, 1977; Sproul & Gallagher, 1982; Starkey, 1981; Wachtel, 1982). What about other uses for the

genogram? Could there be a use for genograms in education? It is this researcher's hypothesis that the genogram can be used to identify variables in the family constellation that affect college students' academic performance.

Many studies have been done exploring ways to predict academic achievement or underachievement. A review of literature shows that studies predicting the academic success of college students have used high school rank, grade point average, (SAT) and ACT scores (Coursol & Wagner, 1986; Melamed, 1992); biodata provided on college applications such as gender, age, and partaking in group activities (Melamed, 1992); achievement motivation factors (Neumann, Finaly, Reichel, 1988): the Cattell Anxiety Scale (Schreiber, 1985); birth order (Steelman & Powell, 1985); and retrospective life experience essays (Russell, Mattson, Devlin & Atwater, 1990). A couple of studies using elementary school children have researched the influence of family on academic performance. Mercy and Steelman (1982) researched socioeconomic status, birth order and family size and Ford (1993) investigated Black students' achievement orientation as a function of perceived family achievement (parental beliefs regarding education) and demographic variables.

The importance of family in academic success is being investigated more and more. The genogram has been successfully used in the psychological and medical fields as a valid, reliable tool for gathering family information. Why not use it in the educational field? A review of literature can not find the

genogram being used as an assessment tool by educators. The studies cited above used questionnaires, essays, application forms, interviews, standardized tests and surveys to gather data. The goal of this pilot-study is to determine if the genogram is a useful tool for educators. The objectives of the research are to:

1. determine the ease with which college students (ages 18-23) can complete a genogram,[1]
2. determine variables in the family constellation that influence academic performance (success or failure),
3. examine the usefulness of genogram information as a tool to understand academic achievement, and
4. assess the validity and reliability of the genogram as a tool for the educator to use to evaluate academic achievement.

Method

Subjects.

The subjects were eighteen undergraduate students enrolled in psychology courses at Oakton Community College in Des Plaines, Illinois. Demographic information about the sample can be seen in Table 1. Four subjects were volunteers and fourteen subjects completed the genogram as part of a class assignment.

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[1]Genograms are generally done by a therapist or physician as part of the initial evaluation process. Some family therapists and marriage counselors will discuss genograms in a therapy session, then have the client(s) complete a genogram for homework. Having college students complete a genogram after being given written instructions will be a new setting for constructing the genogram and will need to be evaluated.

Perhaps variables that influence academic performance heretofore not considered will be identified.

Insert Table 1 here

Community college students ages 18 to 23 were chosen as the study population for two reasons:

1. Students these ages attending a community college generally live at home and have access to the information necessary to complete the genogram.
2. The researcher is taking classes at Oakton and can elicit the help of professors to obtain subjects for the study.

Instruments

Students were given a cover letter explaining the study (Appendix A) and written instructions about how to construct their genograms (Appendix B).[1] Students did not put their names on the genograms and numbers were assigned to each subject's genogram when it was handed in order to maintain anonymity to the genograms. All information recorded on the genograms was kept confidential. Facts (variables) recorded on the genograms about each person in the family constellation included:[4]

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[1]The symbols used on the written instructions to format the genograms were devised by Monica McGoldrick and Randy Gerson (McGoldrick & Gerson,1985; Carter & McGoldrick, 1989).

[4]Axis IV and Axis V of the DSM-III-R, APA, 1987 were referred to in considering the variables to include and in developing the two tools to evaluate the genograms.

1. First names, nick-names and labels/titles. Nick-names or labels can signify the family's wish or expectation to be like another member of the family or to play a certain role in the family.
2. Ages and important dates (birth, death, marriage, divorce, separation). Death or divorce (loss) of a central family member or one with whom there is a strong emotional tie is considered loss, a precipitator of stress. Loss and stress can affect learning.
3. Highest level of education, degree and major. Social modeling affects motivation for learning.
4. Occupation. Social modeling affects motivation for learning.
5. Any illnesses (physical, psychological or social). Addictive illnesses such as to drugs or alcohol could have negative social modeling consequences; severe illnesses in the family of origin can be considered a loss (stressor).
6. Ethnic background and date of immigration. If parents have immigrated they have experienced losses which can affect their children. If parents speak English as a second language, or not at all, that can have negative affects on the child's learning. If the subject has immigrated, that is considered a major loss in his life.
7. Closest relationship on each generational level. Can be a positive or negative influence subject.
8. Conflictual relationships on each generational level (if any). Can be viewed as a loss (stressor) in the family of

origin and can also be seen as a negative social modeling influence.

The researcher developed two tools for evaluating the information on the genograms-Rating Scale for Severity of Loss (Appendix C) and Rating Scale for Social Modeling Strengths (Appendix D) based on Axis IV and Axis V of the DSM-111-R, 1987 and material presented on stress and anxiety in ***Abnormal Psychology and Modern Life*** by R. Carson and J. Butcher (1992).

Procedure

This study involved gathering and compiling data about families of community college students (ages 18 - 23) in genogram format, then evaluating the data to identify any variables that correlate with academic performance. The researcher asked two psychology instructors at Oakton Community College in Des Plaines, Illinois to read her research proposal to determine if they thought it would be appropriate for their students to participate in the study. One instructor presented a short discussion of Murray Bowen's Family Systems Theory to his Theories of Personality class; distributed the research tool to his class (Appendix A & B); discussed the use of genograms in family therapy; made it an assignment to learn the symbols used in constructing a genogram; and invited anyone in the class interested in completing a three-generation genogram (following the set of written instructions in the tool) to do so. Four genograms were returned from this class. The second instructor incorporated the research project into a written assignment in

his Abnormal Psychology class. The researcher was given five minutes at the beginning of a class period to discuss the Bowen Family Systems Theory and how genograms are used in different therapeutic settings. There was no discussion about symbols as done by the other instructor. Students were told to read the research tool thoroughly. They were given one week to construct a three generation genogram which was given back to the researcher. (The instructor did not see the genograms). The second part of the assignment, which was turned into the instructor, was for the students to write a paper about anything new they had discovered about their family in the process of interviewing people for the genogram; discuss whether any of the newly found information changed their attitude about a person; and discuss whether any previously unidentified positive or negative patterns emerged that they weren't aware of before. All students were required to fulfill this assignment, regardless of age. Twenty-seven genograms were received from these students. Four genograms were rejected because of age (older than 24 years) and nine were rejected because of insufficient information. Information from a total of eighteen genograms was analyzed.

Data Analysis.

The completeness of all genograms returned was evaluated to determine the ease with which students could successfully complete the genogram. The information from all the genograms was tabulated to determine if there is a correlation between any of the variables and academic performance. Academic performance

was determined by a percentage increase or decrease over the high school grade point average (GPA). When information seemed inconsistent, such as an above average high school grade point average and successful academic performance in college but a low ACT score, the genogram was evaluated to see if any variables could be identified that would affect either the low ACT or the achievement record.

Results

Efficacy of Genogram Construction by College Students

Four genograms were returned from students in the Theories of Personality class where students were "invited" to construct a family genogram. All of the genograms were thoroughly completed - symbols were accurate and used correctly and all information requested was present. In the Abnormal Psychology class where constructing a genogram was part of a class assignment, twenty-seven genograms were returned. Four were rejected because the subjects were over twenty-three years old and nine others were rejected because the information given was insufficient to interpret for the study. In four of the nine rejected genograms, the subjects had immigrated from either Russia or Poland within the past five years and communication in English was limited.

Insert Table 2 here

Birth Order and Number of Siblings

Table 3 shows the cross-tabulation of both high school (A.) and college (B.) academic performance by birth order and number of siblings. In high school, except for when their are two siblings, the GPA's decreased from no siblings to four siblings. Number of siblings did not play a role the college academic performance. Birth order did not have a significant effect on academic performance on either the high school or college level.

Insert Table 3 here

Variables Used to Predict College Academic Success

Table 4 is a composite of all information gathered about each subject from the genograms. Percent change of the college GPA from the high school GPA was calculated by the researcher.

Insert Table 4 here

Correlation coefficients (Table 5) were calculated to determine the relationship between each of seven sets of two variables. The absolute values of the figures in Table 5 for the males show that the ACT score had the strongest relationship to percent change in GPA followed by social modeling strength and loss. However, the correlation coefficient figures suggest that for both genders there is a much stronger relationship between

the college GPA and social modeling and loss than between the college GPA and either high school GPA or the ACT score. Specifically, for males the relationship between college GPA and social modeling was strongest, then loss, ACT and lastly the high school GPA. For females, social modeling strength had the strongest relationship to percent change in GPA, then loss and ACT. Loss had the strongest relationship to college GPA for the females, followed in order by social modeling strength, high school GPA and lastly the ACT score.

Insert Table 5 here

The correlation between the college GPA and social modeling strength was statistically significant at the .05 level for both the female and the male sample groups. The correlation between college GPA and loss was also statistically significant for the female and combined samplegroups. These statistically significant correlations give the researcher confidence that there is some degree of true relationship between these variables that should be pursued further.

Other Information given on genograms

All requested facts recorded about each person on the genogram appeared useful in evaluating academic success. Two pieces of information listed about each person on the genogram that were not incorporated into either rating scale were nick-

name, label/title and occupation. Examples of how this information was reviewed follows.

Nick-names, labels/titles. Nicknames were given for only three subjects. Subject #18's nick-names is "D" and his high school GPA was 1.9/4.0 or a D. Subjects' 1 and 4 nick-names had no correlations with any of the findings.

Occupation. In three cases (#9, 11, & 15) selected a major that is the career of someone with whom they indicated they have a very close relationship.

Discussion

The purpose of this pilot study was to determine if college students could successfully construct a genogram and if the genogram could be used as a tool to predict academic success in college.

Efficacy of Genogram Construction by College Students

Genograms are generally constructed by therapists or physicians who have been trained in genogram construction and interpretation. The results (33.3% returned were unusable, refer to Table 3) indicate that it is difficult for college students to construct genograms based on written instruction and minimal verbal instruction. If this pilot study were to be expanded and repeated, several changes would be suggested for constructing the genograms.

1. To determine the diagnostic validity of the genogram as a predictor of academic achievement, there should be two clearly defined groups of subjects-one where

subjects are not achieving as defined by a cumulative college GPA below 2.0 and one where subjects are achieving as defined by a cumulative college GPA above 3.0.

2. Use all volunteer subjects.
3. In small groups (no more than five) teach how to correctly construct a genogram, the symbols used and go over in detail the information needed from each family member.
4. To insure accuracy of data collection, obtain written permission from each subject to get a copy of their high school GPA, current college GPA and ACT or SAT score from the registrar's office.
5. Researcher should have hours set up when subjects can come for further assistance to insure adequate genogram construction.

Considering the age groups of the subjects, two more variables would be appropriate to add in considering influences on academic achievement. First, is the subject working? If so, how many hours per week and title of job. Work has been identified as both a positive academic stimulus (some students better organize their limited nonwork time for study) and as a negative academic stimulus (pressure from the job and increased fatigue make studying difficult). Second, is the subject involved with a significant other in a personal relationship.

This information would be incorporated into the Severity of Loss and Social Modeling Strengths rating scales.

Birth Order and Number of Siblings

Several studies from the 1970's and 1980's suggest that ordinal position and family size affect academic outcome. The bulk of the studies suggest that early-born children and children from smaller families are favored on academic outcome. (Circirelli, 1978; Mercy & Steelman, 1982). The results of this pilot study indicate that number of siblings has a greater effect on academic success than birth order and that as the student matures, the effect is lessened. These results are in accord with the findings of a larger study reported by Steelman and Powell (1985) where they found children (ages 6 - 17 years) from small families were rated higher in academic performance than children from large families and that birth order appeared inconsequential with respect to academic performance. If this study were to be repeated and a much larger population involved, comparisons should be made to determine if there are any significant differences between the two genders in regard to birth order or number of siblings that might effect academic success.

Variables Used to Predict Academic Success

The fact that the absolute values of the correlation coefficients were stronger for social modeling and loss than for ACT scores or high school GPAs when compared to the college GPA indicates that the genogram could be a useful tool in predicting

academic success. It should be noted that 4 out of 5 or 80% of the subjects who scored less than 20 on the ACT, either immigrated themselves or their parents immigrated to the United States. At present the ACT and SAT reflect a specified knowledge predominately directed toward a Western caucasian culture. They do not take into account the multicultural students applying to college nor elements that could be motivating the students to learn. It is this researcher's opinion that a better predictor of academic success needs to be developed to identify the potential success of all students applying to college taking into account culture, social modeling and loss- the realities of life today in the United States. It is suggested that this pilot study be expanded as described at the beginning of the discussion to determine if the genogram would be a better tool for predicting success than the ACT and SAT standardized tests.

This pilot study advances both the field of psychology and education because using the genogram to determine academic success is unique.

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Table 1. Demographic characteristics of the pilot study sample (N=18)

SEX	**# of Sample**
Male	50
Female	50

AGE

Ages	Total#	Females	Males
18	5	3	2
19	5	3	2
20	3	1	2
21	1	1	0
22	0	0	0
23	4	1	3
Mean age	19.88	19.44	20.33

Placement in Family Constellation

			High School GPA Average	College GPA Average
First children				
total	N=6	33.3%	2.84	3.16
males	N=3	16.65%	2.87	2.83
females	N=3	16.65%	2.82	3.48
1 - 3 children				
total	Null	61.1%	2.80	3.13
males	N=4	22.2	2.80	2.86
females	N=7	38.9%	2.80	3.29
4 or more children				
total	N=7	38.9%	2.60	3.23
males	N=5	27.8%	1.95	3.22
females	N=2	11.1%	2.86	3.20

Table 2. Usefulness of Genograms Constructed by Students

	Theories of Personality Class (Symbols explained in detail; students invited to participate)	Abnormal Psychology Class (Brief explanation of genograms use; constructing genogram required)
Returned	4	27
Rejected (because)		
Age	0	4
Incomplete	0	9
Total Usable	4	14
% Usable	100	61 (14/23)
% Rejected	0	39 (9/23)

Total returned for both classes that fit within defined age group for subjects:

	#	%
Usable	18	66.6
Unusable	9	33.3

Table 3. Academic Performance by Birth Order and Number of Siblings

	Birth Order				
Number of Siblings	1	2	3	4	Row Mean
	A. High School GPA's				
0	3.30				3.30
1	2.81 [7]				2.81
2		2.99 [3]	2.00		2.46
3	1.90		3.70		2.80
4	2.30		2.00	2.50 [2]	2.27
Column mean N=18	2.58	2.99	2.57	2.50	
	B. College GPA's				
0	3.20				3.20
1	3.12 [7]				3.12
2		3.12 [3]	3.67		3.40
3	3.60		3.40		3.50
4	3.00		3.20	3.00 [2]	3.07
Column mean N=18	3.23	3.12	3.42	3.00	

Table 4. Composite of All Information Gathered About Each Subject

	Subject	H.S. GPA (4.0 scale)	College GPA (4.0 scale)	% Change	ACT (if available)	Age	Major	Social Modeling Strength #	Loss #	First Born	1-3 Children	4 or more Children
Female	1	2.75	3.00	109.1%	22	19	psychology	13	0	yes	√	
	2	3.00	3.70	123.3%	17	19	nursing	1	23	yes	√	
	3	3.30	2.90	87.9%	20	18	pharmacy	13	2	no	√	
	4	2.00	3.20	160.0%		18	nursing	7	4	no		√
	5	2.70	3.75	138.9%	21	23	elem. educ.	6	19	yes	√	
	6	2.60	2.80	107.7%	16	18	nursing	10	0	yes	√	
	7	3.00	3.00	100.0%	18	21	none	5	3	no		√
	8	2.00	3.67	183.5%		19	none	6	9	no	√	
	9	3.30	3.20	97.0%		20	nursing	13	6	yes	√	
	Mean	2.74	3.25	123.0%	19	19.4						
Male	10	2.40	3.05	127.1%	22	20	gen. science	9	2	no	√	
	11	3.28	3.40	103.7%	30	23	psychology	13	10	no		√
	12	2.70	2.50	92.6%	22	23	none	4	10	yes (twin)	√	
	13	2.30	3.00	130.4%	21	19	occup. therapy	6	3	no		√
	14	3.70	3.40	91.9%	30	18	engineering	13	1	no		√
	15	2.00	3.00	150.0%	27	20	writing/hist.	10	3	no		√
	16	3.00	3.00	100.0%	27	18	engineering	8	2	no	√	
	17	3.10	2.90	93.5%	19	19	phys. therapy	8	11	yes	√	
	18	1.90	3.60	189.5%	17	23	pre-law	14	6	yes		√
	Mean	2.71	3.09	119.9%	24	20.3						

Table 5. Correlation Coefficients of Seven Variables of Both Sexes

Variables	Female	Male	Combined
College GPA : High School GPA	-0.284	0.056	0.094
College GPA : ACT	0.121	0.168	0.043
% Change GPA : ACT	0.109	-0.461	-0.228
College GPA : Social Modeling Strength #	-0.663 *	0.944 *	-0.033
% Change : Social Modeling Strength #	-0.486	0.391	-0.095
College GPA : Loss #	0.895 *	-0.241	0.548 *
% Change : Loss #	0.332	-0.224	0.144

*Statistically significant at the .05 level for sample size. (Hopkins, K. & Glass, G., p. 409)

APPENDIX A

Dear Student,

Genograms have been used to study families since the 1970s. The genogram is a little like a family tree in that it provides a structural framework to diagram general information (names, dates, occupations, illnesses, etc.) and complex information (close emotional relationships, conflictual relationships, etc.) about a family. Genograms provide at a glance a compact graphic picture of three generations of a family's history showing the basic structure, family demographics and relationships.

The genogram has been used exclusively by therapists and physicians. The purpose of this study is to determine if the information provided on a three generation genogram can identify variables that influence academic performance.

A guide with basic instructions on how to construct a genogram is attached. The guide is divided into two parts. The first part presents the information to be recorded on the genogram and the symbols to use and the second part illustrates a sample genogram. Generally, constructing a genogram is a very positive experience, but if it causes difficulty for any member of your family, don't feel you have to pursue the information. It's all right if a family member doesn't want to participate. Just write DWP (doesn't want to participate) next to their symbol.

Your participation in this study is greatly appreciated. All the information given on the genogram will remain confidential. The information will be used for this study only. If you would like a copy of the summary of this study, please fill in your name and address below and give it to your professor when you turn in your genogram.

Sincerely,

Student, Psy 240
Oakton Community College

Please send a copy of the summary of the genogram study to:

Name_____

Address_____

_____

APPENDIX B

Guide for Constructing a Genogram

Use the attached sheet of paper for constructing your three generational genogram. You are the index person so the genogram should include you and any siblings, your parents and their siblings, and your grandparents.

Facts to be recorded about each person on the genogram

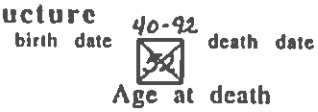
1. First names, nick-names and labels/titles.
2. Ages and important dates (birth, death, marriage, divorce, separation).
3. Highest level of education, degree and major.
4. Occupation.
5. Any illnesses (physical, psychological or social).
6. Ethnic background and date of immigration.
7. Closest relationship on each generational level.
8. Conflictual relationships (if any).

Symbols used to describe basic family structure

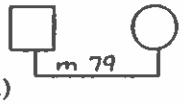
male

female

Index Person (IP)

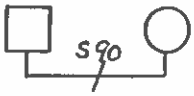


Marriage (give date)
(Husband on left, wife on right)

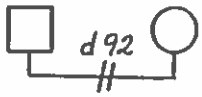


Living together

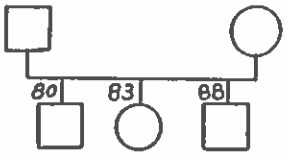
Marital separation (give date)



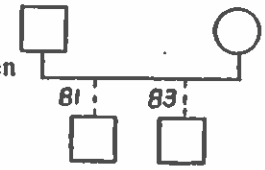
Divorce (give date)



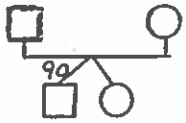
Children: List in birth order, beginning with oldest on left



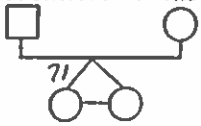
Adopted or foster children



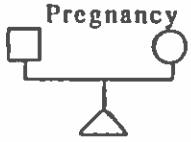
Fraternal twins



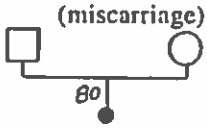
Identical twins



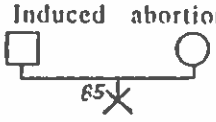
Pregnancy



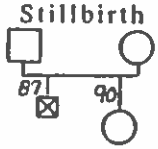
Spontaneous abortion (miscarriage)



Induced abortion



Stillbirth



Circle members of IP's immediate household with dotted lines

Showing Family Relationships

Very close relationship

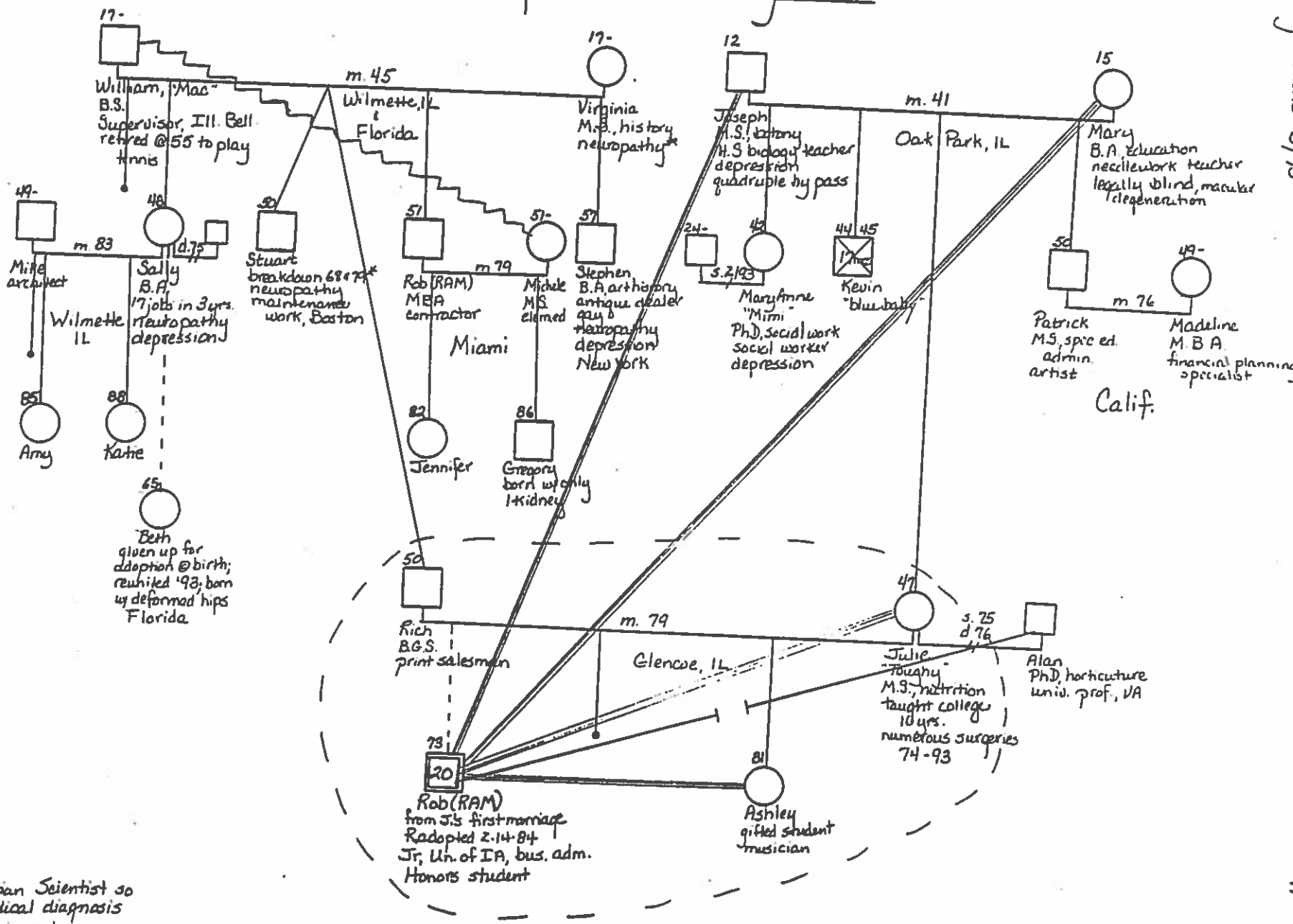
Distant relationship - - - - - - - -

Conflictual relationship

Estrangement or cutoff
(give dates if possible)

jmm:2/94

Sample Genogram



Univ. of Iowa, Business Administration maj
G.P.A. = 3.76 (out of 4.0)
plan to graduate 5/95

*Christian Scientist so no medical diagnosis

Please use this sheet for constructing your family genogram

High school GPA_____ ACT score_____ SAT score_____
Present GPA for college_____
Have you declared a major?_____If so, what?_____
Will you get an associate degree from this school?_____
If so, when?_____

APPENDIX C

Rating Scale for Severity of Loss (Stressors)

Number of Points	Loss Defined
1	death of grandparent (during subject's lifetime)
2	self or member of family of origin has a serious illness
3	conflicted relationship(s) exist in family of origin
4	death of sibling
5	parents are separated
6	parents are divorced
7	self immigrated to US
8	death of parent

APPENDIX D

Rating Scale for Social Modeling Strengths

Number of Points	Social Modeling Experience
-2	parent did not complete 8th grade
-2	parent has an addiction (alcohol, drugs)
-1	subject has a conflicted relationship with family member who graduated from a four-year college
1	parent immigrated to US
2	parent graduated from 8th grade
3	parent graduated from high school
4	parent earned an associate, bachelors, masters, or doctoral degree
5	subject has a strong bond with a family member who earned at least a bachelor's degree

KING DAVID: THE PRINCE

Eric Rosenberg
150-62-7131
1-37 36th Street
Fairlawn, New Jersey
(201)791-8266

Bergen Community College
World Literature I
Dr. Kaufman

Category: Philosophy & Religious Studies

Living in exile from the city of Florence, ex-statesman Nicollo Machiavelli spent his time searching for a solution to Italy's political crisis. By studying the most well known leaders throughout history, he came to write the most notorious book of the Renaissance, The Prince. What has always been considered controversial about this work is Machiavelli's complete suspension of any and all moral or ethical guidelines. This included religious, and particularly Christian teachings. Machiavelli was denounced by Catholics, Protestants, and Huguenots, who never seemed to agree on anything else. The book was considered devil's work, and Machiavelli was often likened to Satan. Considering the widespread condemnation of The Prince, largely from religious circles, it is most interesting to find striking examples of Machiavellianism in the Bible. These can especially be found in the story of King David. He was successful in uniting the tribes of Israel, who like the states of Italy, were often fighting outside forces, as well as themselves, into a single nation. This was the goal Machiavelli sought for Italy. Yet David was not a complete Machiavellian, and his story also offers examples of what can go wrong for a leader who goes against Machiavelli's advice.

The crisis that plagued Renaissance Italy is one that is as old as civilization itself. Divided into the five states of Naples, Milan, Venice, Florence, and the Papal States, the Italians often fought amongst each other, and were frequently exploited by outside powers. This would eventually play a part in shaping Machiavelli's outlook in writing The Prince. Written

in 1513 over a few months time, The Prince lays out Machiavelli's vision of the most effective methods that can be used by a leader in obtaining and maintaining power. It was Machiavelli's hope that Italy would be liberated, and united, under a leader willing to use these methods, if necessary, to achieve such a goal. Machiavelli functioned as a statesman and emissary, under the Florentine Republic, and also founded a pro-Republican infantry force, to combat anti-Florentine forces backed by Germany, Spain, and rival Italian states. In August of 1512, with French support dwindling, the Florentine Republic fell and the Medicis restored their rule. As an of official of the fallen republic, Machiavelli was arrested, tortured, and banished from the city. Seeing the Florentine Republic fall to the tyrannical Medicis influenced his extreme, yet blunt assessment of human nature.

The authors of the Old Testament, two and a half thousand years earlier, shared Machiavelli's stark realism. The ancient Israelites were divided into at least twelve tribes who competed amongst themselves, and with other "nations," for land and resources. The Old Testament tells of a long tradition of a people who experienced slavery, wandering, and conflict with many whom they encountered. The chaotic circumstances of these two cultures led in both cases to the idealization of a powerful leader who would be willing to use extreme measures to achieve and maintain power.

The story of David's rise to power, and reign as King of Israel, contains several instances which pertain to The Prince. David appears in the two books of "Samuel," which were written in

approximately the tenth century B.C. A parallel account of David's reign appears in "1Chronicles." Yet this account, written five centuries later, portrays David in only a positive light, and omits anything that is especially violent or controversial. "1Chronicles," therefore, excludes anything that may allude to Machiavelli.

The Hebrew Bible begins with the creation of the world and follows through with stories, religious laws, psalms, and other spiritual writings. When reading the Bible, or any ancient text, the reader may attempt to place these works in a specific historical, chronological, and geographical context. This is difficult, however, because the events depicted do not necessarily follow a chronological order, and geographical descriptions are often subjective. Even though the events as depicted in the story of David may not conform to an historic perspective, it is apparent that the author wrote of a leader who in many ways resembles the ideal "Prince" that Machiavelli wrote of, and at the same time one who runs counter to Machiavelli and encounters great difficulties because of that.

David's ascent to power began with his growing reputation as a military hero. This first occurred with the well-known story of his slaying Goliath, the giant Philistine, in "1 Samuel," chapter 17. This, in fact, is the only time that Machiavelli mentions King David in The Prince. This is found in chapter 13, where Machiavelli discusses the use of auxiliary troops. He uses

David's refusal to don King Saul's armor as a metaphor for self reliance. He goes on to say, "In short, arms belonging to someone else either fall from your back or weigh you down or impede your movements" (Machiavelli,85). It is unlikely that Machiavelli was familiar with the rest of David's story, or he might have seen more specific examples of his own theories. After the slaying of Goliath, David quickly made his way through the ranks of Saul's army, and gained his great military reputation. His success as a soldier became so great that it drove King Saul mad with jealousy. This was prompted by a song sung by the Israelite women as they danced in the streets, that went, "Saul has slayed his thousands, and David his tens of thousands" (1 Sam. 18:7). After numerous attempts by Saul to kill David, David fled.

Having escaped from Saul, David spent time wandering through the wilderness and was ultimately joined by a band of six hundred men. With these men he entered into the service of the Philistine king, Achish, who then gave David the city of Ziklag. For David to have made a pact with Achish seems odious, since the Philistines were traditionally one of ancient Israel's worst enemies. Yet, by doing so he set the stage for his return to Israel. He deceived Achish, and consequently, utilized a key Machiavellian principle: tone must know how to color one's actions and to be a great liar and deceiver (Machiavelli,100). Passages such as this have brought condemnation from religious and secular circles, but this technique was used by the greatest king of the Bible as a step toward establishing his rule. When

he gave Ziklag, a frontier city, to David, Achish expected him to protect the frontier of Gath, a Philistine city, and engage in Philistine military ventures, including raids on Israelite villages. What David went on to do was to slowly extend the territory he controlled southward toward Israelite territory. He also conducted raids upon tribes such as the Geshurites, Girzites, and the Amalekites, leaving no survivors to tell the truth to Achish. David then took a share of the spoils to Gath, and told the king that these came from the Israelite villages of Judahite, Jerahmeelite, or Kenite. This led Achish to believe that David was becoming hated among his own people, for attacking them. Instead, David was exploiting his relationship with Achish, in order to gain control of Israel, and to in fact expand the kingdom. While David was using Ziklag as a base of operations, Saul was losing ground to the Philistines, and eventually died in battle, which paved the way for David's ascension to the throne.

Upon hearing of the deaths of Saul and Jonathan (Saul's son who shared a close bond with David), David openly mourned the passing of the two and then came to Hebron, where he was anointed the King of Judah, by the "men of Judah." Judah refers to Judah, the tribe, and not the southern kingdom that separated from Israel later in the Old Testament (Miller, 169). Through the building of alliances, David went on to encroach on Israelite territory, held by Saul's son, Ish-Bosheth, who had been anointed King of Israel. There was a great deal of infighting on both sides. Ultimately, Ish Bosheth was assassinated, and the elders

of all the tribes of Israel came to Hebron and anointed David as their king. After a seven year and six month reign in Hebron (2 Sam.5:5), David captured Jerusalem from the Jebusites and made it the center of political, religious, and military functions. Jerusalem's location served to bridge the geographical and tribal gap between the influential northern and southern tribes of Benjamin and Judah, respectively. Even so, the northern tribes of Israel, and Judah still considered themselves somewhat separate.

In chapter seventeen of The Prince, Machiavelli discusses cruelty and compassion. He suggests that cruelty has its purpose, and may be necessary in order to maintain stability. On this he says: "So a prince should not worry if he incurs reproach for his cruelty so long as he keeps his subjects united and loyal. By making an example or two he will prove more compassionate than those who, being too compassionate, allows disorders which lead to murder and rapine. These nearly always harm the whole community, whereas executions ordered by a prince only affect individuals. A new prince, of all rulers, finds it impossible to avoid a reputation for cruelty, because of the abundant dangers in a newly won state"(Machiavelli,97-98).

King David seemed more than willing to employ extreme and cruel measures, such as executions, in order to solidify his position as ruler. In one instance, after the death of Saul, while still in Ziklag, an Amalekite visited David and claimed to have killed Saul. This seem to contradict the "1 Samuel" account of Saul filling on his own sword. It is likely that he was

attempting to gain favor with David. David was not at all impressed, and ordered the Amalekite's execution for killing the "Lords anointed" (2 Sam. 1: 1 -15). The murderers of Ish-Boshetb brought the head of the murdered king to David during his reign at Hebron. Outraged at the killing of an "innocent man" (2 Sam.4: 11), David ordered his men to cut off their hands and feet and display their bodies in Hebron. While issuing these orders as a matter of principle, and an apparent respect for the seat of authority, David must have recognized that men who kill kings, and then run to gain favor with the new ruler, are a potential threat. They should be eliminated, and made an example of, for the sake of order and stability, as well as the king's own security. Also worth mentioning is the barbarity and severity of David's justice and how this can instill fear in a ruler's subjects. The necessity of fear as a tool of leadership is a Machiavellian concept (Machiavelli,95-98).

Another example of Machiavellianism to be found in the story of King David, appears in "2 Samuel," chapter 21. The Gibeonites, anon-Israelite tribe, who were supposed to have been spared by the Israelites, as part of an agreement, but were instead decimated by Saul, came to David seeking justice. Saul's violation of the agreement supposedly had resulted in a curse, in the form of a famine in Israel. David sought to have the curse removed and asked the Gibeonites what he could do for them. It just so happened that they requested that David hand over seven of Saul's male descendants, to be killed. David's response: "I will give them to you" (2 Sam 21:G). In chapter three of <u>The</u>

Prince, Machiavelli gives his advice on ruling a composite principality, or a territory that is added or annexed to the prince's current state (Israel to Judah). If the inhabitants share the same language, they can easily be retained. He states: "and to hold them securely it is enough to have destroyed the line of the former ruler" (Machiavelli,36). Later in chapter 21, which deals with a prince's honor, Machiavelli writes: "Prudence consists in being able to assess the nature of a particular threat and in accepting the lesser evil" (Machiavelli, 123). This explains David's contradictory actions of executing the murderers of Saul and Ish-Bosheth, because of their crimes against the Lord's anointed (Saul), and the innocent (Ish Bosheth), and on the other hand David's willingness to turn over Saul's seven sons for execution to recti# a wrong committed by their father. In both cases David's interests are served and his rule is strengthened.

Perhaps the most shocking example of David's use of a Machiavellian technique occurred during the extension of his kingdom. This is the account as recorded: "David also defeated the Moabites. He made them lie on the ground and measured them off with a length of cord. Every two lengths of them were put to death, and the third length was allowed to live. So the Moabites became subject to David and brought tribute" (2 Sam. 8:2). For Machiavelli, this is not only acceptable, but very effective: "So it should be noted that when he seizes a state the new ruler ought to determine all the injuries that he will need to inflict. He should inflict them once and for all, and not to have to renew

them every day, and in that way he will be able to set men's minds at rest and win them over to him when confers benefits" (Machiavelli,66).

Many of the examples cited show David's successes in attaining power and strengthening his kingdom, but David's reign wasn't trouble free. David even had to temporarily flee his own kingdom to escape a rebellion by one of his sons. The turning point of King David's rule seemed to have followed what is often referred to as "David's great sin," which appears in "2 Samuel," chapter 11. While David's forces were off in battle, under the leadership of his top commander, Joab, David remained behind, even though it was the time of year "when kings go to battle" (2 Sam. 11 :1). Looking down from his rooftop, he saw a beautiful woman bathing, and inquired about her. He was told that she was BathSheba, the wife of Uriah the Hittite, one of David's top mercenary vassals. David sent for her to be brought to him, and they had an affair. When he found out that she had become pregnant, David's solution was to send Uriah to the front lines of the fiercest fighting, where he knew that he would be killed.

After mourning her husband, Bath-Sheba married David and bore him a son. Although David got away with eliminating Uriah, with no public outcry David had greatly, angered God, who rebuked him through the prophet, Nathan: "This is what the Lord says 'Out of your own household I am going to bring calamity upon you. Before your very eyes I will take your wives and give them to one who is close to you, and he will lie with them in broad daylight. You did it in secret, but I will do this thing in broad daylight

before all Israel'" (2 Sam. 12: 11). When David upset his relationship with God, he then became vulnerable to the pitfalls warned of by Machiavelli.

David's greatest challenge as king was a rebellion led by his son, Absalom. The rebellion of Absalom can also be placed in the context of the social, religious, and political changes made by David, and the reaction of the populace to them. Prior to, and during the reign of Saul, "the elders of Israel" (elders of the individual tribes) had a significant role in the socio-political structure of the tribal life. The elders, who were loyal to Saul, most likely anointed David as king because he was the most capable of protecting them from the Philistines (Ben-Sasson,95). Yet when he established his rule, and moved the center of his government to Jerusalem, he set up a new class of court officials who significantly diminished the power of the elders. This new class of officials served to concentrate more power on the kingdom, and less on the tribal hierarchy. Machiavelli warns of the consequences of these actions when he says; "it should be borne in mind that there is nothing more difficult to arrange, more doubtful of success, and more dangerous to carry through than initiating changes in a state's constitution. The innovator makes enemies of all those who prospered under the old order, and only lukewarm support is forthcoming from those who would prosper under the new" (Machiavelli, 15).

Absalom, one of David's sons, known for his good looks and charm, had been reconciled with his father after a family rift

involving the rape of his sister by Amnon, another of David's sons, and Absalom's murder of him. Taking advantage of his reacceptance into his father's house, Absalom stationed himself at the gates of Jerusalem early each morning and greeted travelers who came to the city to have their grievances addressed by the kings court -- and there seemed to have been many. Absalom said to them: "See, your claims are good and right; but there is no man deputed by the king to hear you.... Oh that I were judge in the land! Then every man with a suit or cause might come to me, and I would give him justice" (2 Sam. 15:3-4). By such means, he gained enough support be able to arrive at Hebron and have himself proclaimed "King of Hebron." Absalom was successful in manipulating the widespread discontent with David's new policies, and he won the favor of the elders, who he allied himself with when he took power. He also had support of the "men of Israel," or the soldiers, who were grouped along tribal lines. Most of David's military support came from mercenaries, and not his own people. David had always relied on vassals, and while he employed the Israelite armies he left them somewhat on their own, instead of centering them around his kingdom. This was something that Machiavelli had also warned against -- relying on mercenary support and not building an army comprised of citizens (Machiavelli,77-82).

As for lukewarm support, one of David's closest advisors, Ahithophel, defected on an invitation from Absalom. David, upon hearing of the popularity of the conspiracy, fled with his supporters, and ultimately found refuge east of the Jordan river.

Absalom then entered Jerusalem and was proclaimed king. He then went on to openly lay with David's concubine, on the advice of Ahithophel. Ultimately, Absalom chose to ignore Ahithophel's advice to immediately send out soldiers to kill David. Instead, Absalom took the advice of Hushai, who openly defected, but remained loyal to David, to assemble a large army to go after David. This gave David time to regroup and organize. Ahithophel realized that David would most likely regain his position as king, and seeing that he had ruined his chance of regaining favor with David, committed suicide.

David's forces ultimately encountered Absalom's, and defeated them. Joab, David's top commander, killed Absalom, although David asked that he not be dealt with too severely. This did however, pave the way for David's return to Jerusalem, where he was accepted back by both Judah and Israel (with some reluctance) as king. Soon after, David had to contend with another rebellion from Sheba, who exploited the division between Judah and Israel. Much of Israel backed Sheba, but Judah remained loyal to David, who managed to suppress the revolt.

* * *

When reading the Bible, whether at face value or in adopting a critical approach, the reader can't help but recognize God's presence, and involvement. Before David was anointed king by the elders of Israel, he was anointed by Samuel to receive God's spirit, which had departed from Saul. David communicated with

God through the prophets, Samuel and Nathan, and in some instances directly. In spite of his reputation for cynicism towards religion, Machiavelli apparently recognizes, to some degree, the role of God in guiding a nation. He defines ecclesiastical principalities as "sustained by higher powers which the human mind cannot comprehend,...they are exalted and maintained by God" (Machiavelli, 74). This doesn't necessarily refer to David's kingdom.

What is even more interesting is that, apparently, God recognizes the role of Machiavellianism. David deceived Achish; plundered villages, leaving no survivors; publicly displayed mutilated bodies; turned over Saul's sons for execution; and brutally slaughtered two thirds of the Moabites. He also had many wives and concubines. None of this seems to have bothered God. God even said to David, through the prophet Nathan: "I took you from the pasture and from following the flock to be ruler over my people Israel. I have been with you wherever you have gone, and I have cut off all your enemies from before you" (2 Sam 7:8-9). It was not until David committed his "sin" that he angered God, and faced punishment for it.

The Renaissance, and Machiavelli's role in it, marks a dividing line that separates how the people of the ancient and medieval worlds, and from the Renaissance through today, view the roles of religion and politics. In the ancient world, not only the Hebrews, but the Greeks, the Egyptians, Babylonians, etc. all perceived religion to be a larger reality than politics. In the Renaissance, with the nation-state emerging and becoming more

powerful than the Church, politics became the larger force, and remains so. Machiavelli did, in fact, favor mixing religion with politics, with "religion as subordinate to politics" (Chabod, 93). He felt that Christianity could be used to "soften a nation by teaching it to turn the other cheek" (Hale, 12). Machiavelli suggests that a leader should exploit religion for the sake of appearing honorable. "To those seeing and hearing him, he should appear a man of compassion, a man of good faith, a man of integrity, a kind and religious man. And there is nothing so important as to seem to have this last quality" (Machiavelli, 101).

This last statement appears very cynical toward religion. His cynicism, however, was in many ways a product of the pervasive anti-clericalism of the Renaissance. Furthermore, Machiavelli saw the Papal States as an obstacle to the unification of Italy, which was his greatest desire. Between these two almost contradictory examples cited in The Prince (recognition of ecclesiastical principalities, and the suggestion of the "appearance" of being religious) pertaining to the role of religion, and divinity in the rule of a principality, Machiavelli offers what appears to be a middle ground in chapter twenty-five: "I am not unaware that many have held and hold the opinion that events are controlled by fortune and by God in such away that the prudence of men cannot modi# them...I have myself inclined to this same opinion. Nonetheless, because free choice cannot be ruled out, I believe that it is probably true that fortune is the arbiter of half the things we do, leaving.the other half or so to

be controlled by ourselves" (Machiavelli, 130). The story of King David reflects this.

* * *

"So, on this question of being loved or feared, I conclude that since some men love as they please but fear when the prince pleases, a wise prince should rely on what he controls, not on what he cannot control. He should only endeavor, as I said, to escape being hated" (Machiavelli,98). This statement sums up Machiavelli's advice to a "prince."

King David was loved, feared, and hated, as are most leaders. He was loved by all, for providing his people with safe borders, feared by many for his harsh punishments, and hated by some for the sweeping changes he brought about in Israelite life, which changed the old order. Prior to his death, David appointed his son Solomon, the second son born to BathSheba (the first child born to Bath-Sheba died as a baby), to succeed him as king. Solomon went on to construct the Temple in Jerusalem. According to a Jewish tradition, King David wasn't allowed to build the Temple, due to his blood stained hands as a warrior. Machiavelli would probably appreciate this.

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DEAF CHILDREN:

Choices in Communication

by:
Wendy Harris
Social Security Number 047-68-1902
135 Brown Street
Middletown, Connecticut 06457
(203) 347-9040

Middlesex Community Technical College
mentor: Karen Miranda
Sign Language 101

Category: Communications

Introduction

In the United States today, there are approximately two million deaf people. Babies with "hearing loss severe enough to require special attention" (Schwartz, 1987, 58), however, are born one in every 1,000 births.

Of every 20 deaf children, only one is born to deaf parents. This statistic alone begins to show the magnitude of communication problems experienced by deaf children, even from birth. Making the communication barrier even thicker are parents who deny their child's deafness. One parent claims, "I believe Junior will be able to hear. He's not going to be deaf for the rest of his life (Ferris, 1980, 10)." Parents with an attitude like this are often reluctant to try to communicate in a special way with their deaf child.

Humans communicate in many ways including through vocal sounds, movements of the body, and marks on paper. Because most people have hearing, the dominant forms of communication include the use of vocal sounds to convey emotions and ideas. Those who cannot rely on sounds for communication must communicate visually. This difference is evident in the ways deaf and hearing mothers communicate with their babies. Deaf mothers tend to get the baby's attention first and then point to where they want to direct their child's attention. Hearing mothers, however, generally point and talk to their babies at the same time (Vines, 1990, 34).

Language is a systematic way of communicating. It is the

use of common signals that can communicate thoughts and feelings to a wide population. Humans have a predisposition for language. The need for language is so basic that individuals outside an environment in which they can communicate often create their own systems for communication. These efforts at communication, however, are not languages because "by definition, languages are historically created, not invented by individuals" (Padden and Humphries, 1988, 119). Languages hold a group together and have a social function.

Linguists historically have had varying viewpoints on the relationship between language and thought. Piaget claimed that language in not necessary for thought. Vygotsky disagreed, claiming that besides representing thoughts, language changes the thought process. Therefore, he considered symbolic systems of communication to be very important. Deaf children are at a much greater risk of not developing language than hearing children. This is because, surrounded by verbal communication, they can be lost and not grasp any language system. Consequently, "hundreds of languageless deaf adults exist" (Schaller, 1991, 189). In a group of languageless deaf people, there is communication but few standard signs. Each speaker pantomimes his or her thoughts and creates new signs. Each has a unique system of "grammar"; though signs may be repeated by another speaker, they rarely become common.

Sharing the fear of deaf children becoming languageless, those who care for them are adamant in their goal of instilling language. They are equally adamant in their various, opposing,

methods for achieving this goal. Because the camps are separated and have their own followers, parents of deaf children are often only informed about one method by the professionals they encounter. The "lucky" ones are presented with opposing methods by different professionals. These parents realize that choices exist and can research various options to decide which they believe is best.

Often, too often, parents work with professionals who preach to oralism or manualism, or a combination approach, but never mention other methods. The overwhelmed parents may not even realize that options exist. Thus, they use the first method they encounter, though it may not be best for the child.

One of the few things the various groups agree on is that something must be done about the very poor reading level of many deaf adults. Most deaf students leave high school with a reading level less than a hearing child in the fourth grade. College graduates often have the same skills as a hearing tenth grader. Nearly every professional agrees to the importance of introducing deaf children to written language at an early age. One writer suggests regularly writing words and phrases on a centralized blackboard to encourage association of written words with signs or spoken words (Ogden and Lipsett, 1982, 129).

Professionals agree that a prerequisite for learning to write is understanding English syntax and grammar. Here, however, is where they differ. Oralists insist that to the only way to accomplish this is through speech. Manualists say that signing is the only way to teach grammar because it is nearly

impossible for most deaf children to understand speech.

Oralism

Oralism is a method which emphasizes using residual hearing to produce speech, or even prohibits the using any other method for learning to speak. Oralists believe that the only way for a deaf person to communicate is through speech and speechreading or listening. They claim that speech gives the most social, educational and career opportunities. The only form of "real language", they claim, is speech and having good speech is the only way to have good reading skills. Oralists also believe that the best, or only, time for a deaf child to learn to speak is at a very young age and that to learn to sign impedes the acquisition of speech.

The oral method was imported from England and has been the dominant educational method since the 1800s. The main goal of oralist educators is to teach the deaf child to speak and to speechread. Children are not allowed to use any signed language in the classroom, and often are prohibited from making any gestures at all.

Lipreading is translating only the lip movements into meaning. Speechreading, however, utilizes lip, tongue, and face movements as well as body postures and gestures. This means that speechreading is actually not reading speech, but facial movements. Researcher Roger Falberg suggests that "lip speculation" may be a better name since only 30% of English

sounds are unambiguous. Because so few sounds are clear, it is practically required to know English to speechread it. Therefore, it is extremely difficult to use speechreading to learn English. Perhaps because it is much easier for hearing people with a solid base in English to speechread, most advocates of speechreading are hearing.

Parents directed to the oralist approach are told to have their child's hearing tested many times and to get audiograms. They are then to buy hearing aids for their child, the younger the better. Parents are encouraged to provide a "pure oral environment" which means the parents are to talk constantly to their child and never use any gestures. Parents are to create a frequent need for speech and to encourage their child to speak by asking questions and including the child in conversation rather than guessing the child's meaning or accepting gestures.

Parents are given the responsibility and often the pressure of making their child speak. One of the things parents are told is that in order for their child to speak, the mother must have "made up her mind that her child will talk" (Courtman-Davies, 1979, 54). They are told to practice all the time and play educational games to make their child speak or speechread. They have to constantly drill their child and reinforce the school's lessons. They must always have a strong focus on their goal of making the child speak. Parents are told that every deaf child can speak. If a child does not begin to speak, oralists believe it is the parents' fault and they didn't try hard enough.

The importance of hearing aids is constantly stressed. The

child often must wear body aids and is forced try to use residual hearing. A hearing child must hear a word 30 times before she remembers it. Many more repetitions are necessary before a hard-of-hearing child remembers it, and a deaf child must see it even more times.

Children with "limited hearing" are taught speech by listening to the absence and presence of sound and low-pitched sounds with the help of powerful hearing aids. They must work every waking moment on the use of their hearing aids.

There are two main approaches to the oral method. They are the uni-sensory and the multi-sensory approaches. The first requires the child to learn solely by hearing the sounds she is supposed to produce. She is not allowed to speechread. The multi-sensory approach attempts to teach the child to speak using hearing as well as other receptive channels such as using visual and tactile clues.

With the uni-sensory, or aural-oral approach, the child undergoes auditory training to develop listening skills. This may mean the child wears amplifying headphones and tries to hear what the trainer is saying into a microphone. The child is encouraged to imitate sounds she hears and to practice with phrases or sentences. Those who use the uni-sensory method believe that any nonauditory way of learning language "will fail to bring about complete language skill" (Mindel and Vernon, 1987, 153). They also believe that the skill of auditory perception can be gained by any "hearing impaired" child who has the right training.

The multi-sensory method is based on the belief that deaf children cannot learn to speak with only the use of the little hearing they may have. Children must be taught more directly by showing how the sounds are made, how the mouth is formed by seeing and feeling the movements of the tongue and lips, and what the muscles must do by feeling vibrations and air flow. Children with total hearing loss can "feel" the rhythm of speech by using a vibrotactile hearing aid that makes vibrations on the inside of the wrist. They can also get a cochlear implant.

Cochlear implants were introduced in 1984 after being approved by the FDA. In six years since people began to get implanted, half of the adults who had lost their hearing at a later age were able to understand speech (Weiss, 1990, 17). Besides the actual implant in the cochlea, the implant consists of a microphone and a speech processor, connected by wires. The microphone, located behind the ear, collects sounds and sends them to the processor which is about the size of a pack of cards and is usually carried in the pocket. With one of its 22 channels, the processor converts the sounds into electronic signals which are carried back to the implant and are translated into nerve impulses on the brain (Weiss, 17).

A child with lots of intense training can learn to recognize sounds as words and to transfer that into clear speech. This is made more difficult by the fact that the implant allows the person to hear a range much narrower than the normal, which makes everyone sound like Donald Duck (Weiss, 17). The child must learn to transfer this sound into normal speech. Many culturally

Deaf adults cannot imagine wanting a cochlear implant. They want to stay Deaf and can't understand someone wanting to have to deal with "all that sound" (Bienvenu and Colonomos).

As a last resort, children with learning problems or who have not been successful with other methods are taught by the sound-by-sound method. With this method, sounds are combined one by one into words with meaning before the words are connected into phrases and sentences. This consists of the teacher first producing sounds, then writing letter represented by the sound. The child must then recognize the symbol and say the sound. The children are then taught to lipread the sound and to recognize it in use (Calvert, 1984, 39).

Oralists believe that since spoken language is the native language of the hearing (dominant) culture, deaf children should learn to speak. They also believe that deaf children should speak because it is easier for parents to interact with their children in the parents' native language. Oralists maintain that more opportunities are open to a child if she goes to school with hearing peers.

There are many outspoken opponents of the oralist approach. They include many hearing as well as most Deaf adults. While there are a myriad of Deaf social clubs and other organizations, few Deaf adults have joined oral organizations. One such oral organization, the Alexander Graham Bell Association of the Deaf, boasts 7,000 members and a board of directors which includes such towering figures as J. Edgar Hoover and the head of AT&T. Only 250 of the members, however, are deaf (Spradley and Spradley,

1989, 238). The vast majority of Deaf adults who are not members of oral organizations are strong opponents of oralism.

Opponents counter the oralist movement by saying that sign languages are the native languages of deaf people. Manualists caution people to be careful not to confuse speech ability with language. Even in oral schools, where it is claimed that five- and six-year-olds can speak in words and sentences, less than half the five-year-olds use speech as their primary method of communication. A third of the students use homemade gestures, and the rest use a combination of manual methods. More than 60% of the three-and-a-half- to five-year-olds use gestures (Benderly, 1980, 48).

Most people who have graduated from oral schools learn ASL as adults to communicate with Deaf friends. Many people believe that pure oralism discourages children from speaking. Oralists forbid the use of signed languages claiming that because they are easier for the deaf child to understand, she won't learn to speak. This same reason is one why opponents of oralism say children <u>should</u> learn signed languages.

Even towards the beginning of the century, Deaf leaders like George Veditz were saying that "...we the American Deaf know...that in truth, the oral method is the poorest (Padden and Humphries, 36)." Many Deaf adults who are graduates of oral schools resent the hours spent "learning" to speak. They point to the low reading level of many Deaf Americans and attribute it, in part, to years spent fruitlessly enduring auditory and speech therapy. They ask, "Why waste many precious hours of potentially

rewarding educational time with tedious, unproductive hours of speech therapy?"

The connotations of some American Sign Language (ASL) words are evidence to the resentment many Deaf people feel towards oralism. ORAL, for instance, is a strong insult that "represents a misaligned center, the results of having made wrong choices in life" (Padden and Humphries, 51). Parents who are devoted to oralism send the message "learn to talk, learn to talk" which, perhaps subconsciously, is interpreted as rejecting all other forms of communication that the child may be more inclined to use.

The attitudes of oralists reveal many prejudices and biases against Deaf culture. Most people who write books claiming that oralism is the one and only method, or that it is the best, are usually Hearing parents or professionals, not Deaf people. When these authors discuss hearing aids, pity is obvious with the use of words such as misfortune or loss (Altman, 1988), which are inaccurate for those born deaf since the child cannot lose what she never had. Several authors discussed how slow or far behind, emotionally and socially, the hard of hearing or deaf child is as compared to hearing kids of the same age. This is often caused by the lack of language to "overhear" or discuss the things in life of which hearing kids are aware.

The voiced concerns of parents of deaf children show these prejudices most clearly. For example, one parent claimed that "...without speech... He'll lose all confidence and wind up a hopeless pauper dependent on the public weal...(Forecki, 1985,

3)." This parent has obviously been influenced by the claims of oralists, including the belief that deaf people are inherently helpless and that their only chance of survival is to learn to speak.

Another parent, probably considering himself very tolerant of sign languages, said, "...while I see the need for sign language to explain the world.. .to deaf people, I can't see why they want to segregate themselves (Ferris, 43)." It is evident that this parent has bought the belief that ASL is not a true language.

Only five or ten percent of deaf people ever learn to talk well enough so as to be able to communicate by speaking (Spradley and Spradley, 207). Because those who do speak well enough to communicate verbally can't hear spoken English, they often must hesitate to think of how to pronounce the sounds and which words to use, and in which order and tense. The resulting choppy and slow speech, on top of their characteristically "deaf" voice, makes it difficult for strangers to understand them.

Those children who are able to learn to speak make slow progress. If they start at a very young age, they are sometimes able to pronounce most sounds by the age of six or seven. This means they can pronounce some words, understand more, and may even be able to use some simple grammar. Compared with a deaf child whose first language is a sign language, and can discuss such abstract concepts as time and relativity at the same age, speech does not seem to give much advantage.

Total Communication

The term Total Communication was coined in 1970 by Ray Holcomb. The first usages of the term signified a desire to move away from the either/or fight between oralists and manualists to a "both" situation. Now the term refers to either the simultaneous use of, or the choice of, speech and speechreading, signed languages, fingerspelling and residual hearing. Total Communication stresses that a full range of language, both gestural and vocal, be available for the deaf child.

Advocates of Total Communication believe knowing and understanding language is more important than speaking precisely. They claim that the complete focus on speech of oralism is harmful because it takes from time during which children could be learning other, more important things.

When the concept was introduced, the oral method was dominant. Many oral schools began to think Total Communication would improve the academic levels and abilities of their students. By 1978, 62% of the schools for deaf children in the United States used the Total Communication method (Schwartz, 91).

The combination of oralism, manualism, auditory training, cued speech, simultaneous communication, and visual aids depends on each child and his or her abilities and preferences. The child can eventually develop either speech or sign or both depending on his or her abilities. This choice can be made later, after the child has become proficient in language rather than before the child can communicate, which often delays the

development of communication abilities.

Parents can choose to use either simultaneous communication or different methods at different times. If they choose the simultaneous method, whenever someone communicates with, or in the presence of, the deaf child, they must use both signs and speech. They use the words and grammar of the spoken language and use an adapted or modified version of ASL because it is impossible to speak and sign true ASL simultaneously. The child must respond in the same manner. If they decide not to use the simultaneous method, they choose which method to use at different times and concentrate on different methods separately.

Some manual codes for English include Signed English, "Siglish", Seeing Essential English, and Signing Exact English. Codes are different from ASL in that they are representations of spoken language, while the latter is a separate language from those that are spoken (Freeman, Carbin, and Boese, 1986, 127). With these systems, each spoken sound is represented by a sign. The verbs show tense and mood, while the nouns show number and gender. This is preferred by some because the similarity to oral language helps with reading and writing abilities.

The use of the simultaneous version of Total Communication has increased since 1972 as educators have become less strict in oralism and have begun to combine gestures with their words. This has been spurred by social acceptance of minority languages, more knowledge of the linguistic aspects of ASL, and the general dissatisfaction with the academic achievements of deaf children.

It is yet to be known exactly how well the Total

Communication method works since the first generation of deaf children raised on Total Communication has just begun to reach adulthood. There has been, however, extensive discussion about it within the Deaf community and among professionals who work with deaf children and their parents.

Supporters of Total Communication point to research done in the 1960s which showed that deaf children of Deaf parents spoke as well as deaf children of Hearing parents, but they had better academic and social abilities and success. The difference between the groups was that the children of Deaf parents used sign language from the start.

More manually inclined supporters say that Total Communication works well because signed languages are the true native, or natural, languages of deaf children. Instead of forcing children to communicate unnaturally, Signed English allows them to communicate naturally while allowing parents to use a signed language similar to their native language. Thus it is easier for everyone involved to communicate with each other.

Others say that Signed English is not a natural language: it was invented. They wonder if innate ability for languages includes artificial ones, and point out that Signed English is slower than speech because it uses too many words and the hands cannot move as fast as the tongue. They also claim that Total Communication is not the only factor in the success of the deaf children. They point to strong academic programs, home visits by teachers, family support and counseling, as well as regular interaction with Deaf adults and the Deaf community as other

reasons for success.

Cued speech, developed by Orin Cornett, is another method often categorized as a form of Total Communication. Cornett, concerned about the low reading level, and knowing that speechreading alone is not successful, developed cued speech in 1966 at Gallaudet University. Though Cornett created cued speech to help deaf children learn to speak, oralists initially opposed it. Only recently has it begun to be accepted by oralists. Cued speech is not widely known; in 1987, there were just 400 members in the National Cued Speech Association.

Cued speech is not considered a manual method because without speechreading, the hand signals are meaningless. It is not usually considered an oral method, either, because of the use of hand signals. Cued speech differs from fingerspelling in that it is based on sounds not letters. Using combinations of eight handshapes in four positions, each of which represents several sounds, it attempts to distinguish among sounds that are identical on the lips. The word "met", for instance, looks identical to at least sixty other words on the lips (Schwartz, 24). Children fluent in cued speech feel confident when they encounter non-cuing speakers because they have learned to speechread with help, and are more capable than those who try to speechread without a strong base.

Critics of cued speech say that, though the method claims high success rates, the parents who choose it are generally well-educated and highly motivated, and their children would succeed

with any method. Oralist opponents contend that although cued speech, as well as reading, may help a child in receiving speech, neither method helps in producing it. These people say that cued speech would distract from hearing and the most important aspects of speech are only gained through hearing things such as tone and rhythm. Proponents counter with, "Why hand motions but not lip motions should have this effect is not entirely clear (Benderly, 193)."

Manualist opponents allege cued speech denigrates sign language. Cornett disagrees, claiming that his method can "help preserve sign language by relieving it of the burden of teaching English" (Benderly, 194-195). He also encourages the use of sign language for social purposes.

Proponents attest to the deaf child's ability to participate in the native language of the family, "naturally". They also say that the child can read books by sounding out words in a familiar language. Deaf children who use cued speech can learn about dialects, accents and spoken foreign languages since speakers use the cues to represent their words exactly as spoken.

Manualism

Manualists advocate the use of sign languages for deaf people. Linguist D.F. Moores developed three categories for signed languages. They are: standard (ASL), formal (Signed English, Manual English) and pedagogical (Seeing Essential English, Signing Exact English).

The groundwork was laid for the recent growth in manualism

during the 1970s and the growth of Total Communication. Since the growth in the Deaf culture movement, especially since the Gallaudet protests in 1988, advocates of ASL have become more vocal. In the 1980s, for the first time, ASL was allowed in some classrooms.

Manualism has the support of most Deaf adults, who believe sign languages are much easier for deaf people to use because "The reader interprets the thing itself, not its shadow (Benderly, 168)." Manualists disagree with the fear many oralists have--that signing prevents other language development--and point to research studies to back them up. Studies of deaf children who know ASL of both Hearing and Deaf parents, show that they outperform non-signing deaf children in language ability.

Deaf adults know how frustrating the oral methods can be and do not want to subject deaf children to the same things they had to struggle with. Hearing parents of deaf children also believe oralism is fruitless. One such parent said, "Hearing parents shouldn't expect their deaf children to communicate as hearing children. Trying to make the deaf child oral furthers his handicap (Ferris, 43)."

Forms of manual communication range from ASL to versions of Signed English. ASL is the native language of many American Deaf people. It is distinct from English and evolved from French Sign language. ASL has no written form, but neither do two thirds of the world's other languages. Signed English is an invented system of gestures that represent English words and grammar. Signed English includes fingerspelling, cued speech, SEE and

various linguistics of visual English (Ogden and Lipsett, 110).

Tension has risen within the Deaf community between SEE and ASL signers. Deaf people have been told for so long that ASL is inferior, that in the backs of their minds, many still are suspicious that it really is inferior, and maybe those who use it are also inferior.

SEE signers think ASL signers use "picture signs" and are therefore less intelligent, while SEE is seen as being "high-cultured" or "fancy" (which can be positive or negative, depending on the point of view) (Padden and Humphries, 67-68). Some Hearing parents choose SEE because they are not fluent in ASL, think it would be too difficult for them to learn ASL (or have never heard of ASL), but believe signed languages are the best form of communication with their deaf child. The ASL sign for "think-hearing" connotes a person who uncritically embraces the ideology of others (specifically Hearing people) and uses SEE while opposing ASL (Padden and Humphries, 54). Other Hearing parents who are aware of SEE's ease for English speakers hesitate to use it, feeling it discriminates against Deaf people by attempting to impose a signed code for English instead of their native language.

Pidgin sign exists between ASL and Signed English. The Pidgin sign of those who know less ASL is closer to SEE, while that used by signers who know more ASL is closer to ASL. It is mostly used by people whose first language is English. It is also used by interpreters and people in other situations who they must sign and speak at the same time.

Nonverbal communication is the first way both hearing and deaf children convey their desires. The first conversations by young children are acted out with pushing, pointing and waving. Preverbal hearing children can communicate twelve different emotions by the age of two (Ogden and Lipsett, 61).

Systems of gestures are naturally developed by isolated deaf children in hearing families to communicate. Even in oral school environments, since often only those with a little hearing can learn anything from the teacher, everyone else naturally learns sign language. In nearly every, if not all, oral schools, ASL survives underground. Manual schools use only sign language, and spend no time learning "how to use one's hearing" or how to speak, but devote this time to other topics. No purely manual programs exist in the United States, as of 1982.

Critics of manualism include many Hearing teachers schooled in the oral method. Most critics of manualism are Hearing people. These people have prejudices against Deaf people, which are evident in their comments, such as, "I want Teddy to be happy. I don't want him to be a signing adult... (Ferris, 4)" This parent obviously associates signing with being unhappy. Opponents also say that sign languages are not the natural languages of Hearing parents, thus they do not use them well, and should not try to use it.

Proponents of sign languages claim that if parents start to learn it during their child's infancy, they can know enough to help their child, and can progress as their child progresses. They claim parents must value non-verbal communication and

concentrate on their child's gestures as well as using their own body posture and facial expression for early communication.

Conclusion

All babies have innate language ability. Deaf, as well as hearing, babies imitate their parents and begin to babble. Hearing babies first form sounds, starting with vowels, then begin to string them together before forming syllables. By the age of one year, they begin to speak their first words. Deaf babies of Deaf parents also babble. They start by forming letters and numbers with their hands. These hand shapes grow more like language, and by the age of one year, they too begin to use real signs (Science News, 1991, 205).

Parents should encourage their deaf children to use what comes naturally to them--signing. Their children can then use ASL (or another sign language) to learn English in its written form. Hearing children are expected to learn their natural language first (in America, most often it is English). Then, they are taught second languages using their native languages. It is not consistent to claim that by learning to sign, deaf children are eliminating their ability to learn any form of English. As with any linguistic minority, the best coping strategy is to be multilingual.

In America, where it is not uncommon to be multilingual or bidialectical, the Deaf culture should be treated like others, and its language respected. "To encourage deaf children to be

part of this tradition is to acknowledge the fact that they, like many other Americans, are part of several subcultures (several, perhaps, within the deaf community alone) (Mindel and Vernon, 124)."

It is selfish to expect deaf children to communicate exactly like hearing children. Hearing parents of deaf children should at least meet their children partway, using a method like Total Communication.

> When deaf children are denied connections with Deaf people, or are prevented from learning a signed language, they lose access to a history of solutions created for them by other people like themselves (Padden and Humphries, 120).

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Their Eyes Were Watching God:

A Woman's Quest for Self -Actualization

by

Phyllis Porter
350 Prospect Blvd. #102
Frederick, MD 21701
(301)695-8124
216-44-1357

Frederick Community College
Professor Phyllis R. Hamilton
English Composition and Literature

Category: Women's Studies

For centuries, women's roles in a male-dominated society have consisted of frequently demeaning stereotypes. Women were viewed as weak, compassionate, emotional and irrational, among other things. Consequently, most of women's self-esteem, self-love, and search for recognition as rational individuals were destroyed. Women's accomplishments were marred and almost invisible. Deprived of educational opportunities, holding public office, voting, and property-ownership, their rights were those of second class citizens.

For African-American women, these problems were much more difficult. But, with a lot of courage, determination, and motivation, there were a few exceptional women who wanted to rise above what was expected of them. Zora Neale Hurston was one of these exceptions.

What made her a talented anthropologist and novelist was her desire to learn about Black folklore from a perspective she believed no one else could have better than herself. Through her study with Franz Boaz and her own research, she brought out the authenticity of voodoo practices and West Indian culture by participating in every aspect of the traditional rituals. When she did write her books and essays, she was writing mostly from personal experiences, which was very difficult for people to accept or recognize. With the exception of being honored in Who's Who of 1937 for her field work in anthropology, Hurston's work was not discovered until the late 1960s. Only then was her importance to African-American literature and the study of Black folklore finally celebrated.

* * *

In the male-dominated world that we reside in, women's history has been suppressed for generations. The reasoning behind this facade is perhaps that we were and still are not important and that our contributions do not deserve any acknowledgement. However, regardless of the lack of recognition, women have left marks throughout history that just refuse to disappear. Zora Neale Hurston is an example of someone who has made a tremendous contribution in a period when women, much less minority women, had little input. Hurston was a great anthropologist who did her studies with a boldness only she understood. As a writer, she explored and introduced the world to great African-American folklore as well as to South American and Caribbean culture and voodoo. As an individual, she had a passion for life. She loved and hated with equal zest, very shamelessly, and could charm a snake out of its skin with humor and uniqueness. She was a flamboyant personality who roused strong emotions from her supporters and detractors.

Zora Neale Hurston was born on January 7th, 1891 in Easternville, Florida. Her mother was a former school teacher and her father, a carpenter who also served as a Baptist minister. Her life evolved from an unhappy childhood to the life of a dissatisfied adult. In her autobiography Dust Tracks on the Road, she writes that the only fond memories she has about her growing up were before she was nine, when her mother was still

living. After her father remarried, shortly after her mother died, her relationship with her father deteriorated and she always thought her father resented her for being a girl. Easternville, though not the first Black town of its time, was an incorporated town, exclusively governed and run by Blacks. This profound freedom made lifestyle in this town different from typical "Black towns." Easternville was unique because decisions made about the town were made by people who resided in the area with a common interest and not by outsiders.

Of all her seven siblings, three boys and four sisters, she was the only one who got past high school because everyone else "settled." Her sisters got married and became housewives, running away from their "wicked step mother" who didn't want them around. The brothers found low skilled jobs in Easternville. Hurston, on the other hand, put herself through school, doing odd jobs after her father disowned her. She explains in her autobiography:

> ... school closed in a blaze of programs. I was to stay there and Papa would send for me. I kept looking out the window so I could see Papa when he came up the walk to the office. But nobody came for me. Weeks passed, and a letter came. Papa said the school could adopt me[1]

This news crushed her and destroyed whatever feelings she had left for the man. She began viewing her home as her father's house because his children were in his way and too much trouble

for his wife. She wrote: I had seen myself homeless and uncared for."[2]

Hurston moved to Baltimore and stayed with a friend. She started working two jobs, one as a manicurist in a Black-owned barbershop which only served whites. The other job was waitressing in a night club. She then enrolled at Morgan Academy to finish high school and planned on moving on to Morgan State College. She graduated from the Academy in two years, in 1918. Another friend convinced her to move to Washington D.C. with her family and attend Howard University the best and most prestigious Black university at the time. This appealed to Hurston, so she moved to Washington, attended Howard Prep that same year, and the following year went to Howard University.

Her career at Howard was enriching and opened a lot of doors for her. She joined various social clubs but the one that had the most effect on her was the writing club which published regularly. Her first publication in Stylus, as the campus literary society was referred to, was "John Redding Goes to Sea," a short story. While attending the University, Hurston became ill with appendicitis but in no time she was back on her feet and working for the school paper. Through Stylus, she met Charles Spurgeon Johnson who was just beginning Opportunity, the official magazine of the Urban League, and he invited her to New York. When she graduated from Howard in 1924, Hurston took Johnson's offer. Along with Claude McKay, Langston Hughes, Alaine Locke, and James Weldon Johnson, she went to New York but had no idea

that their work would explode into one of the best expressions of African American culture- the Harlem Renaissance.

The purpose and credit for the Harlem Renaissance or "literati" as Hurston and Hughes referred to it, must be given to W.E.B. DuBois, who encouraged these poets, dramatists and novelists to seek out Black folk materials as a means of increasing racial awareness, warning,

> ...there is an inherent danger in seeing oneself through the eyes of others and to remember that in literature and art we should try to loose the tremendous emotional wealth of the Negro and the dramatic strength of his problem through writing, the stage, pageant, and other forms of art [3]

With this advice in mind, the Renaissance brought a new light to Hurston whose goal wasn't only to collect folklore but also to show the beauty and wealth of genuine African-American material. In doing so, she placed herself on the side of those who saw nothing self-defeating in writing about the Black masses, whom she felt were more imaginative than their middle-class counterparts. That's what she wrote about and demonstrated beautifully in her novels although some critics thought her work and words were too unreal to be that of Black people. The Harlem Renaissance gave her an opportunity to meet and befriend Langston

Hughes among others. Their friendship developed into a good working relationship which led to them starting their own magazine, Fire which was supposed to "burn up a lot of the old dead conventional Negro-white ideas of the past, 'epater le bourgeois.'" [4]. They also corroborated on a play Mules of Bone of which only the third act was published. The play brought about the downfall of their friendship. They fought over royalties, copyrights, and ownership. The hatred she felt towards Hughes was overwhelming and she fought vigorously to prevent the play from being published. She made it seem as if Hughes had stolen it from her.

Some of the good that came from the Harlem Renaissance was that Hurston took two second place prizes for a play and a short story from Opportunity, a literacy magazine. She met Fannie Hurst, the novelist and editor, who was judging the competition and later hired her as a live-in secretary. Hurst soon learned that Hurston didn't follow orders well. She referred to her job relationship as

> ...a quaint gesture... Her shorthand was short on legibility, her typing hit or miss, mostly the latter, her filing a game of find-the-thimble. Her mind ran ahead of my thoughts and she would interject with an impatient suggestion or clarification of what I wanted to say. If dictation bored her she would interrupt, stretch wide her arms and yawn [5].

The job for Fannie Hurst ended abruptly, but she continued staying with Hurst as a companion and chauffeur for two years.

Continuing with her strong conviction for higher education, she enrolled at Barnard College, the women's college of Columbia University, in 1926 after winning a scholarship, and became the first Black woman to attend the school. Two years later, she graduated from Barnard with a B.A. degree and captured the attention of Dr. Franz Boaz. He was the founding father of anthropology and took her under his wing while she was studying African folklore. Her first field trip was to spend three years in the states of Mississippi, Louisiana, Alabama, Georgia, and her home state of Florida. The trip proved harder than she anticipated. Her simple approach of asking questions just sent her from one town to another. When she returned to New York, she had virtually little information that dealt with her subject in depth. Hurston started doing some field work for Boaz in Harlem. She was to study the physical characteristics of the Black race. Her methodology was direct and blunt. She often took a set of calipers (an anthropological measuring device) and went to Harlem to measure the skulls of the people who passed by on the street. Langston Hughes believed no one else could accomplish the task better as he recalled:

> ...almost nobody else could stop the average Harlemite on Lenox Avenue and measure his head with a strange looking anthropological device and not get bawled out for the

attempt, except Zora, who used to stop anyone whose head looked interesting, and measure it [6].

Her passion for her work was visible in anything she did and the extent she would go to get things done was different because she didn't take failure kindly, so she committed herself immensely to her work. At the same time, to quote her once close friend Hughes, "Hurston was an entertainment in herself" because her crazy tactics were unusual or unheard of.

Another example of Hurston's working techniques and personality conflicts was when she was hired to be the drama director at Bethune Cookman College in Daytona, Florida in 1933. Her background in this field was that she had traveled as a maid with a traveling Gilbert and Sullivan troupe. She had arranged and produced a few dramas based on her folklore research and had performed them at a few universities. Hurston never taught one class, much less directed one line of a play during her one year employment at Bethune College. Instead, she consumed her time arguing with the College's President whom she thought incompetent.

Writing folklore, plays, and novels became her passion and getting published, her goal. Even though she had published a few essays when she was in college and during the Harlem Renaissance, her work didn't get her the attention she needed. The six essays she submitted for an anthology, Negro, caught the attention of the editor of Lippincott, who inquired if a novel was in the

works. Given this opportunity to get published, Hurston implied that she was working on one when in actuality, she didn't have one line on paper until Lippincott asked to see a manuscript. She then wrote Jonah's Gourd Vine in two months, had the manuscript typed on credit, and borrowed two dollars for mailing expenses. In May of 1934, it was published and the reviews were mostly good. Some people though, criticized the book saying that her protagonist's sermons were too good, too brilliantly splashed with poetic imagery to be the product of one Negro preacher." [7]. The book is about a man who is a preacher with a likeable character that at times resembles the Biblical characters Jonah, Samson, and sometimes even Christ himself. Like Jonah, John Buddy runs away from life's responsibilities and God. Like Samson, he also had a weakness for women and because of them, he loses his strength and position of power. Like Christ, he

> ...wore the cloak of a cloud around his shoulders. He was above the earth and though he sinned, men saw his cloak and felt it [8].

A year later, she published her second novel, Mules and Men based on her second journey to the south collecting folklore and combined this with voodoo practices she experienced in the West Indies. Even though the importance of this book was overlooked then, it is now being viewed from a different perspective. It is

used as a main source for anyone doing research on African-American folklore. Nonetheless, the recognition that she was striving for failed to reach her once again, until her third novel, Their Eyes Were Watching God. This novel managed to catch popular attention. Their Eyes Were Watching God, written in seven weeks after a devastating love affair, is about a Black woman's search for selfhood. Despite its monetary success, the book got some unsettling reviews. The worst criticism came from Black male writers who dominated this period. Darwin Turner, then a critic, described her work as "artful, coy, irrational, superficial and shallow"[9]. Alain Locke, the dean of Black scholars and a critic during the Harlem Renaissance, wrote a review in Opportunity magazine saying that "Hurston's Their Eyes was simply out of step with the more serious trends of the times." [10] Locke believed that the heroine's apparent sexuality and love for men was inappropriate, unreal, and made up for entertaining the public. The most damaging critique of all came from the well-known and influential Black writer of the day, Richard Wright. Writing for New Masses magazine, he said:

> ...the novel carries no theme, no message, no thought but exploited those quaint aspects of Negro life that satisfied the tastes of White audiences. [11]

In a decade in which Wright and other males dominated, this negative criticism intimidated the voice of a young, talented woman. She wrote and spoke her mind, practically always. She tried to write about strong characters, male and female alike, whose beauty was their drive to survive in one's own fashion and demand more from life. People who knew her saw her as a "woman who was, moreover, (a) sometimes in error, and (b) successful for the most part, in her work and attacked her as meanly as they could." [11]. With all the criticism, Hurston still strove to be the best at what she knew-writing, and she went on and wrote a few more novels and short stories. She died in 1967 of ailing health with no money and no family members at her bedside and was buried in an unmarked grave.

* * *

What made Hurston a unique individual was the fact that she was way ahead of her time, especially for an African-American woman. She was funny, irreverent, sexy, intelligent, loved life, and was very curious. How else could one explain her working in a Washington D.C. park selling hot dogs just to record accurately how Black people who bought them talked (she was comparing the different accents and styles of people in the south). She would go anywhere-Harlem, Jamaica, Haiti, Bermuda, or take part in voodoo rituals for three months just to find out what she simply had to know. She also loved to dance, so in order to fulfill herself, she gave a lot of parties. Dressing up was part of her

charm. She wore everything from African scarfs and pants to short, tight skirts, boots, and hats tilted over one eye. Her dressing also got criticized because of the apparent sexuality she was displaying.

What truly motivated Zora Neale Hurston was her passion to live life without any set boundaries. She never thought there was something out in the world she couldn't do. If someone or something peaked her interest, she would just pack her things and follow wherever that path led and learned as much as she could.

She was very open-minded and perhaps naive to the world and its sins. Being a Black female in a very racist society was a mere oversight on her part, because she chose to ignore it. If an obstacle was in her way, she voiced her mind and moved on without hesitation or looking back. This made her a somewhat remarkable being because she never saw white men and women as more privileged than her or her race. This attribute troubled a lot of people: Blacks, because she refused to accept the double standard of the world, and whites for trying to be something or someone she wasn't.

She married and divorced twice and had several love affairs. However, her life really centered around her work. She was a role model for a lot of people who stepped on everyone's toes whenever necessary to educate the human race that it was all right to live life without limits and as we one saw fit.

She was, in so many ways, a unique individual but her contributions to anthropology, literature, and her personal

strength, and moral image in pursuing her dreams make her a role model for all women.

FOOTNOTES

1. Hurston Zora N, Dust Tracks on the Road (Arno Press, 1969), p.116-117.

2. Ibid p.123

3. DuBoise: Bloom Harold, Zora Neale Hurston: Modern Critical Views (Chelsea House Publishers, 1986). p.50.

4. Ibid p.209

5. Hurst Fannie: Howard, Zora Neale Hurston (Twayne Publishers, 1980), p.19.

6. Hughes Langston. The Big Sea (Hill and Wang, 1940) p. 244.

7. Ibid p.34.

8. Ibid p.74.

9. Turner,Darwin: Bloom, Modern Critical Interpretations: Zora Neale Hurston (Chelsea House Publishers, 1987), p.90.

10. Ibid p.89.

11. Wright Richard: Bloom. Modern Critical Interpretations

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The GOLDFISH THEORY

a logical approach to evolution

by

Richard Honeywell
P.O. Box 731
Watertown, New York 13601
(315) 785-9718
086-54-6658

Jefferson Community College
Coffeen Street
Watertown, New York, 13601

Mentor: Ilka Udvardy, English Professor
Course: Historical Geology

Category: Biological Sciences

Prologue

Since before history, man has contemplated the question of his origin, and since *Charles Darwin's* ***The Origin of Species*** (1859), the debate on evolution has been all but violent (Feder, 1989, p. 19). This subject can bring about some very thorny (controversial) issues, both theological and scientific. Both sides have points of merit, they both have points of contention, and they both have radical and liberal constituents. In reality, they both may meet somewhere in the middle.

The purpose of this essay is to choose neither side, but to offer a logician's perspective. The problem with the theological perspective is that it is often closed minded, deductive in its reasoning, and of a sensate independent (*a prieri*) method. Few will disagree that some knowledge can only be gathered by actually touching it. The inherent problem with the scientific method, is that it is sensate dependant (*a posteriari*), that it only uses inductive reasoning, and that it is too often closed minded. The fallacy with science is that extrapolation from the smaller to the larger (simplistic to complex) does not always hold true. The proverbial "Whole" sometimes is "greater than the sum of all of its parts." So, why not employ the best of both methods?

Essay

Turn the page of any modern dictionary to the term evolution, and one can find something on the order of: a "change in the gene pool of a population from generation to generation by

such processes as mutation, natural selection, and genetic drift (Random House, 1991)." Without question, our understanding of evolution has been founded and influenced by *Charles Darwin*, who is known as "the father of evolutionary theory (Ferraro, 1994, p. 59)." In essence, the "Darwinian Theory" implies that biological evolution is based upon gradual random genetic mutation, whereby, an inferior version of a species is slowly replaced or dies out, and the superior multiplies and survives (Ferraro 1994, p. 58-59). *Darwin* coined the term "natural selection" to express this process (Feder, 1989, p. 18). It was a revolutionary concept in the 19th century, has weathered the storm of controversy, and is still being utilized by today's modern scientists. In addition, we are aware that reproduction along with survival also plays an important role in this process, thus the "Neo-Darwinian Theory" (Ferraro, 1994, p. 58). But, are there more questions still to be asked?

Scientists have had difficulty explaining some questions presented by the "Creationist" or "Logos" camps (Larson, 1994, p. 1). Some, such as biology professor *Dean Kenyon* (San Francisco State University), argue "that chemicals floating in the primordial soup would have been unlikely to combine in ways necessary to produce life (Larson, 1994, p. 1)." Fossil evidence reveals the presence of life began--theoretically out of some "primordial soup"--some 3.8 billion years ago, "soon after the earth cooled (Mellersh, June 1994, p. 10)." According to *Anthony Mellersh*, "Even if by some enormous stroke of luck,...a single copy of an effective protein spontaneously arose, it would

be a dead end," as proteins have no way of reproducing (June 1994, p. 10,12). one biochemist, *Gerald Joyce* (Scripps Research Institute, La Jolla, California), has done research with RNA which would point to its possibility--however improbable--in theory (Radetsky, May 1994, p. 83-87). Some believe "that life arose somewhere else in the universe," but, "this doesn't...solve the problem,..it just shifts it elsewhere and creates new dilemmas (Mellersh, June 1994, p. 12)."

Another unanswered question, the absence of fossil evidence...representing 'transitional forms' of creatures...(Larson, 1994, p. 1)." Though "...some lineages can be seen developing in a series of transitional species, most (10 to 1) fossil species appear abruptly--without intermediate forms--and survive apparently unchanged for millions of years (Jackson, June 1994, p. 56)." Scientists "contend...that fossils representing intermediate species may simply never have formed, or perhaps have yet to be uncovered (Larson, 1994, p. 1)." The "...long periods of equilibrium, followed or 'punctuated' by brief periods of rapid change...(Ferraro, 1994, p. 69)" was termed "punctuated equilibrium" by paleontologists *Niles Eldredge and Stephen Jay Gould* in the 1970's (Jackson, June 1994, p. 56). Scientist theorized that this process is a product of "genetic drift," chance changes in gene frequency, but this opens up a slew of additional questions (Ferraro, 1994, p. 65,69). Why for instance? Obviously, the last chapter has yet to be written.

Possibly at this point we should shift our focus? As was stated earlier, not everything can be extrapolated from the small

to large, and not everything can be gathered evidencially. Some scientists believe that we should "...take the long view of evolution, looking at how ecosystems have developed over the full extent of earth's history (Knoll, June 1994, p. 14)." As *Andrew Knoll* states:

> *"In the conventional view...evolution appears to be a process of replacement. New species evolve in succession, each occupying a particular habitat and persisting until something comes along that can do the job better or until environmental disruption brings extinction (June 1994, p. 14)."*

Incidentally, these punctuated mass extinctions "impose regimes of death for reasons unrelated to Darwinian struggles of normal times" --another unanswered question (Gould, June 1994, p. 8). *Knoll* continues:

> *"The long view of evolution, however, persuasively argues that biological diversity is cumulative. The earth and its biota have evolved in concert, with environmental expansion repeatedly engendering biological novelty. New species do not simply replace old ones. Rather, new types of organisms depend directly or indirectly on those that came before, and even the most intricate ecological edifices of the modern world rest on a microbial Foundation formed billions of years ago (June 1994, p. 14)."*

Another insight one might consider is that "small organisms grow and reach sexual maturity more rapidly than their larger counterparts (Niklas, June 1994, p. 24)" Further, because of "...their comparatively rapid life cycles...," smaller organisms "...tend to have higher mutation rates...," and thus "...evolve more rapidly than larger organisms (Niklas, June 1994, p. 24)." They also have a greater possibility for survival. As *Stephen Jay Gould* (Harvard University) states:

> *"The most common and successful forms of life (bacteria) have remained constant. "Bacteria span a*

broader range of biochemistries and live in a wider range of environments; they cannot be nuked into oblivion; they overwhelm all else in frequency and variety; the number of E. coli cells in the gut of any human exceeds the count of all humans that have lived since our African dawn (June 1994, p. 8)."

In addition, the size, complexity, life cycle, population, reproduction rate, and thus mutation rate (Darwinian theory) is directly proportional to the size of its environment. We need to remember, that an environment includes the entire habitat, biological and non-biological. This is best expressed in ecosystems, where given relative stability, an efficient balance develops. This also points to why, when an ecosystem is disrupted, species with slower adaptation rates tend to be most affected, and tend to die off or migrate.

Even within the development of a species, "an economically designed animal will tend to out compete not only an under-equipped animal but also an over equipped one (Diamond, June 1994, p. 80)." Ever wonder why we are built the way we are, and would we "be better off with larger kidneys, more breasts, thicker bones, and more enzymes (Diamond, June 1994, p. 80)?" Because, "...the food energy available to an animal is finite, and the body "space is also finite, "any source devoted to one organ or enzyme comes at the expense of another (Diamond, June 1994, p. 80)."

In synopsis of this, one should also think about a goldfish's existence within a fish-tank. In a larger environment, the fish might become quite large, but in a fish-tank, the fish will only grow as large as the environment will adequately support. Additionally, fish within this type of an

environment rarely procreate, and the sustainable quantity of fish within the tank is limited. Ever wonder why zoologists have difficulty getting some species to breed within a captive environment? This certainly seems to poke holes in the survivability aspect of Darwin's theory, and the "genetic drift" aspect of the "Neo-Darwinian" theory. They (goldfish), should want to accelerate their procreation for a better survivability rate, not discontinue it.

Aristotle spoke of the "Golden Mean" a couple of thousand years ago, perhaps this holds some truth to the nature of evolution? One of the possible problems with the "Darwinian" theory is that it tends to throw nature out of balance. The concept of survivability denotes some kind of competitional existence, whereby this competitiveness is inherently disruptive to balanced ecosystems. Nature demonstrates that it tends to move toward a balanced system, rather than away from it. Perhaps this is where man seems to have so many problems with his environment--he is in a constant competition with it?

Islands have proven to be ideal habitat for the study of evolution (Lister, June 1994, p. 60). On these islands, "a small population of plants or animals, isolated from the main range of the parent species, can rapidly evolve into a new form (Lister, June 1994, p. 60)." One re-occurring phenomenon, is that "small mammals, ... often grow larger than usual, while larger, herbivorous mammals tend to become smaller than the norm (Lister, June 1994, p. 60)." This, researchers believe, "is related to restricted food supplies and the absence of mammalian predators

(Lister, June 1994, p. 61)." But, this draws questions.

Over the last 6 years, *Adrian M. Lister* has been studying fossilized dwarf-deer on the island of Jersey--off the coast of France (Lister, June 1994, p. 60). These dwarf-deer were once part of the larger red deer (*Cervus elaphus*) population commonly found on the mainland (Lister, June 1991, p. 60). When Jersey became an island (c.120,000 years ago), "the isolation...set the scene for the dwarfing process (Lister, June 1994, p. 60-61)." Jersey remained an island for about 6,000 years, which Lister claims is "...a very short interval," and "on a geological time scale,...qualifies as a very rapid evolutionary event (June 1994, p. 61)." He claims, that this period "...represents about 2,000 generations of deer," and enough time for the dwarfing adaptation (Lister, June 1994, p. 61). But, does it?

What becomes apparent, what is so significant about this is that they had a need to evolve more rapidly than under a normal circumstance. Their survival would be dependant upon becoming either smaller in population, or smaller in size to live more coefficiently with their limited environment. As it turns out, we know which rout they chose.

Given that the deer would have had a limited population base to start; and that their environment would only support a limited sized population; at best they could only maintain a stagnant or--as they gradually became smaller--a very slow population growth. Further, because their population was limited, their normal reproduction rate, and therefore, mutation factor, would remain static or at best in slow graduation. All of this is based on a

relatively stagnant environmental fluctuation--one bad winter could potentially cause a significant de-population. This would point to an extremely long--much longer than what had occurred--evolutionary adaptation. Taking this into account, how do we explain this punctuated adaptation?

One viable explanation would be quicker life-cycles, but this posses its own problems. The dwarf-deer would need to live very short life spans, thus their reproductive window would also be reduced. Further, they would need to adapt shorter gestation periods, which brings us back to the mutability rate. There is no evidence in which to support this, and in all likelihood it did not occur.

One might also consider that the larger and stronger of the deer population would tend to be better able to compete for the limited supply of available food. And further, the larger/stronger amongst them would tend to have a better chance--taking into account the typical mating practices of deer--in the competition for mates. This tends to point in an opposite direction, a stable or giantizing process, rather than what had actually occurred. Taking this into account, how do we explain dwarfing?

The fact is; and this is the crux of the problem with the "Darwinian" or "Neo-Darwinian" theories; that, at least with respect to more complex and small population organisms; it does not make sense. Its not logical for a small population species to rely solely upon a slow and gradual random mutation process. In microbiological organisms, this simple means of random

mutation evolution works well, but only because of their vast population and quick life-cycle. As a species becomes more complex, and their population becomes decreased, they would logically require a gradually more complex evolutionary process. Otherwise, their survivability rate would be severely limited, and the probability of their ever developing would come into question. At some point you have to answer the question of why more complex--to become less survivable?

The logical approach would be for a species, at a given complexity, to be able to have a respectively increased control or direction in its evolutionary process. This is not to suggest that it would be in any way a conscious effort, but rather biological. One of the primary non-conscious functions of the human brain is to maintain homeostasis or physiological equilibrium (Kagan, 1992, p. 73). Why is it so difficult to bridge that gap to one's environment? Just because we find random mutation as a means for evolutionary change in micro-organisms, it does not necessarily mean that more complex species follow the same method. This, as you might guess, is the fallacy of the empirical method and inductive assumptions.

It may prove important, at least in part, that we re-examine the concept of progressive evolution first introduced by *Jean Baptist de Lamarck* (1744-1829) (Feder, 1989, p. 15-17). *Lamarek*, a predecessor of *Darwin*, believed that as the natural environment changed, "organisms must alter their adaptive characteristics if they are to survive (Feder, 1989, p. 16)." His actual words, copied from his ***Philosophie Zoologique***, published in 1809, were

as follows:

> *"When the will guides an animal to any action, the organs which have to carry out that action are immediately stimulated.. .. Hence it follows that numerous repetitions of these organized activities strengthen, stretch, develop and even create the organs necessary to them... Now, every change that is wrought in an organ...is subsequently preserved by reproduction. ... Such a change is thus handed on to all succeeding individuals in the same environment, without their having to acquire it in the same way... (Harris, 1981, p. 116-117)."*

His hypothesis, stated simply, was that "organisms perceive the change and use, cease using, or even create the organs [mechanisms] necessary to alter their adaptation (Feder, 1989, p. 17)." This implies that all species progressively evolve into increasingly more complex organisms.

In 1988, *John Cairns*, a respected british biologist claimed, "that bacteria, when faced with starvation, can sometimes produce--in a directed and non-random way--the mutation they need to survive (Richardson, September 1994, p. 27)." He claimed, "...the cells seemed to produce the mutation only when they needed it...the cells were not mutating randomly but were responding...in a directed way (Richardson, September 1994, p. 27)." Further, "they were acquiring a characteristic and passing it on to their off spring (Richardson, September 1994, p. 27)." Other researchers have been able to reproduce the same result (Richardson, September 1994, p. 27). A molecular geneticist, Susan Rosenberg (University of Alberta), "and her colleagues have found evidence...that could produce...results," only "in a neo-Darwinian way (Richardson, September 1994, p. 27)." The verdict is still out on that one, but this is scientific evidence which

at least points in the "Lamarkian" direction.

The obvious problem with "*Lamarck's*" hypothesis is that it did not account for why some organisms remained simple, while others died off and became extinct. To address this dilemma, one must take into account the differences and variables of evolutionary rate or speed; the variables and speed at which environmental changes occur; the necessity for complexity; and the environmental need, opening or opportunity for an evolutionary change. Maybe, the issue of complexity should be shifted away from an individual species and focused more on the entire ecosystem?

Returning to our "goldfish" scenario, one can recognize a movement of this species toward equilibrium within its environment. It seems that the point of evolution is less an issue of survivability, than it is of maintaining an environmental equilibrium, and perpetually striving as an ecosystem for complexity. Maybe, this is why micro-organisms and little green algae like to live and thrive alongside goldfish?

So, here we are with more parts and pieces, and more questions than answers. What can be said, what do we know? Well, we know that whether it be God, the Logos, little green space men, or the "primordial soup" life began--more aptly, as the scientific evidence points, as simple micro-organisms. From the very beginning, life lived and survived more or less in a harmony with the environment. As the environment increased in its complexity, it opened up the opportunity for life to develop in increasing complexity. At every stage this ecosystem was

maintained in basic equilibrium between the complexity of environment to complexity of life. From time to time when this equilibrium became unbalanced, both the environment and life shifted or evolved to again reach a state of complex coefficient equilibrium. In general this ecological harmony has been perpetually progressive and compounding. There may even be a necessity for an environment to have some instability--inflation with a few recessions and a great depressions now and then--has given rise to a steady progression. So, given any truth to this, the question now becomes, to what end--to what Aristotelian "final cause?"

Now its time to lay down our cards and propose a theory. It's time to gather together what we know, to be objectionable and open minded, to come up with some logical conclusion. It is important to know that this is just another, amongst a sea of hypothesis, to surface and wash ashore. Like Darwin's, it will--and probably should be--scoffed at and ridiculed before any degree of acceptability. After all, no sound theory has ever been flatly accepted. With that said, here goes:

The Goldfish Theory

A. Ecological evolution is a process of perpetually progressive and compounding complex coefficient equilibrium, wherein both biological and non-biological elements coexist.

   1. The ratio of complexity within an ecological environment is directly reflected in the degree of efficiency and stability within that environment.

   2. The ratio of adaptation within an ecological environment is directly reflected in the degree of inefficiency and instability within that environment.

3. The product of complexity and adaptation is compounding and cumulative within an environment of perpetual coefficient equilibrium.

B. Biological evolution is a perpetual process of obtaining and maintaining coefficient equilibrium within an evolving ecological environment.

1. The efficient complexity of a species is directly reflected in the size, population, procreation, life-cycle and adaptability of that species.

2. The complexity of the evolutionary process is directly proportional to the complexity of the species, whereby the adaptability of that species to reach it's maximum efficiency is proportionate to its complexity.

[ie: Higher life forms have a greater ability to direct their evolutionary process, than lower forms which rely more upon random mutation]

3. The survivability of any species is directly reflected in its ability to adapt, obtain, and maintain a coefficient equilibrium within its evolving ecological environment.

Epilogue

As a closing statement one should always leave with some pondering thought--some bastion of worldly knowledge. One should consider this theory over a hot cup of coffee; sitting next to ones living-room window; observing the exterior wonderland that makes up his own environment. Even better, one should do this in combination with the front page of today's daily news. You see, the beauty of this theory is that it applies to every environment, every ecosystem--man made or otherwise. For every aspect, every thought of man is factored in this formula. Everything man has ever accomplished has hinged upon this perpetually progressive and compounding complex coefficient equilibrium--physical, metaphysical, civil, political, economic or otherwise. You see, its strife that provides the vehicle for change, and stability that provides the foundation of complexity. It is this balance with a bit of inflation that allows the progress of man.

The genius of the human species, our own special complex adaptation process, is that we are best of all able to shape and control our environment to fit ourselves. Be aware that as we do this, we are not alone--not the only living creature--and that by its nature the environment will attempt to balance itself out. As man continues to shape and evolve his own environment; as we begin to step beyond--to "the final frontier"--we need to be aware of our place in the universe, that coefficient equilibrium. Know that as we evolve and shape environments, the ecological evolutionary process will keep step. We should take note, not to

throw this environmental balance too far out of wac, or it just may be humanity that gets cast aside.

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HEAT

Justin Daniels
P.O Box 3607
Poughkeepsie, 12603
(914) 473-5637
525-53-9594

Dutchess Community College
Faculty Mentor: Jeff Schneider
Directed Writing of Fiction Title: HEAT

Category: Creative Writing - Short Story

Alex squinted into the bright morning light. The sheer, white curtains did little to ease the glare. He yawned and let out a growl, stretching. He tossed the sheet off and crawled over Jen's body. A mournful groan came from underneath the covers. He froze. She adjusted slightly, then was still.

Alex walked, naked, to where his clothes lay in a heap. He took a pack of cigarettes from the pocket of his shirt and opened it. Two remained. Lighting one, he drew in, then blew the smoke into the stream of light coming through the window; he watched the smoke dance and twist, then fade.

He looked over at Jen's semi-conscious form. The sheets clung loosely to her, distorting her body grotesquely. He gazed at where her face should have been, but there was only the burgundy striped sheet and a fountain of loosely curled auburn hair.. Alex thought of Medusa. Jen would be hung over, he realized, and she would want a cigarette first thing. If she didn't get it, the Gorgon would go on the rampage. But that wouldn't be for at least another hour. He went to the window to view the garden.

Jen's mother was an exceptional gardener; a bona fide expert. Alex inspected the mid-summer's blossoms on the cherry tree. The small white petals shimmered in a breeze; their shadows danced on the brick patio. Further out, near the ivy-covered fence enclosing the garden, the shaded patch of African violets had a brief respite from the impending Southwest heat. Alex followed the bottom edge of the ivy, stopping at the morning glories growing on a trellis by the gate. Since school let out,

these flowers had greeted him most mornings, their radiant blue cones reaching for the sun.

He took another drag from the cigarette, and as he did so, the husk of ash broke, cascading in the light to silently crash on the beige carpet. He ground it in with the sole of his bare foot.

He smoked the rest of his cigarette while taking in the less obvious corners of the garden. Marigolds, tulips, lavender, clover, all stood in the quiet, sharp light of morning. He scrutinized them through squinted eyes, crushing out his cigarette in the ashtray on the windowsill.

Returning to his pile of clothes, he began to dress. His plan was to go out and get some smokes and the makings of an omelette, which he hoped would excuse his absence when Jen awoke.

He finished dressing and took the last cigarette out of the box and placed it in his breast pocket. He opened the bedroom door and went out into the hallway, almost running into Jen's mother coming out of her own room. She was dressed in a short, blue silk robe, tied loosely around her body.

"Hello, Mrs. Weiss," Alex said casually. He ran a hand through his shoulder-length hair, the brown locks coming to rough order.

"Good morning," Mrs. Weiss replied sleepily. "Going so soon? Why don't you stay and have coffee or something?" She yawned.

"I'm just on my way out to get some things for an omelette. Interested?"

She turned her head slightly. Alex admired her silver hair, ruffled and disarrayed. "Your cooking always upsets my stomach. I'll stick with an English muffin, thanks."

"Your loss. Can I get you anything while I'm out?" "No, Alex. You're a dear, but I think I'm fine." She walked, unsteadily, to the kitchen.

Alex followed her as far as the foyer, noting the paltry amount of Mrs. Weiss' anatomy the robe left to the imagination. The sight pleased him, and he noticed the resemblance to Jen's figure. The physical similarities were almost unnerving. Genetics, Alex thought: you can never tell which way they're going to go.

As he closed the door behind him, he thought about the differences between Jen and her mother. Jen was nowhere near as well adjusted as her mother. Mrs. Weiss was practical to a fault, and had a pleasant and easy-going disposition, even after the divorce. Jen, on the other hand, was in therapy, but showed no signs of progress: anal-retentive, obsessive-compulsive, a debilitating separation anxiety, and a host of other psychological maladies.

He went down the walk and out into the street. The sky was a perfect blue. The mountains to the east were limned by a cloud front, slow-marching toward the city promising rain. After only a few minutes of walking, Alex began to feel the heat, building slowly, determined. And before it is through, Alex thought, it'll scorch us all.

He lit his last smoke, thinking more and more about Mrs.

Weiss, Debborah, Debbie. That blue robe still waving in front of him, back and forth, the sash tied in a bow on her firm right hip. Back and forth...

The eggs made a muffled sizzle as Alex poured them into the pan. He had laced them with small pieces of cheddar, diced green chiles, bell pepper, and onion. When the bottom had formed into a skin, Alex turned the heat down to a simmer.

Mrs. Weiss, showered now, was again in the blue robe. Her hair was darker with the moisture, yet seemed to hold the light better. The long curls fell just past her shoulder, obscuring her face slightly as she read the Sunday paper.

"Any good news," Alex asked, pulling up a chair to the table.

"I'm afraid not. It's going to get up to 102° today. Ugh. And I wanted to do some pruning."

"A good sweat never hurt anyone."

"Aren't you the little laborer. And don't call me Mrs. Weiss; You aren't one of my students. "All right, Deb."

"Debborah will be fine," she said, laughing a little, her blue-grey eyes glancing away.

Alex got up to tend his omelette. He was flipping the edge over when Jen marched into the kitchen, dressed in her waitress uniform. She tossed her apron onto the table and sat down, lighting a cigarette from the fresh pack. She shuffled the condiments around, moving them toward the edge of the table. Debborah moved them back to the center. Jen tried again,

slamming the sugar bowl down, causing some to spill. Without looking at her daughter, Debborah moved it back. It made a slow, grinding noise over the spilled sugar. Debborah's hand lingered there for a moment, then went back to the paper.

Giving up, Jen turned to Alex. "I hope you're enjoying your morning," she snapped. The omelette was done. Alex brought it over, garnished with salsa and sour cream.

"Very much," he said, setting the omelette down in front of her, along with silverware and a napkin. He kissed her lips, then, "Perhaps an aspirin, my sweet?"

"No," she said, not looking at him. Alex sat down and flipped through the comics.

Jen ate half the omelette and Alex had a few bites. He offered it to Debborah, but she just shook her head without looking up from the paper.

"Are you ready, Alex? I'm going to be late," Jen said, gathering her apron.

But before Alex could answer, Debborah's head lifted. "I wonder if Alex would be willing to stay here and help me with some heavy work around the garden. He can take my car later. I don't have any plans."

Alex paused, the plate half in, half out of the refrigerator. "Sure. I could do that," he said, eyes fixed on the bottom shelf.

"Whatever." With a sneer to both, Jen was gone.

The sky-blue sheet clung to Alex's damp skin. He reached up and

wiped the sweat off of his forehead, then threw the sheet off. The bed springs groaned as he got up. The body in the bed stirred, then was still. He went over to the pile of clothes on the floor. Underneath the blue robe, he found his shirt and got his cigarettes. He lit one and went to the window.

The subdued light of afternoon cast the garden in a dream-like haze. The translucent clouds drifted slowly overhead, growing darker. The cherry tree was not visible this angle, and the dancing shadows of the blossoms had been reduced to indistinct shades of grey. Close to the window were the morning glories; swaying back and forth in the wind, twisted shut.

A Cost-Volume-Profit Analysis of K and Friends Hair Designers

Colleen V. Biffen
712 Bicentennial Boulevard
Dover, Delaware 19904
(302) 678-9079
184-42-0888

and

Kaye A. Womax
7 Owensby Drive
Townsend, Delaware 19734
(302) 378-2459
076-36-9304

Delaware Technical and Community College, Terry Campus
Faculty Mentor: Dr. H. Earl Roberts
Course: ACC213 Managerial Accounting

Category: Business & Economics

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Running head: K AND FRIENDS C-V-P ANALYSIS

Abstract

Cost-volume-profit analysis is very useful in making business decisions. This research study applied cost-volume-profit analysis to a local hair dressing business known as K and Friends. This analysis was designed to give the owner better control of the business and to yield a greater profit.

A Cost-Volume-Profit Analysis of K and Friends Hair Designers

Background

This background research was in the field of managerial accounting as opposed to the financial accounting area. Accounting dates back to a point in time when Columbus sailed for America. The Spanish monarchs assigned an accountant to travel with Columbus in order to account of all his costs. Concepts of cost accounting for management purposes came into evidence sometime after the 1800's. They were developed further during the American industrial revolution (Previts, 1979). In today's businesses managerial accountants provide data to managers to plan, coordinate, control, and make decisions for internal goals and objectives.

Cost-Volume-Profit (C-V-P) Tool

One important decision-making tool used by managerial accountants to analyze cost behaviors is cost-volume-profit analysis. The researchers examined the operation of a single-owner, small business based on questions designed to assist the owner/manager with decisions regarding the operations of the business, K and Friends. This research resulted in some breakthrough decisions to better guide the direction of the business. This C-V-P research examined factors which cause changes in the cost of sales, profit, and, in particular, sales volume and sales/revenue and costs. C-V-P enables managers to have a greater level of assurance to reach their desired objective (National Association of Accountants [NAA], 1949).

This C-V-P analysis was used to guide the owner of K and Friends with specific recommendations in order to obtain the desired profit for the next year of operation (1994). This analysis improved the overall planning for the business, and yielded better control of the operation.

History of the Business

K and Friends Hair Designers is a sole proprietorship owned by Kaye Womax. It was first opened in Middletown, Delaware in October, 1983. At that time Kaye and a part-time stylist worked to service the hair clients of the area. The business grew, and the salon reached maximum potential for the population of Middletown which caused a search to move to a larger populated area. A decision was made to relocate the salon, and on May 1, 1992 the salon opened in West Dover with four full-time stylists. The salon offers hair styling, manicures, artificial nails, pedicures, tanning, and retail products for hair.

Research Questions

The research questions were as follows:

(1) What sales volume would have been required to break-even?

(2) What was the actual profit level and actual sales volume for the time period noted?

(3) What sales volume would have been necessary in order to increase profit by at least 10%?

(4) What would an increase of one dollar per haircut (assuming the same volume) do to the profit level? Also, what effect would a one dollar reduction have on

the level of profit?

(5) Is it possible to reduce any variable or fixed costs? If so, what effect would the reductions have on the profitability of the business?

(6) What would a change to the sales mix of services do to other variables?

Data Collection

In order to answer the research questions it was important to use actual financial data which are presented for the year ended December 31, 1993 and is shown in Appendix A. The financial data were used to construct a cost-volume-profit income statement as presented in Table 1. (Calculations were rounded to the nearest dollar.)

Table 1

Cost-Volume-Profit Income Statement

Sales (S)	$69,008.00
Variable Costs (VC)	(39,776.00)
Contribution Margin (CM)	$29,232.00
Fixed Costs (FC)	(23.069.00)
Profit (P)	$ 6,163.00

Analysis of the Data

Break-even

The authors in Theory and Problems of Managerial Accounting state that "the break-even point, the point of no profit and no loss, provides managers with insights into profit planning" (Shim & Siegel, 1984, p. 54). First, the researchers examined the break-even point for K and Friends. The formulas for break-even are:

$$\text{Break-even (BE) in Sales Dollars (\$)} = \frac{\text{Total Fixed Costs (TFC)}}{\text{Total Contribution Margin Percentage (CM \%)}}$$

Break-even in Units = TFC/CM per unit.

Using the data from the C-V-P income statement in Appendix A the following results were obtained.

BE Sales $ = $23,069/.42 = $54,926.00

(CM % is found by taking the total CM and dividing it by the total Sales figure.)

BE Units (Average number of clients per year) =

$23,069/$7.18 = 3,213 clients

(CM per unit is found by taking total CM and dividing it by total number of average clients per year.)

The results show that the business was running approximately 21% above the break-even point in both sales dollars and average number of clients per year. This was determined by taking actual total sales of $69,008.00 (Appendix A) and subtracting the break-even total sales of $54,926.00 and dividing that outcome by $69,008.00.

Profitability

Total sales must equal $72,091.00 or increase by $3,083.00 ($72,091.00 - $69,008.00) in order to increase the profit to 10%. The formula is as follows:

FC/[CM % - Target Profit (TP) %] or

$23,069/(.42 -.10) = $72,091.00.

This goal could easily be attained since it would only require an increase in weekly sales of approximately $59.29.

Price Competition

The researchers examined the effect of increasing the price of hair care services by one dollar which also required consideration of qualitative factors of the competition in the local hair salon business. The various categories of services offered by K and Friends are illustrated by the pie charts in Appendices C and D. The researchers selected a sampling of salons from the local Dover, Delaware area to find an average price range of services. The sample consisted of 14 local hair salons ranging from large salons employing 20 or more stylists to the smallest salons employing about three stylists. The price range included hair-cuts of both men and women which represents 80% of all hair care services. The sample data are listed in Table 2.

Table 2

Salon	Man's Cut	Woman's Cut
Ana & Company	$20.00	$25.00
Antoinettes	21.00	21.75
Beauty Connection	8.00	16.00
Chris' Hair Salon	9.00	18.00
Ciseaux	15.00	25.00
Cutting Corner	23.00	23.00
Hair Cuttery	12.00	18.00
R. L. Ewing	15.00	20.00
Head to Toe	20.00	20.00
Unisex	12.00	18.00
Images	20.00	20.00
Rene Delyn Designs	17.00	30.00
Your Fathers Mustache	13.00	15.00
Fairview Beauty Salon	7.00	15.00
Average Total	$15.14	$20.33

The researchers also calculated the effect of reducing the price of hair care by one dollar would reduce total sales by $1,798.00, and reduce variable costs by $899.00, which would result in a 7.8% return on sales.

The price data collected from the sample of salons confirmed that raising the price of hair care services by one dollar would still be lower than the average competition. Hair care services comprise 44% of the total of all professional services. Total sales would increase by $1,798.00, and variable costs would increase by $899.00 (50% commission on one dollar increase). However, this would result in a 9.9% return on sales instead of the original 8.9%. The C-V-P calculations for comparing three haircut prices are illustrated in Table 3.

Table 3

Three-Way Comparison C-V-P

	9.00	$10.00	$11.00
Sales	$67,210.00	$69,008.00	$70,806.00
Variable Costs	(38,877.00)	(39,776.00)	(40,675.00)
Contribution Margin	28,333.00	29,232.00	30,131.00
Fixed Costs	(23,069.00)	(23,069.00)	23,069.00
Profit	$ 5,264.00	$ 6,163.00	$ 7,062.00
Return on Sales	7.8%	8.9%	9.9%

In order to increase the return on sales by one percent hair care services could be increased by one dollar. After reviewing the various options, it was decided that the price increase per haircut was small enough that it would not negatively affect demand (established clientele).

Cost Reductions

A review of the income statement (Appendix A) resulted in identifying that the contract labor in the amount of $2,042.00, was a one time cost for transforming the existing building into an operational salon. Materials and supplies, as well as salaries, are based on the volume of business and will only change with the volume of sales. Fixed costs could be reduced by $2,500 by paying off a loan, which would increase the profit.

Table 4 shows the effect of these two cost reductions.

Table 4

C-V-P Results After Cost Reduction

Sales	$69,008.00
Variable Cost ($39,776 - $2,042)	(37,734.00)
Contribution Margin	$31,274.00
Fixed Cost (23,069. -2500)	(20,569,00)
Profit	$10.705.00

This represents an increase in net profit of $4,542.

Changes in Sales Mix

Table 5 shows the sales mix. Hair Care, which includes chemical services and color, is 63 percent of revenue. Nails, skin care, and pedicures comprise 18 percent of the revenue, while tanning and miscellaneous reflects seven percent of the revenue. All retail product sales are 12 percent of the revenue.

Table 5

Pro Forma Income Statement

	Hair	Nails	Tanning	Retail	Total	Percentage
Sales	$43,813	$12,264	$ 4,613	$8,318	$69,008	100.00
VC	25,254	7,069	2,659	4,794	39,776	57,64
CM	$18,559	$ 5,195	$ 1,954	$3,524	$29,232	42.36

Note: Hair includes chemical and color, nails includes skin care and feet, and tanning also includes miscellaneous.

Multiplying the contribution margin percentage for each product by its percentage in the sales mix and adding the results is a more direct way to find the weighted average sales mix. The results are presented in Table 6 and 7.

Table 6

Weighted Average Sales Mix

	Hair	Nails	Tanning	Retail	Total Percent
CM%	42%	42%	58%	42%	
Percent of Sales Mix	63%	18%	7%	12%	100%
Weighted Average	26% +	7% +	4% +	5% =	42%

Table 7

Average Sales Dollars in Sales Mix

	Hair	Nails	Tanning	Retail	Totals
Avg. Sales $	$.63	$.18	$.07	$.12	$1.00
CM	42%	42%	58%	42%	
CM in $	$.26	$.07	$.04	$.05	$.42

The researchers examined whether the salon should hire another nail technician with an established clientele. The sales mix would change to reflect a mix of 50% hair, 31% nails, 7% tanning, and 12% retail. There would be a shift from hair to nails which would increase the CM by one percent from 42% to 43%.

Table 10

Revised Weighted Average Sales Mix

	Hair	Nails	Tanning	Retail	Total
CM%	42%	42%	58%	42%	
Percentage of Sales Mix	50%	31%	7%	12%	100%
Weighted Average	21%	13%	4%	5%	43%

The graph in Appendix D illustrates the results obtained in Table 10.

Conclusions

The findings for K and Friends Hair Designers were as follows:

(1) The break-even in sales dollars was $54,926.00 with an average level of sales units of 3,213.

(2) The actual profit level was $14,082.00 which is 21% above the break-even.

(3) To increase profits to 10% the total sales must be increased by $3,083.00.

(4) An increase in the price of haircuts by one dollar per unit would increase sales by $1,798.00 and increase variable costs by $899.00 which would yield a one percent return on sales.

(5) A decrease in the price of haircuts by one dollar would decrease the return on sales by one percent. Variables costs can be reduced by $2,042.00 which is a one time charge for contract labor.

(6) The fixed cost for a loan should be paid in full and would result in a decrease in fixed costs by $2,500.00, which together with the decrease in contract labor, would increase net profit by $4,542.00. The sales mix could be changed by hiring another nail technician (who would bring their nail clientele to the salon which would increase the contribution margin by one percent and increase profits by $441.00.

Recommendations

K and Friends is a profitable business operating at approximately 21% above break-even. The business achieved an 8.9% return on sales during the period reviewed. The decision was made to increase the return on sales by one percent by increasing the cost of hair cuts by one dollar. Reducing variable costs by $2,042.00 and fixed costs by $2,500.00 would have increased the profits in 1994, other things remaining constant, by $4,542.00. Staffing another nail technician with a clientele base would increase profits by $441.00. Although this may seem insignificant, a qualitative factor is that the value added service will bring more clients into the salon.

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Appendix A

K & Friends Hair Designers

Income Statement

For the Year Ended December 31, 1993

Revenue from Sales		$69,008.00
Variable Costs		
Accounting Services	$ 200.00	
Advertising	790.00	
Bank Charges	398.00	
Contract Labor	2,042.00	
Credit Card Fees	310.00	
Mail/Postage	40.00	
Maintenance	302.00	
Materials & Supplies	12,090.00	
Miscellaneous Expenses	115.00	
Office Supplies	327.00	
Other General & Administrative Expenses	52.00	
Subscriptions	78.00	
Taxes Paid	10,104.00	
Training - Educational	175.00	
Wages/Salaries	12,753.00	
Total Variable Costs		39,776.00
Contribution Margin		$29,232.00
Fixed Costs		
Insurance	$ 1,682.00	
Loan Payments	4,636.00	
Phone	1,375.00	
Rent	13,259.00	
Utilities	2,117.00	
Total Fixed Costs		23,069.00
Net Income		$ 6,163.00

Appendix B

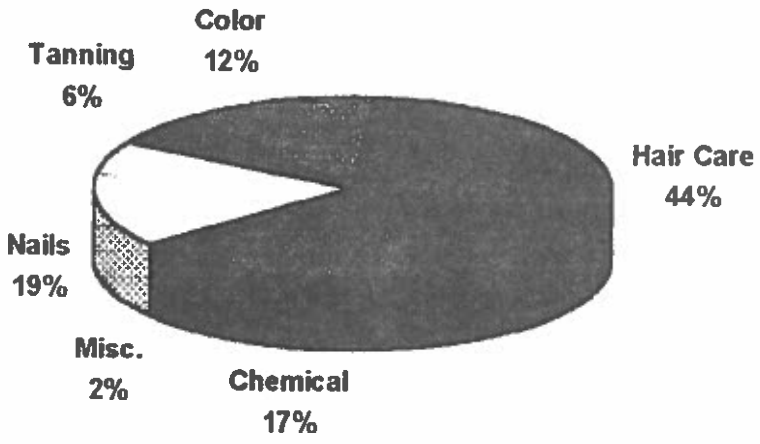
Salon Performance By Class

Description	**$ Sold**	**Units**	**Percent of SUBTOTAL**
Professional Services:			
Hair Care	$26,532.60	1,798	44
Chemical	10,196.75	190	17
Color	7,083.50	143	12
Nails	11,594.65	663	19
Skin Care	414.50	74	<1
Feet	255.00	15	<1
Tanning	3,530.00	137	6
Miscellaneous	1,083.00	50	2
Subtotals - Professional Services	$60,690.00	3,070	100

Retail Sales:			
Hair Care Supplies	$ 4,922.80	664	59
Skin Care Supplies	332.50	26	4
Equipment	130.00	5	2
Miscellaneous Accessories	2,932.70	305	35
Subtotals - Retail	$ 8,318.00	1,000	100
GRAND TOTAL SALES (Professional &Retail)	$69,008.00		

Appendix C

Professional Services

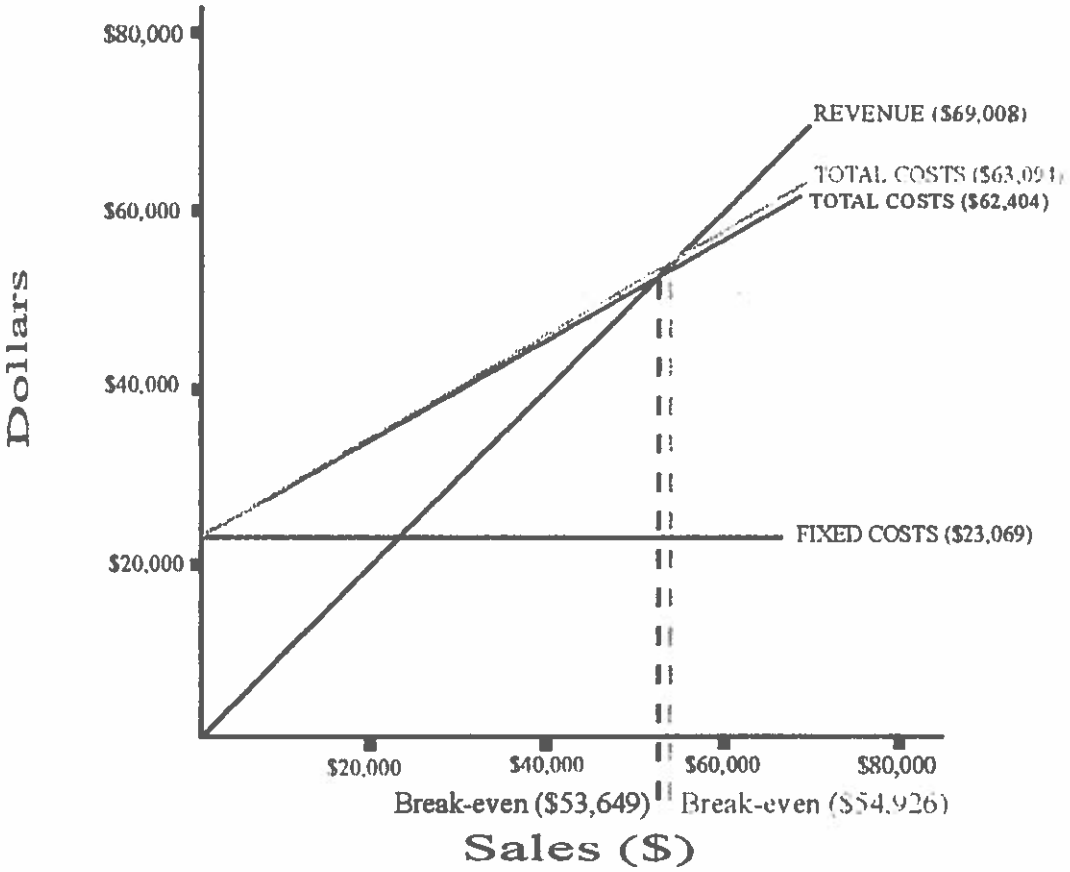


Appendix D

Retail Sales
Equipment
2%
Hair Care
Supplies
59%
Miscellaneous
Accessories
35%
Skin Care
Supplies
4%

Appendix E

C-V-P Chart for Change in Sales Mix



The blue total cost solid line represents the 57% variable costs plus fixed costs. The green total cost line represents the original variable costs of 58% plus fixed costs. This chart shows the lower break-even point of $53,649.00 which will lead to a higher profit.

"THE BUTCHER OF DROGHEDA": A REVALUATION OF OLIVER CROMWELL

by Brian O'Donnell

For centuries, historians have differed in their opinions of Oliver Cromwell's contributions to the English revolution and the political, military and religious guidance he provided in England and Ireland during the seventeenth century. Their portraits of Cromwell's role in English history vary dramatically. For many, he was the noble Lord Protector: the heaven-sanctioned defender of the English Commonwealth. Others may see his role as religious liberator, trying to shake a quasi-feudal England free of its propensity towards religious intolerance and hard-line theological conformity. There are those who remember his unstable relationships with the Parliaments of the day and point out his frustration in politics in general. Military enthusiasts will recall his distinguished military career, while the more emotional might scrutinize the darker side of his place in England's Interregnum: his dictatorial regime, the public execution of political enemies, and his admitted blindness to the Irish massacres at Drogheda and Wexford.

There is an element of truth in all of these characterizations of Oliver Cromwell. He was a brilliant military commander and a popular leader who had a passionate dream for religious toleration in England, and whose rule during England's Interregnum certainly had a darker, more brutal side. Nonetheless, it is my view that Oliver Cromwell was not merely a soldier, but an effective politician and thinker as well. A pragmatic leader with profound political savvy who had an unusual ability to enhance his power by taking advantage of political and military events of his time, he was able to rise to power in a country harshly divided on questions of politics and religion, and to become one of the foremost leaders in the history of England. His most profound effect on the English Revolution was his role in two key events: the passage of the Self-Denying Ordinance and the ensuing creation of the New Model Army. The combined effect of these two objectives had a deeper impact on the outcome of the revolution than any political, military, or religious issue argued in England at the time.

A brief description of the events leading to the proposal of the Self-Denying Ordinance may help to underscore its effects. Strangely enough, despite the involvement that Cromwell had in implementing these objectives, he was not credited for the inception of either. A notorious "backbencher", he did not appear to be responsible for the initiation of the Ordinance or the New Model Army, but merely a staunch supporter (Trevor-Roper 98). Yet even though he provided the

impetus that pushed his fellow parliamentarian Zouch Tate into proposing the Self-Denying Ordinance, his clash with the Earl of Manchester, both the Ordinance and the New Model remain among what are curiously termed his "non-inventions" (Roots xii). Politically, Cromwell has been depicted as a background figure, only coming to the forefront when a part of his future hung in the balance, that is, when he was forced to. He was reluctant to push through unpopular legislation; even in the months before the execution of Charles I, he hesitated to be among those calling for the death of the king. It is rumored that on the day of the execution, he summoned his officers together to consider whether or not the death of the king could in any way be avoided (Paul 189).

The most important occurrence in setting the tone for Tate's proposal of the Self-Denying Ordinance was the bitter dispute between Cromwell and the Earl of Manchester, his superior officer, regarding the Earl's decision not to attack the Royalist forces at Donnington Castle during the Battle of Newbury in October 1644. It is highly probable that Manchester was trying to avoid a complete victory over the newly crowned King Charles II, for after the battle of Marston Moor in July, 1644 and the ensuing fall of York, Manchester was in no great hurry to press his obvious military advantage. He is said to have threatened to hang one of his officers for capturing a royalist castle without his prior knowledge and permission. Cromwell often tried to convince the general to assume a more aggressive stand against the Royalists, to no avail. He reported that Manchester replied, "If we beat the king 99 times, he would be king still and his posterity, and we subjects still, but if he beat us but once we would be hanged, our posterity undone" (Fraser 138). In a speech given to the House of Commons in December of 1644, Cromwell attacked Manchester by openly contending that Manchester's poor decisions at Newbury were caused by a "principle of unwillingness in his Lordship to have this war prosecuted unto full victory...and to bring the King too low" (Hill 72). A committee led by Tate had been set up merely to probe the long-standing quarrel between the two, but Cromwell skillfully escalated the dispute into a matter of principle and almost forced the committee to take action. Tate's committee upheld the accusations against Manchester. The payoff (a profound one for Cromwell) came in the resulting proposal of the Self-Denying Ordinance and its passage by the House of Commons prior to the end of the year. The ordinance declared that no member of either house should maintain a position of military or civil command for the duration of the war. With the reluctant approval of the House of Lords (many of whom remained loyal to Manchester) in February of 1645, it became law as the "New Model Ordinance", with a provision that officers might take up to 40 days to relinquish their commands (Kaplan 43).

Since its passage in 1645, the Self-Denying Ordinance has been a source of

significant debate. In view of the fact that Cromwell's opponents argue that Parliament never forced him to give up his command, the Ordinance was from the beginning an attempt by Cromwell to gain more control within the military. Others maintained that it was a valiant and noble effort to rid the military of those not wholly committed to the war against Charles II, and that Cromwell would have been willing to give up his own command had Parliament not retained him. It is worth noting here that Zouch Tate, who has been credited with primary sponsorship of the Ordinance, was a Presbyterian and thereby considered an opponent of the Puritan Cromwell; the fact that they were supposedly opponents lent credibility to the belief that Cromwell did not engineer the legislation to hasten his own political and military advancement. Regardless of his motives, the passage of the Ordinance was an unqualified coup for Cromwell, a remarkable example of the subtle, often brilliant political maneuvering he was capable of. In spite of the fact that implication in the planning of the Ordinance could have been political poison for Cromwell, he averted disaster by appearing only to be a supporter and keeping a prudent political distance between himself, Tate, and other sponsors of the Ordinance. Even if he was associated with its proposal, Cromwell's position was protected. If he was accused of taking part in a plot to purge parliamentary forces of fence-straddlers like Manchester and Essex, he could claim he supported the Ordinance to prevent the greater harm of leaving them in command. While it is remains unclear to me whether Cromwell ever expected to resign his command in compliance with the Ordinance, if he were successful with an additional commission, that success would help to convince Parliament and the Army that his leadership was sanctioned by God, thus further strengthening his military and political position (Paul 92-93).

In spite of the numerous campaigns that were decided in favor of the parliamentary forces prior to this time — Gainsborough, Newbury and Marston Moor among others — Royalist strategies throughout the war proved far more intelligent than those of Parliament. After defeating parliamentary armies at the Battle of Edgehill in 1642, the king came very close to re-capturing London. Royalist armies already had the upper hand in the southwest and the northeast, and Henrietta Maria, the widowed queen mother, was diligent in securing assistance from the Dutch. Very much aware of his inferior military position in 1644, Charles II opted for a "cat and mouse" approach; while maintaining his stronghold in Oxford, he would send Prince Rupert on expeditions to fortify threatened garrisons or to hit enemy forces where they were weak (Ashley 154).

Paradoxically, Cromwell's own forces, despite their apparent advantage in manpower and financing, were lacking in both strategy and morale. Instead of following a policy that would destroy the king's armies in the field, their efforts

were misspent attacking or defending isolated fortresses (Ashley 155). Their generals, like Manchester, ignored the orders of the high command and argued among themselves. Parliamentary soldiers became very dissatisfied for a number of reasons; most of them were owed back pay, many felt they had nothing to do, and there was much discontent with the fact that they were being led to fight too far away from their homes where they had no vested interest in the outcome of particular battles. The provincialism of the soldiers added to an already low level of purpose and morale (Ashley 154-155).

The Self-Denying Ordinance, by prohibiting members of Parliament from holding positions of military command during the Revolution, was an effective means of eliminating conflicts of interest between officers and orders from the high command. Many might have opposed the seizure of lands and personal property and questioned the necessity of capturing and occupying their hometowns. In addition to the total commitment to the Revolution required from officers by the Ordinance, Cromwell emphasized the importance of maintaining unity among those who were prepared to fight and argued that a complete overhaul of the Parliament forces was necessary to achieve this unity. Dialogue on the creation of a "new model" for the army began to surface while debates on the Self-Denying Ordinance were in progress. During the course of these deliberations, the House of Commons became convinced of the need for an army that was unfettered by the conditions and problems which its own forces were currently experiencing, and it appeared that the House of Lords was not eager to take action on the Self-Denying Ordinance unless a new army was approved. The theory was that if the parliamentary army was punctually paid, carefully monitored and strictly disciplined that it would uplift the morale of the soldiers in the field. If the army was raised nationally, it would help to eliminate the petty home-town loyalties that were so frustrating to the parliamentary campaigns. Essex's men were refusing to fight under Waller, and the Eastern Association was constantly looking for the return of their own soldiers to protect their own territories at home (Fraser 145).

As soon as the ordinance was enacted, Parliament set out to reorganize the military along these lines. Cromwell was one of the principal participants in this reorganization, and helped to frame the regulations by which these larger, more capable, and highly trained fighting forces were to come into existence. He openly contended that an undisciplined, untrained, raucous, poorly paid and unholy army could not expect any substantial success. It is likely that he thought his outspoken support of the Self-Denying Ordinance entitled him to a total reform of the army, and is likely what he personally expected to get in return for that support.

The New Model Army was finally established as a fighting force in early 1645, with specific provisions for how it was to be laid out. The original plan

called for foot regiments, cavalry and dragoons totalling over 22,000 men, compensated by a levy of 6,000 pounds a month on all districts under Parliament control. Signifying the unity and discipline that became the ideology of this new army, the redcoat was instituted as its first national uniform. Sir Thomas Fairfax was elected first Commander-in-Chief; highly recommended by Cromwell, he would not upset the directives of the Self-Denying Ordinance. He was one of the few generals who was not also a member of Parliament. Philip Skippon, a professional soldier, was named Major General, and in spite of the terms of the Ordinance, the position of Lieutenant General went to Cromwell himself (Fraser 143- 145).

With the specifics of the New Model tentatively decided, Cromwell set about attaining his own important agenda for the policies of the army, as he saw them. He fought to make the new army more of an independent entity and more efficient as a military force than it would be if it was under the direct control of Parliament. He disputed a measure proposed in the House of Commons under which all officers above the position of lieutenant were to be nominated by both houses, arguing that codes of loyalty and military honor would be compromised by the necessity of an officer to "appease" parliamentary officials, and that the military purpose would be better served if the Commander-in-Chief was responsible for the appointment of his own officers. He opposed the idea of officers having to make a pledge to uphold the Solemn League and Covenant as a pre-requisite in obtaining a command, maintaining that based on the character and success of his own Ironsides regiment, it was possible for troops to be well-trained, upstanding and civil without demanding religious conformity (Fraser 144).

Theoretically, at this point there was neither a political nor military understanding that Cromwell was exempt from the decrees set down in the Self Denying Ordinance; as far as any of the other generals (and probably many in Parliament) knew, he would be required to lay down his command either somewhere before or on the actual deadline. In what looked like preparation for this day, his Ironsides cavalry was split up among the leaders of the new army: Fairfax, Colonel Whalley and others (Paul 102). It was apparent that the Committee of Both Kingdoms had other ideas. In the weeks before the deadline, Cromwell was immediately put to use in the field, preventing a rendezvous between the king and Prince Rupert and blocking their plan to challenge the Scots, whose assistance Pym had enlisted and who were attacking from the north (Kaplan 43).

Retaining Cromwell in the active military command of the New Model Army confirmed this as a turning point both for the parliamentary war effort and for Cromwell's political and military popularity. His field activities displayed him at

his best: defeating the Royalists all around Oxford, capturing significant numbers of the King's cavalry and inheriting a substantial quantity of his ammunition and horses, and in the process preventing communication between the King and his forces at Worcester (Fraser 148). His assertion that the revolutionaries possessed spiritual providence and the unwavering grace of God seemed to be substantiated by every military victory. Since to Cromwell the success of any military venture was an indication that God had approved of his participation in the first place, the events of his first command after the Self-Denying Ordinance took on a spiritual importance. His contemporaries, Puritan and otherwise, probably felt compelled to believe that he did have some sort of heavenly purpose, and that his leadership of the military and, in effect, the country was in fact a divine preference (Fraser 149).

In spite of the tremendous contributions that Cromwell made to the unification and strength of the revolutionary forces, those contributions and other factors ultimately combined to unravel much of the progress made by those challenging the monarchy. When Cromwell spoke in favor of a competent, independent army free from oppressive parliamentary control, he probably never envisioned the politically volatile and hostile rank and file that exhibited itself after the fall of Charles at Oxford. At the end of the first Civil War, Parliament busied itself with what many considered to be its chief priorities: the return of Charles II for prosecution, the reconquest of Ireland, and the disbandment or at least the substantial reduction of the New Model Army. Many thought the maintenance of a large army to be frivolous; not only was the cost prohibitive, but a good part of the conservative majority that now extended to both houses both feared and disliked the army in view of its political and religious radicalism, particularly regarding its vehement opposition to a reconciliation of any kind with the king. By this time, the power of the army was not only independent of but in many ways superior to the power of Parliament, and there was a strong anti-parliament sentiment running through the troops. The numerous religious factions represented in the army resented the genuine Presbyterian influence now present in Parliament. However, it is far more likely that what provoked the army most was their decision to disband the troops without making a provision for back pay long owed to the soldiers. Many men had not received any pay for over a year. Parliament also decided it was unnecessary to offer pensions to widows and orphans of those killed in the war (Kaplan 49-53).

Parliament also failed to see the strength of the soldiers as a political entity and underestimated the intensity of their discontent and rebelliousness. In what at the time was the equivalent of throwing salt on an open wound, Commons passed a measure reinforcing the Self-Denying Ordinance. This action was almost surely

aimed at separating the rank and file from the powerful influence of Cromwell, whom they regarded as a prophet. This was another disastrous judgment by the government; Cromwell still respected Parliament as the authority which they had fought to uphold, and publicly advocated the importance of a united government and army. When leaders in Parliament became convinced of the gravity of the predicament, they tried to work out a compromise, and spoke of trying to meet the army's demands, but their attempt lacked substance and seemed to the army to be an afterthought. With the rise within the army ranks of the Levellers, the Diggers, and other radical factions, widespread dissatisfaction with Parliament and its management of affairs made reconciliation impossible and mutiny inevitable. In rapid succession came the Army debates at Putney in 1647, Charles II's escape from captivity, the second Civil War, and the dissolution of any real power in Parliament for quite some time in the emergence of the First Protectorate and military rule under Cromwell himself (Kaplan 54-55).

It is difficult for me to reconcile the image of Oliver Cromwell as country gentleman, military hero, and Puritan revolutionary with his image as the hard-line military "monster" that many have upheld over the years. Quite simply, I cannot agree that military rule under the Protectorate, with himself as its undisputed leader, was what he ultimately hoped to accomplish at the onset of the revolution in the 1640's. While the prospect of a military protectorate, complete with its inherent oppression and terror, might have been incongruous with his dream of religious toleration and an England free from the injustices of a divine rightist like Charles I, I think that loss of control might have been an issue for Cromwell, particularly among the radical elements in the army.

In *The Anatomy of Revolution*, Crane Brinton separates revolutionary leaders into distinct "types", according to how their varied psycho-social profiles enabled them to become revolutionists in the first place. Brinton maintains that Oliver Cromwell falls somewhere between a "misguided superior", that is, a "man born on top but perversely unwilling to stay there" and an "ambitious climber" or one who joins with revolutionaries hoping that he would be able to reap the political and social rewards of the victorious (Brinton 106 -111). Cromwell undoubtedly possessed characteristics from both of these types. As "misguided superior", he clearly challenged his own upper class beliefs in religious intolerance, and as "ambitious climber", he did not hesitate to use military means to achieve political success. However, there might also have been a little of what I would describe as the "overwhelmed politician" in him as well.

I must admit that my own Irish ancestry led me to the assumption prior to studying Cromwell that the massacres at Drogheda and Wexford were the direct results of an embittered Cromwell's coming ashore in Ireland with an axe to grind

and something to prove. In retrospect, I am not quite so sure. In what turned out to be a darker blemish on his career than the massacre at Drogheda when an estimated 3,000 Irish soldiers, civilians and clergy were slaughtered, a subsequent slaughter claiming another 2,000 Irish lives at Wexford took place not on his orders but despite them. Here, Cromwell simply lost control of his angry, vengeful troops. The assaults at Drogheda and Wexford were truly military maneuvers gone wrong (Fraser 338-344). With the lack of control that Cromwell ultimately experienced in dealing with the radical elements within the army and the conservative elements in Parliament, I am now more apt to believe that it was not an outright Cromwell directive that encouraged the slaughter as much as the anger, frustration and blood-thirstiness of the violent radicals in regiments over which he was slowly losing control.

W.C. Abbott in *The Writings and Speeches of Oliver Cromwell* suggests that Cromwell's acceptance of the throne might have solved one of the greatest dilemmas of his rule: to reconcile military power with constitutional authority (417). Abbott certainly makes a good point. It might have simplified the formation of permanent political institutions (noticeably lacking in the changes Cromwell effected) and made it easier for Cromwell's ill-fated Parliaments to assume a more decisive role in governing the nation had there been a more equitable distribution of power in his Protectorate. But under no circumstances should Cromwell be accused of a lack of accomplishment; the freedoms that Cromwell provided paved the way for religious nonconformity, the execution of King Charles I strengthened the position of Parliament in the English government, and his New Model Army and theories on imperialist expansion helped England evolve into a worldwide empire.

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FUNCTIONALIST APPROACH TO TWO DISTINCT VIEWS OF HOMOSEXUALITY

by

Dale Bellisfield
7 Ballard Place
Fair Lawn, NJ 07410
(201) 797-2583
SS# 217-48-8041

Bergen Community College
Paramus, New Jersey
Dr. Mark Kassop
Sociology 101

Submission Category: Social Sciences

FUNCTIONALIST APPROACH TO TWO DISTINCT VIEWS OF HOMOSEXUALITY

It is my belief that homosexuality (where one's sexual activity is with a member of the same biological sex) has most likely been a part of the human condition since the birth of the species, but it has been viewed in remarkably different ways depending on which culture was describing the situation. Since concepts of gender and sexuality are not universal, but arise from cultural norms, and vary from culture to culture Blackwood, p. 27), this paper will present the topic of homosexuality from two distinct view points, the Western and the Native American, using the functionalist perspective to compare them. This functionalist perspective will show how these attitudes surrounding homosexuality are of benefit (or detriment) to the society as a whole.

Within the Western cultures, homosexual men and women have for centuries been social pariahs. The origins of this outlook seem to begin with the Judeo-Christian belief system, which encouraged this judgment, regarding such "sodomites" as acting in sin and abomination (often punishable by torture or death) (Koertge p. 35). Within the tenets of the church, the (unofficial) Catholic position has been that while homosexual orientation is genetic (and out of a person's control, i.e., God's will), acting on that orientation is "contrary to natural laws, the Law of God, and the teaching of the Church". This view is considered as the revelation of the Bible, and is the

tradition of the teachings of all the successors of Jesus Christ (Communications Director, Archdiocese of Newark, personal communication, March 31, 1994). Roman Catholics and Protestants currently have been found to be the least tolerant religious groups (De Cecco, p. 70).

While this may be so, the Jewish tradition is also strongly against homosexuality, and the Old Testament (Leviticus 18:22) says that a man should not lie with a man as a woman does (Rabbi Selig Salkowitz, Former Chairman, Committee on Homosexuality in the Rabbinate, personal communication, April 5, 1994), since this would frustrate one of the purposes of sex (procreation), debase the dignity of man, and damage family life (Encyclopedia Judaica, p. 961). It was considered a perversion proscribed as a criminal offense (Encyclopedia Judaica, p. 961). This view has not changed significantly over the millennia, with the Encyclopedia Judaica stating that: "No hedonistic ethic, even if called "love" can justify the morality of homosexuality...however genuinely such acts may be performed out of love and by mutual consent (Encyclopedia Judaica, p. 962).

Around the eighteenth and nineteenth centuries, views of homosexuality began to shift away from the religious, sin-based concept, toward a more person-centered scientific approach. The change allowed for the possibility that such a person might be suffering from some kind of treatable pathology (Koertge, p. 36). This medical model provided a definition for homosexuality and investigated an appropriate physiological basis for such "deviant" behavior. Within this viewpoint, a set of assumptions

about gender and sexuality were maintained, continuing the belief that homosexuality is sick (Koertge, p. 47).

People were still warned that indulging in such non-procreative sex would lead to dire consequences (insanity or death), but instead of the community sanctions, the responsibility shifted to the individual. It was around this time (1869) that the term "homosexual" was coined (Koertge, p. 55).

This medical/disease view is very compelling, and very much still in evidence today, possibly originating in Kraft-Ebing's work, which attributed homosexuality to "hereditary neuropathic degeneration without demonstrable degenerative pathology in the central nervous system" caused by excessive masturbation (Bieber, p. 12.).

Other responsible pathological causes that have been postulated are: a female brain combined with masculine sex glands; reversal of nerve supply to the genitals and rectum, so that sexual gratification could only be obtained "perversely"; another sex intermediate between male and female, timid and artistic, which functions to reconcile and interpret each sex to the other (a valuable social force) (Bieber, p. 12).

Sociobiologists and scientists are still searching for pathological factors--hormonal dysfunctions or a homosexual gene, with Michael Ruse stating that "there is at least the possibility of a genetic link between homosexuality and acting ability, that is, between some homosexuality and some acting ability" (Koertge, p. 23). Homosexuality has even been hypothesized to be a form of

"genetic altruism", which would benefit the non-reproducing homosexual's family (Koertge, p. 11).

However interesting these statements might be, a homosexual can not be diagnosed by physical examination (Bieber, p. 15), nor is there any evidence of any established difference in hormonal output between homosexual adults compared to heterosexuals (Koertge, p. 41). In fact, the sex hormone treatment of homosexuals has failed, reducing the libido but without altering its direction (Bieber, p. 15).

Homosexuality, therefore, does not qualify as a disease, since there is lack of proof for the presence of a pathological physical condition accompanying it (Bieber, p. 15). So, instead, it is viewed as aberrant behavior (Bieber, p. 16).

In conjunction with this, the psychoanalytic approach enters the forum, beginning with Freud (1905), who recognized that both constitutional and environmental factors result in homosexuality (Bieber, p. 3). Although he didn't regard homosexuality as biologically abhorrent, believing that the sexual impulse is initially nonspecific regarding the sex of the object from whom satisfaction is sought (Bieber, p. 4), and that all people are biologically polysexual or pansexual (Bieber, p. 9), he did believe that homosexuality resulted from unmet, repressed, or partially met developmental demands, which manifested in castration anxiety, Oedipal phase difficulties and/or narcissistic involvement (Bieber, p. 5).

Non-Freudian psychological approaches also saw homosexuality as abnormal behavior, and sought to correct it. Clara Thompson

believed that it was a symptom of a character problem--a consequence of dependency, hostility, or attitudes toward familial figures covertly expressed in the homosexual relationship, and that homo-sexuality disappeared as general character problems were solved (Bieber, p. 9-10). Fear, too, was a causative factor--fear of disease or injury to the genitals, fear and aversion to female genitalia, and fear accompanying actual or intended heterosexual behavior (Bieber, p. 303).

Parental behavior is placed in the forefront of blame for homosexual offspring: parents, by preventing sexual activity in the immature, terrorize the child out of its sexual interests and deflect the sex-drive into non-heterosexual channels, producing neuroses and perversions (Bieber, p. 10). And since masturbation or same-sex experimenting are the only form of relief, when heterosexual possibilities are not available, penises are (more familiar and) preferred to vaginas (Koertge, p. 14); the father plays the determining role in the homosexual outcome of the son and, in the majority of cases Bieber's study cited, the father was explicitly detached and hostile (Bieber, p. 310); most mothers were explicitly seductive and, in about two thirds of the cases, the mother openly preferred her homosexual son to her husband. This behavior is assumed to stimulate the son sexually, which promotes "precocious and compulsive sexual activity as was noted among the homosexual patients of the study" (Bieber, p. 314). Bieber concludes that "severe psychopathology in the homosexual parent-child relationship was ubiquitous" and neither parent had a normal relationship with their son (with the

exception of 14 of the 106 studied) (Bieber, p. 309). Although Bieber's study consisted of only homosexuals already in psychotherapy, an unacknowledged self-limiting methodology, the inference is that all parents of homosexuals everywhere have severe emotional problems.

Less judgmental views added other causes, such as temporary expedience when heterosexual partners weren't available, and the desire for "surplus variation" (Bieber, p. 10). But these were not given as much emphasis as Bieber's conclusions that "heterosexuality is the biological norm and all individuals are heterosexual unless interfered with. Psychoanalysts may orient themselves to a heterosexual goal in treating homosexual patients rather than make even the most stubborn patient adapt to a homosexual destiny" (Bieber, p. 319). Homosexual behavior was just an "adaptation to thwarted heterosexual goal achievement" (Bieber, p. 305).

This "homosexual destiny" was portrayed as a fate worse than death, and it was the duty of the therapist to achieve a heterosexual goal for the patient, since "homosexual society...in which membership is attained through individual psychopathology, is neither 'healthy' nor happy. Life within this society tends to reinforce, fixate and add new distorting elements to the entrenched psychopathology of its members" (Bieber, p. 317).

The findings of Kinsey and his associates in 1948, however, had revealed a much different perspective on the incidence of homosexuality in the general population, and raised questions about the (assumed polarized) nature of human sexuality (Koertge,

p. 56). Society is still trying to reconcile and integrate these findings with the popular and strongly held beliefs. Kinsey's study found that:

> Since only 50% of the male population is exclusively heterosexual throughout it adult life, and since only 4% of the population is exclusively homosexual throughout its life, it appears that nearly half (46%) engages in both heterosexual and homosexual activities, or reacts to persons of both sexes, in the course of their adult lives (Koertge, p. 56).

Kinsey's research further indicates that sexual orientation fluctuates over a lifetime (Koertge, p. 57). In spite of this, the American Psychiatric Association continued to list homosexuality in its Diagnostic and Statistical Manual as a form of mental illness until pressure from the gay community forced the removal of it in 1979 (De Cecco, p. 2). The APA states that the gay rights groups pushed the issue to the surface, but the Diagnostic and Statistical Manual was already being revised, since a mental disorder is "something associated with impairment in functioning," and there was "no research to indicate that homosexuals met that criteria" (Nancy Vettorello, DSM4 Administrative Coordinator, American Psychological Association, personal communication, March 31, 1994). This was significant progress, since prior to 1967, homosexuality was listed in the APA's Diagnostic and Statistical Manual as "a sexual perversion, in the same category as necrophilia and bestiality" (Dr. Samuels, Ph.D. Diplomate, Clinical Psychology and Clinical Sexology).

In the 1960's, the decade of peace and free love, homosexuals were rated as the "third most dangerous people in America in a survey, outranked only by Communists and atheists" (De Cecco, p. 96). By 1974, not much had changed, as the majority of people surveyed were reluctant to give homosexuals the right to have private homosexual relationships, in spite of Kinsey's research that a large percentage of the population had already had at least one homosexual experience (De Cecco, p. 96). As recently as 1982, a Gallup poll revealed that more than one half of those surveyed would exclude homosexual persons from particular occupations, and a 1983 Newsweek poll indicated that only one third of adults questioned felt that homosexuality is an acceptable alternative lifestyle (De Cecco, p. 2).

A trend toward a more expansive, more holistic definition of homosexuality has begun, however, as evidenced in some research since the 1970's containing ranges within the usually polarized masculine/feminine and heterosexual/homosexual continua (Koertge, p. 61). The Center for Homosexual Education, Evaluation and Research has conceptualized sexual orientation as a "distinct component of sexual identity, embracing physical, interpersonal and intrapsychic factors" using four components--biological sex (chromosomal), gender identity (person's sense of their own maleness or femaleness, social sex role (cultural expectations) and sexual orientation (physical sexual activity) (Koertge, 1981, pp. 60-61).

While this may clarify the understanding of the range of homosexual behavior, it still does not remove the social stigma.

Why research is done at all is rarely questioned. Homosexuality is still seen as a social problem requiring research to uncover its origins, with these findings possibly used in an attempt to alter those defined as deviant (Koertge, p. 46). For where they are termed deviant, the implication is that other aspects of their lives must also be deviant (Koertge, p. 39).

I have painted an historical background within which homosexuality is enclosed in our Western cultures. This consistently negative view, which evolved from a religious concern (a violation of the Law of God) to the biological (a neurological malfunction, a hormonal imbalance, a genetic trait) and social/psychological (frustrated sexual needs, castration and other anxieties, neurotic parents, character flaws, curiosity) expresses the belief that homosexuality is "aberrant, wrong, abnormal, perverse, sick, immoral, antisocial, or otherwise bad" (De Cecco, p. 2).

From a functionalist perspective, this concept of dualistic thinking, where one is either masculine or feminine, homosexual or heterosexual, good or bad, right or wrong, serves many purposes. From the heterosexual vantage point, it reinforces the heterosexual position as the dominant and healthy one, as it maintains the continued procreativity and stability of family life. According to Gregory M. Herek, homophobic attitudes function by meeting three major needs-experiential, defensive and symbolic (De Cecco, pp. 8-9): Experientially, it categorizes social reality by imposing order and predictability on the world, based on one's specific past interactions with homosexuals (they

can be expected to act in certain ways in certain situations); Secondly, it helps the heterosexual cope with conflicts about their own gender identity by projecting it onto homosexuals, so heterosexuals feel more secure; Finally by expressing, concepts that are linked to one's ideas of one's self and one's social network, it reestablishes cherished values and identifies the heterosexual with important reference groups (De Cecco, pp. 8-10).

The Western stance has dysfunctions, as well. While reinforcing the heterosexual's cherished beliefs, sexuality and expectations of homosexual behavior, this system also reinforces the homosexual's sense of shame, guilt and alienation from the mainstream of society. It also serves to negate and invalidate their sense of self, since society has defined them as unacceptable.

And by labeling someone such, all their acts are interpreted through this framework, although there are other social contexts in which other statuses are of equal or greater importance (De Cecco, p. 24).

In effect, "homosexual" becomes the person's master status, determining the person's general position within society (Schaefer & Lamm, p. 135). And, as labeling theorists suggest, these designations impact and reshape how society treats homosexuals, and how homosexuals view themselves as a result (Schaefer & Lamm p. 516)

The Western view is also an oversimplified concept of something as complex as human sexuality, and most likely fails to

include many of the factors involved, which limits and constricts our own understanding of ourselves. Since this view maintains the status quo, including the support of traditional sex-role stereotypes, it favors the preservation of negative attitudes toward other minorities as well (De Cecco, p. 70) and it fosters patronizing attitudes and ones of pity for the homosexual, to say nothing of the more dangerous feelings of aggression and rage.

A more latent (forgive the pun) dysfunction is that if homosexuality is determined by experience and personal choice, then any deviation from a solid heterosexual position is threatening, since they too can slide toward the undesirable group (De Cecco, p. 97).

Since attitudes surrounding sexuality are culturally determined rather than innate (De Cecco, p. 4), the concept of homosexuality will be seen from another context, the Native American one. These indigenous peoples have occupied what is called North America since the beginning of time, according to Native historians, although for the past 500 years of contact with Western culture, much of the traditional tribal social structure has been lost or significantly changed.

Historically, most of the native societies operated on a women-centered social system, featuring "an easy sexuality, an even distribution of goods, and a wide latitude in personal style. Homosexuals (males and females) were not only not denied, but accorded honor" (Allen, p. 2).

Among the 88 tribes who admitted homosexuality to anthropologist Sue Ellen Jacobs, and referred to it in positive

ways, were the Apache, Navajo, Winnebago, Cheyenne, Pima, Crow, Shoshone, Paiute, Osage, Acoma, Zuni, Sioux, Pawnee, Choctaw, Creek, Seminole, Illinois, Mohave, Shasta, Aleut, Sac & Fox, Iowa, Kansas, Yuma, Aztec, Tlingit, Maya, Naskapi, Ponca, Menomini, Maricopa, Klamath, Quinault, Yuki, Chilula and Kamia--which confirms the presence of homosexuality in every area of North America (Allen, p. 197). And evidence from the 33 native nations noted in Evelyn Blackwood's paper indicates that prior to the late nineteenth century, the cross-gender role for women was as viable an institution as was the male berdache role (Blackwood, p. 29). (The term "berdache" was applied by Europeans to Native American men who assumed the female role. It was derived from the Arabic "bardaj" meaning a boy slave kept for sex purposes) (Blackwood, p. 27).

The traditional tribal social system focuses on social responsibilities rather than on privilege, and on "the realities of the human constitution" rather than on any arbitrary institutions (Allen, p. 3). And although gender-based roles were fixed, with divisions of "women's" work and "men's" work, the individual fit into these roles on the basis of "proclivity, inclination and temperament, not on the physiological sex of the person functioning in these roles" (Allen, p. 196). Although these distinct divisions existed, a wide range of tasks was acceptable for both genders without making a man feminine or a woman masculine, since "notions of power and prestige didn't circumscribe the roles". So the tribal gender system, based on equality, wasn't threatened when people chose an alternate sex

role (Blackwood, p. 33).

In Blackwood's study of the 33 nations, gender roles involved the performance of a particular set of duties necessary to the functioning of the group (food gathering and preparation, child rearing, basket weaving and making clothing were typically assigned to the women, while the men hunted, made weapons, built canoes and houses). This established a system of reciprocity and equality since neither set of tasks was valued more highly than, the other. In these nations, neither men nor women had an inferior role, but had power in their activity specific to their gender. Cooperation was highly valued and played a part in the operation of the cultures--the whole group made decisions by consensus, and people of both sexes could achieve positions of leadership through skill, wisdom and spiritual guidance (Blackwood, 1984 p. 32).

Recent studies reveal the nearly universal presence of homosexuality among tribal peoples prior to colonization, and the special respect and honor accorded them (Allen, 1986, p. 198). Native people accepted homosexuals on the basis of their social altributes--their physiological sex was not relevant to their gender role (Blackwood, 1984, p. 41).

Among the peoples studied in Blackwood's work, for females, an interest in the male role was displayed during childhood, often through dreams about their role change. A girl then avoided learning female tasks and often was taught the same skills the boys learned, played with boys, and threw away her dolls and metates (corn grinding stones) (Blackwood, p. 30).

At puberty (when girls were considered ready for marriage), a female raised to be a male entered the marriage market with the status of a male. Among the Mohave, there was an initiation ceremony to acknowledge this new status, and afterward a male name was assumed and marriage rites conferred. The Cocopa cross-gender woman wore her hair in the male style and had her nose pierced like a man, instead of receiving a chin tattoo like the other women. These ceremonies validated this new identity and indicated that this person was to be treated as a male in the community (Blackwood, p. 31). Responding to a newly-initiated berdache, the Yuma "began to feel toward him as a woman" (Blackwood, 1984, p. 41).

As adults, the cross-gender females performed roles traditionally assigned to men, including hunting, trapping, fighting, and cultivating crops. They also participated in male ritual obligation, and many were considered powerful spiritually. Now in the male role, these females were considered non-reproductive. The community accepted the loss of the childbearing potential, valuing her individual interests and skills above her role as a reproducer (Blackwood, p. 31). Women who didn't have children due to constitutional, personal or spirit-directed choice had other ways to experience motherhood, since the concept of family is broader in scope than the Western nuclear one (Allen, p. 251).

Among many traditional Native American peoples, status and property were unimportant, and marriage arrangements did not involve the transfer of wealth or rank (Blackwood, p. 34).

Because of this, individuals often had a series of marriages rather that one permanent relationship. With divorce relatively easy, either partner had the right to dissolve an unhappy situation. This also applied to the cross-gender female, who lost neither wealth, rank, nor the ability to raise children (raising the off-spring of the wife from former marriages) in this egalitarian system (Blackwood, p. 34). The wife in this partnership was always a traditional female, and wasn't stigmatized by marrying another woman. Nor was she considered homosexual, and heterosexual marriage was still an option if the marriage ended in divorce (Blackwood, p. 35).

According to Blackwood, gender roles were not rigidly polarized, as they are in the Western cultures, and this accepting way of life for the tribal peoples continued until its demise in the late nineteenth century, when these traditional gender systems were replaced by the idea of proper "sexuality." (Blackwood, p. 40). Virtually all the sexual customs, including homosexual ones, were changed to "secularized structures closely imitative of the European patriarchal system" (Allen, p. 13). And homophobia, which was rare or even absent among tribal peoples in the Americas has steadily grown among Native Americans, as traditional values have been replaced by Christian industrial ones (Allen, p. 198).

Although the Native American culture has changed drastically during the past 500 years of European colonization, and the traditional gynecentric (woman-focused/woman-honoring), egalitarian and ritual-based social systems are almost invisible,

they are far from dead. For J. T. Garrett, Ph. D., Cherokee, Director Health Care Administration, Indian Health Service, this altitude of nonjudgmental acceptance still prevails among the Eastern Band of the Cherokee--Homosexuality is not negative among the Cherokee. That implies that it's wrong. Individual choice is never wrong in Cherokee. There is no right or wrong, only degrees of choice. Right or wrong came with Christianity. Prior to that, if your choice was to be with someone of the same sex, you still had to comply with the laws of the culture. As long as no force was involved and no one was harmed, then it was accepted as a matter of individual choice. There is no difference today."

Indian society, according to Garrett, has no concept of personal judgment. Judgment was seen as a council gathered to make a community decision. There were these established "coming-together circles" to talk about situations which were disruptive to their community (which valued humility and helping others). Another aspect of making personal judgments, is that by being critical of another, you risk it (the negative energy) coming back on you-- "You might have a son like that." (Homosexuals were/are a valued part of the community although not everyone's personal preference for their offspring) (Garrett, personal communication March 18, 1994).

Laguna/Santo Domingo Pueblo storyteller Larry Littlebird said there wasn't much to talk about when questioned about homosexuality among the Pueblo people:

"It's never seen as an issue. It never came up. No one has talked about it. It's unnecessary. Yes, I have a cousin who's

gay. He's part Laguna and part Sioux. He's always been accepted and tolerated. I don't think of him as gay. His mannerisms are effeminate, but it's just never been an issue..." (Littlebird, personal communication, April 4, 1994).

A social system based, as the Native American cultures have been, on acceptance, integration and the respect for the complementary nature of all life forms, has many valuable functions that benefit all of the members of the society, not just the powerful majority. The organization of individuals into a wide variety of allowable styles promotes great stability, because everyone feels valued and has an outlet for their creative expression, as long as it isn't self-indulgent or flamboyant.

Although sociologist Emile Durkheim (1858-1917) felt that deviance had a positive effect, by helping to define acceptable behavior and contribute to the overall stability of a culture (Schaefer & Lamm, p. 194), sociologist Howard Becker (in popularizing the labeling theory) was insightful in pointing out that "deviant behavior is behavior people so labels (Schaefer & Lamm, p. 200). In Native American cultures, homosexual behavior was not labeled "deviant," as it has been in Western ones. This non-judgmental aspect helps each member feel part of the whole, a contributing and worthwhile participant, not just an anonymous and/or deviant personage. People contribute more in return to their culture when they have been raised in an atmosphere of nurturance and acceptance. And people are not wasted in these cultures, as they are in Western ones.

Since the laws of the Native American cultures are based on human nature and the rhythms of the natural world around them, participation in the rituals as well as the more mundane daily tasks is more meaningful. In fact, in my experience with the Native American culture, everything has meaning and is imbued with spirit, which makes the progress of each day that much more enriching.

A possible dysfunctions of this is that the person might be too humbled in serving the group, too reluctant to excel, and would rather halt their own initiative than disrupt the balance of the community. Also, it is not specified whether there are provisions within the communities described for other variations of homosexuality in addition to the most obvious gender-role switching. The Native viewpoint, however, is still preferable to me over the reductionist and dualistic judgmentalism of the Western ways.

As Kinsey and his associates discovered in 1948: The world is not divided into sheep and goats. Not all things are black nor all things white. It is a fundamental of taxonomy that nature rarely deals with discreet categories. Only the human mind invents categories and tries to force facts into separated pigeon holes. The living world is a continuum in each and every one of its aspects. The sooner we learn this concerning human sexual behavior the sooner we shall reach a sounder understanding of the realities of sex. (Koertge, p .65).

This applies to every aspect of life, not just sexual behavior. The Natives seem to have always known this, and have

used this belief in the interconnectedness of all life as a fundamental component of their spiritual and cultural way of being.

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OPTICAL TECHNIQUES FOR ADVANCED COMPUTERS

CATEGORY: COMPUTER APPLICATIONS

WRITTEN BY : KIILU MULUMBA
ADDRESS : 12 CENTRAL AVE., MONTCLAIR, N.J. 07042

TELEPHONE # : (201) - 783 - 3387
S.S.# : 151 - 82 - 2536

WRITTEN AT : HUDSON COUNTY COMMUNITY COLLEGE
ADDRESS : 168 SIP AVE., JERSEY CITY, N.J. 07307

WRITTEN FOR : MICROPROCESSOR DESIGN (CTC- 411)
ADVISED BY : MOHAMMAD NASSAR IMAM

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1.0 INTRODUCTION

There has been a surge of nonlinear optical configurations following the invention of the laser. The quenching effect of the laser can be used for performing parallel, optical logic processing. After passing through different phases of development, optical computers seem to be within practical reach.

The main asset of digital optical computers is the fact that communication by photons in free space is much more efficient than communication by electron that are guided by wires. Hence, parallelism in optical computers can be implemented with greater ease, a point which is very much emphasized in modern day computing. In addition, with optical computers, EMI (electro-magnetic interference) can also be eliminated.

The confidence in the parallel capabilities of optics is based also on the success of the analog parallel optical processor, as used in side-looking radars for signal processing with acousto-optics and in different spatial filtering system. The number of operations per second in an optical computers is much higher than that of the electronic computers simply because the parallel communication by criss-crossing light rays is both cheaper and much more efficient.

In this thesis we will discuss the basic building blocks of optical computers: optical logic, different options and their implementations. Arithmetic computations and implementations of different algorithms are also discussed. Some of the experiments conducted to prove the validity of the proposed optical computer architecture is also included.

2.0 OPTICAL LOGIC

Logic is the basic mathematical discipline for performing operations in computers. In optics, logical operations can be performed in a 2-D array of pixels. For example, two 2-D array patterns imaged onto the same 2-D photo-sensitive array will be ORed in parallel.

This array may be a detector providing an electronic output or an optically addressable spatial light modulator providing an optical output. For100x100 array, it means that 10,000 OR operations are performed in the time it takes the system to respond, which is of the order of nanoseconds. [7], [14]

2.1 SPATIAL LOGIC

The Boolean logic transforms a vector of logical input into a vector of logical output as shown in Figure 2.1a but spatial logic permits the positioning of the logical inputs in a 2-D space to be altered in addition to the logical contents as shown in Figure 2.1b. The additional transformation of positioning makes a much more powerful system and this, in turn, is made possible with optics because of the ease of handling 2-D arrays of images. [1], [14]

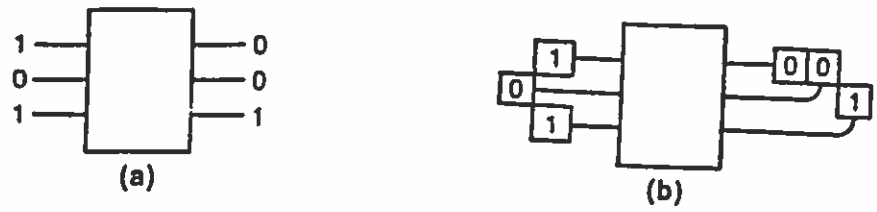


Figure 2.1 Comparison of Boolean and Spatial Logic; (a) Boolean Logic; (b) Spatial Logic.

When implementing optical spatial logic using 2-D logical arrays, with free space interconnections, the control for implementing spatial logic is conceptually more straight-forward if all the elements in the array are subject to the same operation at the same time. The technique of computing by updating all values in a 2-D array at the same time, based on the transition rule, is inherited from early work in the theory of cellular automata as applied to computer science. In cellular automata, every cell or pixel in a 2-D array is updated in parallel based on values in its neighborhood. Two optical computing techniques are related to this: (1) Optical bit-slice search and replacement, and (2) Symbolic substitution.

Bit-slice search and replacement is restricted to search and replacement by rows in a 2-D array and handles one bit-slice row at a time. Symbolic substitution, on the other hand, allows more than one pixel to be updated based on the neighborhood of a single pixel. In this case conflicts arise between cell settings if the substitution is not chosen carefully. Symbolic substitution may be implemented by operations between two arrays shifting one of the arrays by a fixed number of columns or rows and then using feedback to perform further operation between the new array and one of the original arrays. It is generally advantageous to select only new close neighbors since the feedback overhead will be less with closer neighbors.

Spatial logic results in moving in the 2-D plane by applying repetitive operations uniformly in space. This motion suggests a connection primitive. A functionally complete, minimal set of connection primitives are (1) join, (2) merge, and (3) crossover:

This can be represented by movement in three directions.(l) North, (2) 120 degrees from north, and (3) 240 degrees from north. Logical function involve two states, true and false. In order to represent both states in optics, a dual-rail system is often used in which the pixels are allotted to one logic value. One state is represented by one of the two pixels being on and the other pixel being off. The second state has the first pixel off and the second one on. For example 0 could be represented by 01 and 1 by 10. Logical negation is then achieved in a dual-rail system simply by swapping the bits within a pair. This leads to the idea of including interconnections into the notion of completeness for systems using dual-rail representation. For example AND, OR, and CROSS-OVER forms a functionally complete set (crossover replacing NOT). This set provides the bits for optical programmable logic arrays. [9], [2], [3]

2.2 OPTICAL LOGIC GATES

Only analog gates are implemented and it is necessary to perform logical operations such as analog multiplication and addition, and then restoring the 0 and 1 levels by thresholding and supplying energy respectively. This means that gain is required in the logic device or elsewhere in the system. This concept is also useful in computing with neural networks.

Logical operations may be viewed as an addition step followed by any nonlinear function called a nonlinearity which performs thresholding as shown in Figure 2.2a. The nonlinearity has the form of a step function whose position may be varied by adding a fixed amount of offset to the input. If either input A or B is 1 the output will be greater than 1 for an OR function as shown in Figure 2.2 b. If the threshold is

set to 1.5 and inputs A and B are 1 the output will be 1 for an AND function as shown in Figure 2.2c. [1], [11].

In optical devices, the threshold may be set by either electronic or by optical inputs to control whether a gate acts as an AND or OR gate. For example, in the case of spatial light rebroadcasters, the intensity of a separate infrared source may be used to control the threshold and hence switch between the two types of gates. If the device is followed by a threshold device, such as an optically addressable liquid crystal, then a low-intensity, infrared pulse will require that both inputs have written on the device to exceed the threshold (AND). A high-intensity pulse will generate enough output to exceed the threshold if only one of input has written on the material (OR).

The NOR operation shown in Figure 2.2d is obtained by inverting the output of an OR gate as shown in Figure 2.2b. Similarly, the NAND operation shown in Figure 2.2e is achieved by inverting the output of an AND gate as shown in Figure 2.2c. A more complex nonlinearity is needed for an XOR gate where the output is 1 only if the input falls between .5 and 1.5 as shown in Figure 2.2f. [14]

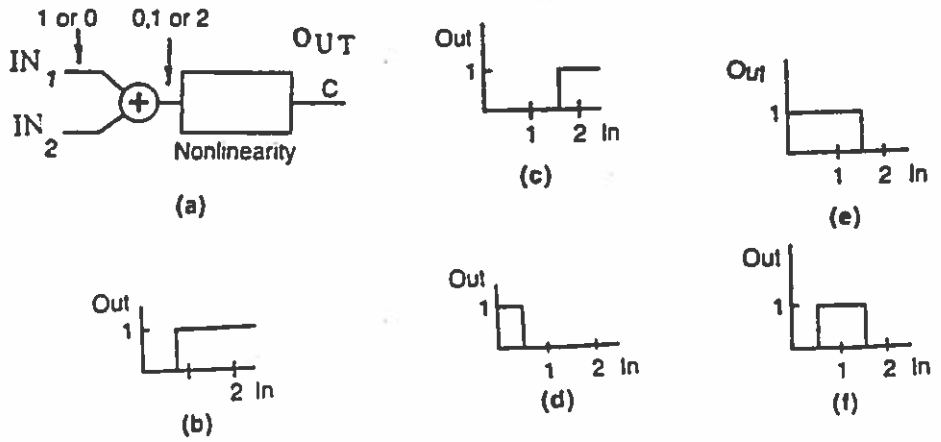


Figure 2.2 Logical operations (a) Addition and Nonlinearity, (b) OR, (c) AND, (d) NOR, (e) NAND, (f) XOR.

2.3 OPTICAL ARRAY LOGIC

There are two distinct approaches for all the optical array logic operations. (1) Optical array logic without encoding, and (2) Optical array logic with encoding. We will discuss both approaches below. [7]

2.3.1 OPTICAL ARRAY LOGIC WITHOUT ENCODING

Almost all the optical devices, e.g prisms, segmented mirrors, and different kinds of polarizers may be used to perform parallel logic where the same operation is applied across an array of pixels. Here again, two cases of implementations are possible: (1) with spatial light rebroadcasters (SLR), and (2) with variable gratings. Liquid crystal devices (LCD) are also of prime importance. We will discuss these cases below. [7]

PARALLEL LOGIC OPERATION WITH SLRs

A large number of any of the sixteen Boolean operations may be performed in parallel with SLR made with electron-trapping materials. The device can perform a sequence of parallel OR operations on a sequence of binary arrays, by writing the array sequence with sufficient energy to force the device to saturate. The device can also perform a sequence of NAND by writing an array of ones and then performing successive reads with binary arrays. The system is capable of performing NOR's as well. However, the output is not in a form to operate another similar device. This could require a device such as an optically addressable LCD for thresholding to reset to 1, and then perform needed frequency conversion. [9], [15]

In some cases, the ability to perform alternative logical operations leads a more efficient implementation than using a simplerset. We show the 16 basic logical operations on two inputs in Table 2.1. The sequence of writes and reads required to perform the corresponding logic operations with an SLR is listed under each logical operation. These operations may use incoherent light and a single device except that XOR and its negation require coherent input out-of--phase by 180 degrees for two devices and a NAND requires two devices. The term "All" means saturating the device all over. Note that all the logical functions may be performed in four time steps or fewer.

We record the results of the nontrivial logical operations between two input patterns, A and B, as shown in Figure 2.3.1 (The trivial all-zero and all-one cases are omitted). Pattern A has only the lower row of a 2x2 matrix set to 1's (light) and pattern B has only the right column of the 2x2 matrix set to 1's light).

Inversion is achieved by flooding the device all over to saturation. The pattern whose inversion is sought, is used to spatially modulate the infrared rays in order to remove energy from the device where the pattern is 1. Those part of the device not read out may now be read out with infrared beam and represents the inverse of the pattern. All logical operations in this case may be performed in fewer than five steps. [6]

A B	0	1	2	3	4	5	6	7
0 0	0	0	0	0	0	0	0	0
0 1	0	0	0	0	1	1	1	1
1 0	0	0	1	1	0	0	1	1
1 1	0	1	0	1	0	1	0	1
Write	0 0	$A \bullet B$ A at t_1	$A \bullet \bar{B}$ All at t_1	A A at t_1	$\bar{A} \bullet B$ All at t_1	B B at t_1	$A \odot B$ {A at t_1 {B at t_1 (+180°)	A+B A at t_1
Read	0	B at t_2	B at t_2	All at t_2	A at t_2	All at t_2	All at t_2	
Write			A at t_3		B at t_3			B at t_1
Read								All at t_3
Read								

8	9	10	11	12	13	14	15
1	1	1	1	1	1	1	1
0	0	0	0	1	1	1	1
0	0	1	1	0	0	1	1
0	1	-	1	0	1	0	1
$\overline{A+B}$ All at t_1 A at t_2 B at t_3 All at t_4	$\overline{A \odot B}$ All at t_1 {A at t_2 {B at t_2 (+180°) All at t_3	$\bar{B}$ All at t_1 B at t_2 All at t_3	$A+\bar{B}$ All at t_1 B at t_2 A at t_3 All at t_3	$\bar{A}$ All at t_1 A at t_2 All at t_3	$\bar{A}+B$ All at t_1 A at t_2 B at t_3 All at t_4	$\overline{A \bullet B}$ All t t_1 A at t_2 $\bar{B}$ at t_3 *(Two devices)	1 All at t_1 All at t_2

Table 2.1 Sixteen possible logical functions for two inputs.

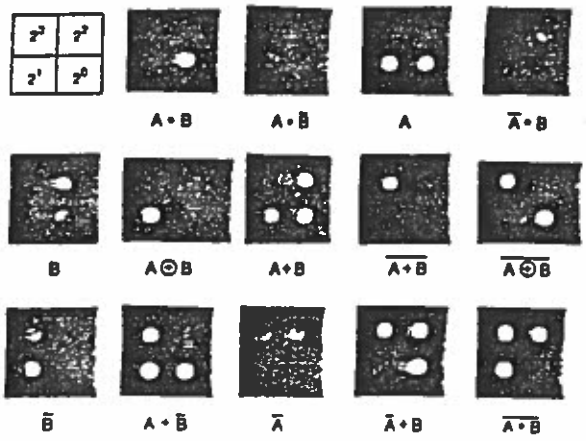


Figure 2.3.1 Logical Operations with Electron-trapping Materials.

LOGICAL OPERATIONS WITH VARIABLE GRATING

All sixteen Boolean operations can be performed with the help of variable grating. In case of these gratings, the primary parameters are spatial frequency and the angle of the incident light. By varying these parameters the intensity of the polarized light can be varied to the needed level. These polarized light rays can then be utilized to carry out the parallel logical operations. The concept of vertical, horizontal, linear, and circular polarization is exploited to the fuller extent. The concept of elliptical polarization helps us in implementing the XOR operations.

2.3.2 OPTICAL ARRAY LOGIC WITH ENCODED INPUTS

Optical shadow-casting is one of the most fertile research areas- with applications in biology, physics and computing. It has been shown that shadow-casting is capable of performing all the logical functions in a single step. Even multi-valued logic using polarization in coding has been studied for arithmetic computation. Dual-rail coding is used in which the relative position of light and dark areas are used to indicate 1 and 0, respectively. [7]

ALL LOGICAL OPERATIONS IN PARALLEL WITH SHADOW-CASTING

Although there are several dual-rail approaches for logical coding, in ours 1's are transformed to blue and 0's are transformed to green. A mask with alternating bars of blue and green is laid over the pattern. Area with blue over blue or green over green will be clear but the blue green or green

over blue will be opaque. The resulting pattern is the horizontal dual-rail of the original as shown in the Figures 2.3.2.1 and 2.3.2.2. [14], [15]

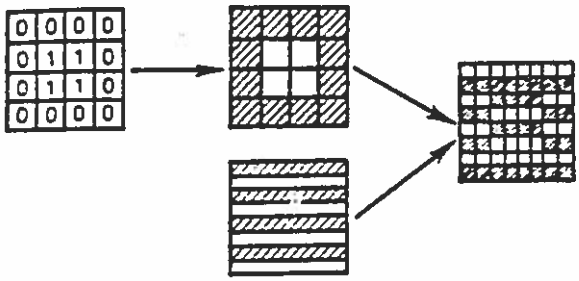


Figure 2.3.2.1 Optical Coding for an Array.

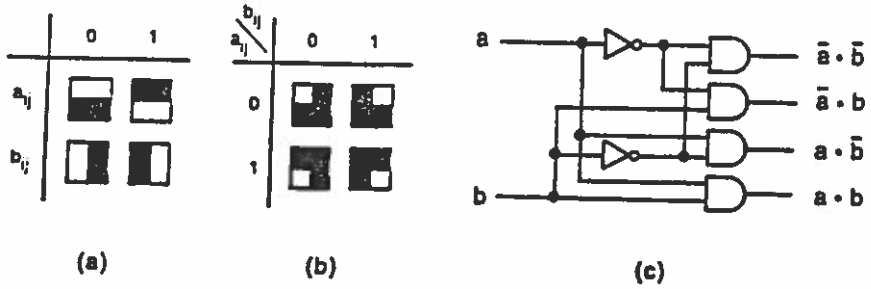


Figure 2.3.2.2 Coding for Shadow-Casting (a) Dual-rail Coding (b) Overlay of and to Decode the Input (c) Logic of a Two-bit Decoder

2.3.3 ALL LOGICAL FUNCTIONS BY CORRELATION WITH KERNELS

Shadow casting may be reformulated into a correlation with kernels which are more efficient and

easy to implement. An example of correlation with 2x2 kernels follows: Let 1 be the light region and 0 be the dark region. As shown in Figure 2.3.3.1, we map 2 bits into 2x2 Boolean matrices.

a	b	Function(a,b)	Coding
0	0	$\bar{a}\,\bar{b}$	1 0 0 0
0	1	$\bar{a}\,b$	0 1 0 0
1	0	$a\,\bar{b}$	0 0 1 0
1	1	$a\,b$	0 0 1 0

Figure 2.3.3.1 Mapping of Two Bits into Four Bits.

The input matrices selected for illustration are:

$$A = \begin{bmatrix} 1 & 0 & 0 & 1 \\ 1 & 1 & 0 & 1 \\ 1 & 1 & 0 & 1 \\ 1 & 0 & 0 & 1 \end{bmatrix} \quad B = \begin{bmatrix} 0 & 0 & 0 & 1 \\ 0 & 0 & 1 & 1 \\ 0 & 1 & 1 & 1 \\ 1 & 1 & 1 & 1 \end{bmatrix}$$

Figure 2.3.3.2 Input Matrices, A and B.

We will calculate $\{a_{ij}\}\cdot\{b_{ij}\}$ and $\{a_{ij}\}_+\{b_{ij}\}$ using Figure 2.3.3.2 above, yielding:

$$\{a_{ij}\} \cdot \{b_{ij}\} = \begin{bmatrix} 0 & 0 & 0 & 1 \\ 0 & 0 & 0 & 1 \\ 0 & 1 & 0 & 1 \\ 1 & 0 & 0 & 1 \end{bmatrix} \quad \{a_{ij}\} + \{b_{ij}\} = \begin{bmatrix} 1 & 0 & 0 & 1 \\ 1 & 1 & 1 & 1 \\ 1 & 1 & 1 & 1 \\ 1 & 1 & 1 & 1 \end{bmatrix}$$

Figure 2.3.3.3 Operations on A and B.

Applying the coding given in figure 2.3.3.1 to matrix A and matrix B and overlaying them as in shadow-casting gives:

$$M = \begin{bmatrix} 0\ 0 & 1\ 0 & 1\ 0 & 0\ 0 \\ 1\ 0 & 0\ 0 & 0\ 0 & 0\ 1 \\ 0\ 0 & 0\ 0 & 0\ 1 & 0\ 0 \\ 1\ 0 & 1\ 0 & 0\ 0 & 0\ 1 \\ 0\ 0 & 0\ 0 & 0\ 1 & 0\ 0 \\ 1\ 0 & 0\ 1 & 0\ 0 & 0\ 1 \\ 0\ 0 & 0\ 1 & 0\ 1 & 0\ 0 \\ 0\ 1 & 0\ 0 & 0\ 0 & 0\ 1 \end{bmatrix}$$

Figure 2.3.3.4 Resultant Shadow-Casting Matrix after Coding of Matrix A and Matrix B.

For example M_{11} can be determined in the following manner.From Figure 2.3.3.2, we select element a_{11} from matrix A and b_{11} from matrix B which is (1, 0) and as per the coding of Figure 2.3.3.1, this can be represented as:

$$\begin{bmatrix} 0 & 0 \\ 1 & 0 \end{bmatrix}$$

hence the element M_{11} of matrix M is $\begin{bmatrix} 0 & 0 \\ 1 & 0 \end{bmatrix}$.

All the elements of the matrix M can be determined in this manner. Furthermore, let us consider the case of a generating kernel for the logical AND. If we complement each element of the coding for (1,1) shown in Figure 2.3.3.1, we obtain:

$$R = \begin{bmatrix} 1 & 1 \\ 1 & 0 \end{bmatrix}$$

If this procedure is applied to each of the cases in Figure 2.3.3.1, the only case that generates an all-zero matrix is the AND case because the matrix is being multiplied by its own complement. For example, if we take M_{11} from matrix M and multiply with kernel R the result is:

$$\begin{bmatrix} 0 & 0 \\ 1 & 0 \end{bmatrix} \times \begin{bmatrix} 1 & 1 \\ 1 & 0 \end{bmatrix} = \begin{bmatrix} 1 & 0 \\ 1 & 1 \end{bmatrix}$$

on the other hand the element M_{32} x R is:

$$\begin{bmatrix} 0 & 0 \\ 0 & 1 \end{bmatrix} \times \begin{bmatrix} 1 & 1 \\ 1 & 0 \end{bmatrix} = \begin{bmatrix} 0 & 0 \\ 0 & 0 \end{bmatrix}$$

which represents AND case. Therefore, if we overlay the kernel with each of the 2x2 patterns in matrix M, we can identify the AND case by obtaining a zero. The complement will provide the desired output.

2.4 PARALLEL LOGIC WITH VARIABLE GRATING LCDs

Here again the implementation is possible in

terms of either spatial frequency or in terms of variation of angles. These cases are dealt with individually below.

2.4.1 INTENSITY

The variable-grating mode device causes grating to appear on the liquid crystal. These gratings have spatial frequency and intensity of the incident light proportional to the voltage applied. An AND operation on the two 2-D logical arrays can be shown as overlapping of the intensity level 1 of first 2-D array with intensity level 1 of the second 2-D arrays.

These gratings have very high spatial frequency in the spectrum obtained by means of a Fast Fourier Transformed (FFT) lenses, so they can be used as parallel logic elements. [12]

2.4.2 ANGLE

An alternative method of using a variable-grating liquid crystal is to vary the angle of a fixed grating in proportion to the intensity of its light. Methods of generating such angles can differ. Different angular gratings are generated by changing the angle of one of the two interfering plane waves according to the intensity. This transition from intensity to angle may be achieved by appropriately moving an acousto-optic cell. The grating will be horizontal if one of the wavefronts is bent about a horizontal axis with respect to the other, but vertical if one wavefront is bent about a vertical axis with respect to the other. The theta-modulated image is Fourier transformed to separate the angular regions. A mask may be used to perform logical operations as shown in Figure 2.4, increasing the number of outcomes when overlaying with shadow-casting. [12]

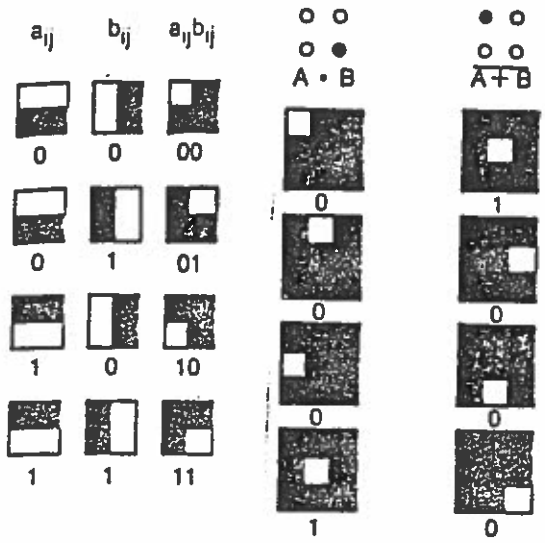


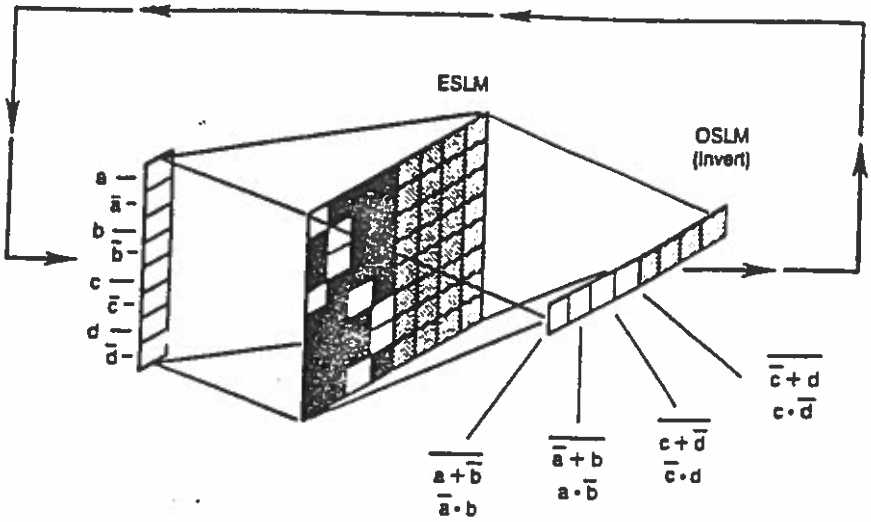
Figure 2.4 Shadow-Casting Examples

2.5 PROGRAMMABLE LOGIC ARRAY PARITY CIRCUITS

In this case, again, there are two different implementations of the parity check circuits: (1) Using a NOR gate with an Spatial Light Modulator (SLM), and (2) Using Programmable Logic Arrays with SLMs.

2.5.1 DEMONSTRATION:

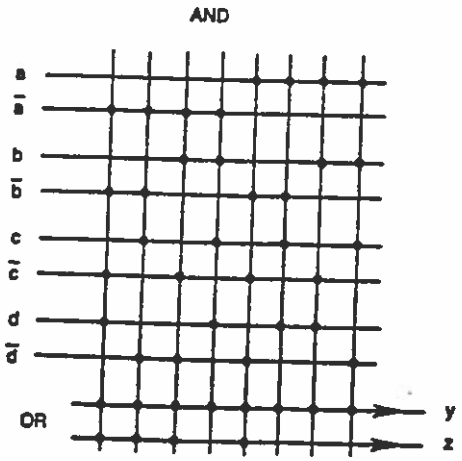
Here we demonstrate the most simple but versatile parity-check, optical-logic circuit, which is widely used to verify that no single bit has been altered by noise during transmission. For example, before storing or transmitting a bit string or word, the number of one's is counted to see if it is even or odd. If there is an even number of one's, a 0 parity bit is added. On the recovery of data, the parity of word is checked again to see if it agrees. If it does not, a retransmission is requested. The optical implementation of the logic circuit using an SLM is shown in Figure 2.5.1.1. Figure 2.5.1.2 shows the truth table and circuit connections. [14], [15]



Figre 2.5.1.1 Optical Parity Logic Circuit Using NORs with an SLM

a	b	c	d	y	z
0	0	0	1	1	1
0	0	1	0	1	1
0	1	0	0	1	1
0	1	1	1	1	0
1	0	0	0	1	1
1	0	1	1	1	0
1	1	0	1	1	0
1	1	1	0	1	0

(a)



(b)

Figure 2.5.1.2 PLA Representation of Parity Logic (a) Truth Table, (b) PLA Circuit Connections.

2.5.2 SYMBOLIC SUBSTITUTION

Efficient sorting and searching algorithms are an important property of any computer system in

which those tasks figure prominently. For optical computers, symbolic substitution is here proposed. We discuss all the elements of symbolic substitution, including search, replacement, matching of '0' and '1', and their optical implementation.

SEARCH PART OF SYMBOLIC SUBSTITUTION

A parallel search is performed on a 2-D array shown at the left in Figure 2.5.2.1a. In this case, examination shows that the pattern sought occurs twice. Each occurence is marked with a dashed box in Figure 2.5.2.1b. Symbolic substitution rearranges the logical symbols such that 1 will occur in the final array for each instance of the pattern. In this case, the 1 is selected to lie in the bottom left position for the pattern as shown on the right hand side of Figure 2.5.2.1a. All other positions will be 0. This concept will be extended to the whole array to search for the required pattern. [2], [6], [9]

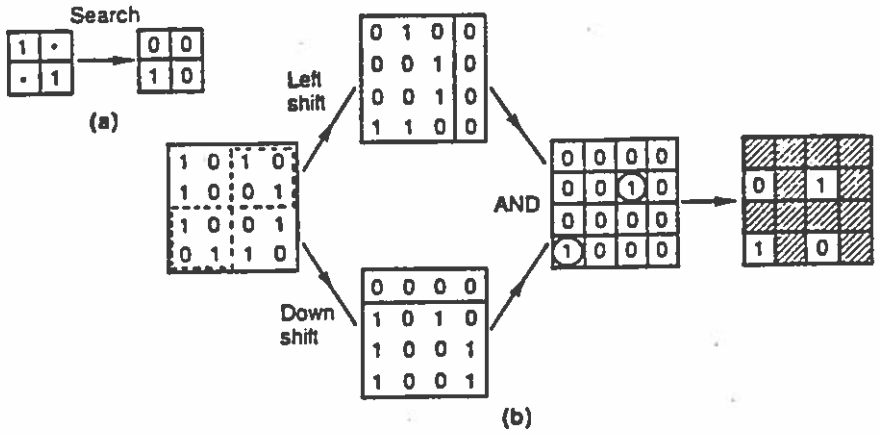


Figure 2.5.2.1 Search in Symbolic Substitution (a) Pattern to be Searched, (b) Search Operation

Examination of the pattern sought shows that a shift left will bring the bottom right pixel into the desired bottom left position. Further, a shift down one row of the original image will bring the top-left pixel to the desired bottom-left position. Consequently, in Figure 2.5.2.1 b the input array is copied twice. One is shifted left, the other down. The two are then ANDed. Consequently, there is an output if there is a 1 in the correct pixel position. A mask may be used to permit only the bottom-left position of each region to be read as shown in Figure 2.5.2.1b. The number of copies needed depends on the number of bits in the search pattern. The search process may also be described as a search for correspondence between the search pattern and the input data.

SUBSTITUTION PART OF SYMBOLIC SUBSTITUTION

As in the previous example, we want to replace the given pattern with another pattern as shown at the right-hand side of Figure 2.5.2.2a. A search produces 1 at the bottom-left position each time the pattern occurs as shown at the output of Figure 2.5.2.1b. It is now used as the input at the left-hand side in Figure 2.5.2.2b. The pattern to be substituted in Figure 2.5.2.2a also has a 1 at the top-right. Therefore, it is necessary to move a 1 to the new position by shifting right and up as shown in Figure 2.5.2.2 b. The result is ORed with the initial pattern at right-hand side in Figure 2.5.2.2a for every occurrence of the required search pattern. [9], [14]

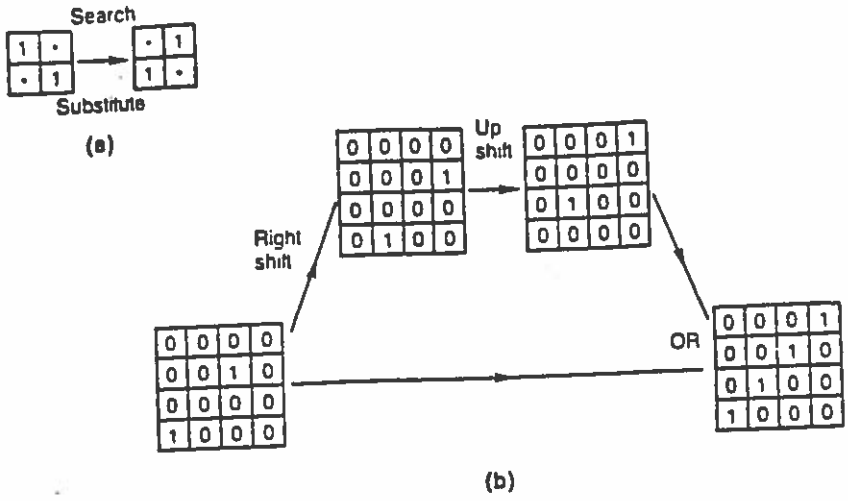


Figure 2.5.2.2 Substitution Part of Symbolic Substitution (a) Pattern to be Replaced (b) Substitution Operation

PATTERNS WITH 1 AND 0

In the above example only 1's were discussed but in most cases 1's and 0's are sought and/or replaced. Figure 2.5.2.3a shows a case where a pattern containing 1 and 0 is sought. The truth tables in Figures 2.5.2.3b and 2.5.2.3c show that an AND is required for insuring that 1's are correctly located and NOR operation is required for insuring that 0's are correctly located. One approach is to perform operations as in Figure 2.5.2.1b for the 1's and another similar approach for the 0's. A final step uses NOR in place of AND. The two results are then ANDed as both 1's and 0's must be located correctly. [14]

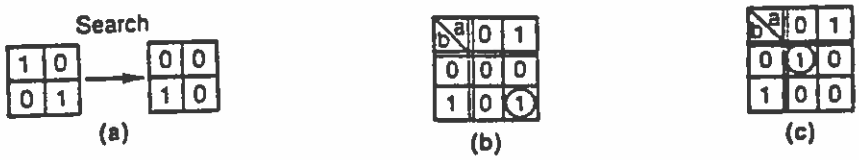


Figure 2.5.2.3 Pattern Containing 1's and 0's (a) Transformation Needed (b) Truth Table for AND (c) Truth Table for NOR

2.5.3 BIT SLICE SEARCH

An improvement over symbolic substitution is a bit-slice search and replacement. This permits serial search and requires just one illumination source rather than the two required by most algorithms.

PRINCIPLES OF BIT-SLICE SEARCH AND REPLACEMENT

We start with searching for a row of 1's in the two-dimensional array in Figure 2.5.3.1. This is performed by left shifting the 2-D array p to get q and then ANDing it with the original 2-D array as detailed by the example in Figure 2.5.3.1. Only when two 1's are side-by-side in the original pattern p will a 1 appear in the output array r. A further left shift of r to get s and ANDing it with p as shown in the second iteration, will generate a 1 in the 2-D output t only when there are three 1's in a row in the original pattern p.

We can use the same idea for detecting a sequence of 0's by complementing the input and then searching for 1's. Search for an arbitrary string of 1's and 0's may be achieved by having a 0 search routine, a 1 search routine and switching between them as per the sequence being searched. Whenever a 0 arises, the ANDing is with the complement of the original instead of the original. [13], [14]

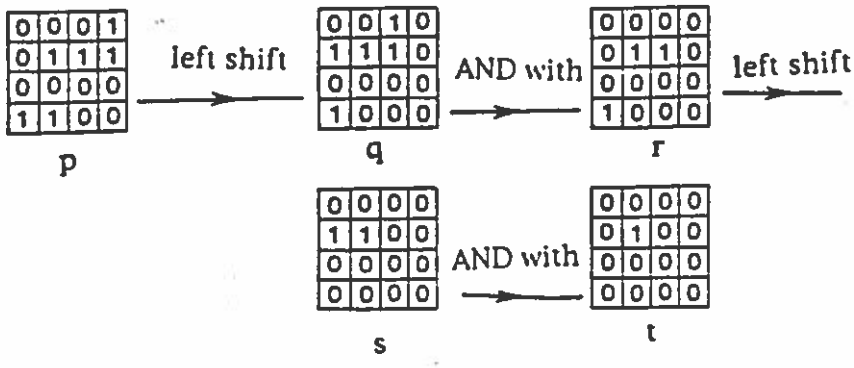


Figure 2.5.3.1 An Example of Bit-slice Word Search

OPTICAL IMPLEMENTATION OF BIT-SLICE SEARCH

Figure 2.5.3.2 shows an optical implementation for bit-slice search in which we illuminate the least significant bit of a search string on a 1-D SLM with a narrow beam. Light expands vertically on passing through a plane at SLM #1 such that it illuminates the rightmost column of the matrix p set on SLM #2. Let 1 be transparent and 0 opaque; then light will pass through the 1 region. The output right-hand column of the matrix p is fed back via BS #2 and a mirror M #1. This mirror is displaced horizontally so that the column of light is focused through the second-from-right element of the column on SLM#1. It expands to cover the second-from-right column of p on SLM #2. This procedure is repeated for three iterations and only a complete string of 1's will generate a 1 in the leftmost column at the output. Only the leftmost column of the output plane s observed. Search for an arbitrary string is then performed by a second configuration like that of Figure 2.5.3.2. By using complementary arrays for p the results are merged into mirror M #1 for feedback. In an optical

experiment we first performed bit-slice search on the database using the input keyword. In the case of a single match the single optical output corresponds to the position of the match and may be used to read out corresponding data optically. [14]

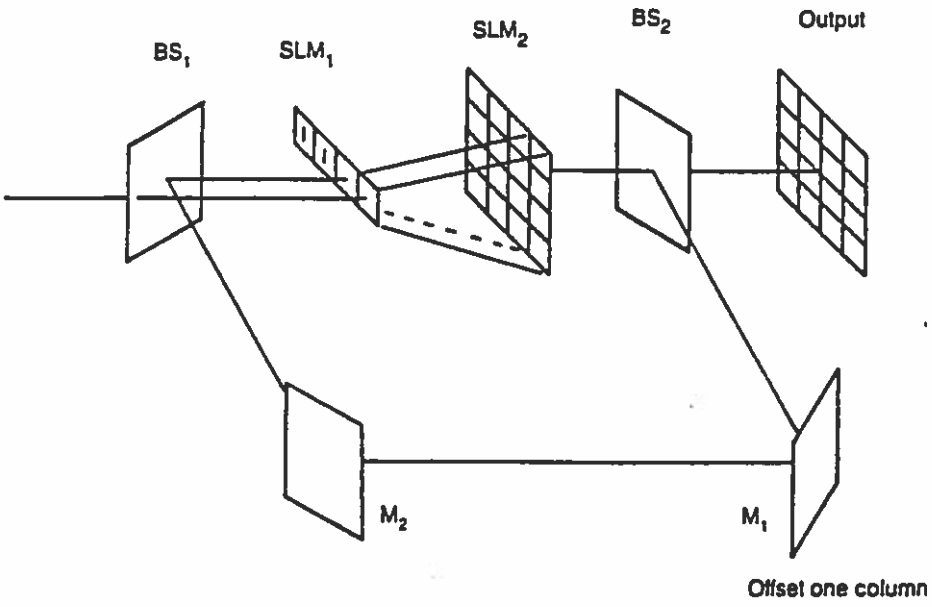


Figure 2.5.3.2 Illustration of Optical Bit-slice Word Search

2.5.4 DUAL-RAIL LOGIC WITH SECOND-SWAP ELECTRON EMITTING DIODE SIGNAL

We discuss logic systems with fan-in and fan-out of two, the minimum for which the prototype is being developed at AT&T. Here, S-SEED acts in fact as a flip-flop. The prototype utilizes dual-rail logic, an array of S-SEEDS, a fan-in and fan-out of two, and two polarizations. [14]

After setting, resetting, inputting signal, reading and selecting a logical operation two arrays A and B are superimposed on the input. The S-SEEDS performed A NOR B in parallel because the flip-flop corresponding to an array element will be set to 0 when there is a 1 at the same array position for either or both input arrays. If the threshold is raised in the S-SEED such that the 1 level is no longer adequate to switch the device then a NAND between A and B can be performed because the pixel position in both arrays must be 1 for the sum to be two, to exceed the threshold. Figure 2.5.4 explains it with a schematic diagram.

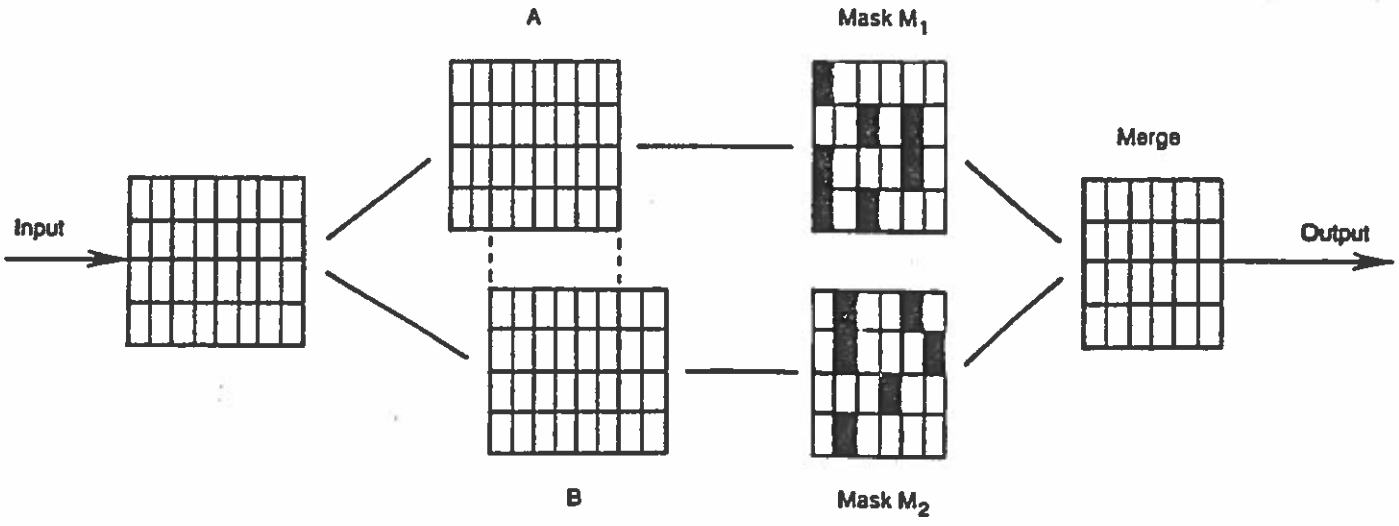


Figure 2.5.4 Minimum Fan-in and Fan-out of Two Interconnections

3.0 COMPUTATION WITH OPTICAL LOGIC

3.1 OPTICAL ARITHMETIC COMPUTATIONS

In this section, we will discuss different types of probabilistic methods of optical arithmetic computation and their implementation. Although 1's complement, 2's complement and residue number methods are common for electronic computers, they are not of much significance in case of optical computers, since they are slow. Modified sign bits and floating point methods of computation are both time-efficient and space-efficient. We discuss them below.

3.1.1 FLOATING POINT NUMBER REPRESENTATION

For convenience and efficiency it is often preferable to use floating point numbers instead of integers. A floating point number is characterized by its mantissa and its characteristic. We propose to represent floating point numbers optically by implementing mantissa and exponent in a pair of Fourier conjugate planes. Here the mantissa m is shifted by an E-filter into the proper position on the output plane. An electro-optical shutter selects one of the prisms in the filter plane. The steepness of the particular prism corresponds to the magnitude of the exponent and hence to the shifts in the digit. [3], [4]

3.1.2 MODIFIED SIGN BITS

Elimination of carry during addition is one of the basic problems of arithmetic computation. Modified sign bits (MSB) together with symbolic substitution provides an effective method of carry elimina-

scheme assuming a three variable product term abc, the sum of the variables is encoded into a CAM mask as follows:

$$F = a + b + \bar{c} \qquad (3.2.2)$$

In equation 3.2.2, the variables a and b are represented as shown in Figure 3.2.1a. While the variable $\bar{c}$ is represented as shown in Figure 3.2.1b. In Figure 3.2.2a the spatially encoded CAM mask representing the term $ab\bar{c}$ is shown. To establish the product term's logical value for a particular input sequence, the mask of Figure 3.2.2a is illuminated by 3 pairs of light sources. But only one source from a pair corresponding to a logical variable is activated. This trans-illumination intensity pattern represents the logical product of the input source pattern and the CAM mask. If an input variable is 1, the lower element of the spatial symbol is illuminated. For example, to evaluate the product term where a = 1, b = 0, and c = 0, the elements 2, 3, 4 and 5 are illuminated (as in Figure 3.2.2b). The light transmitted through the CAM mask is summed as follows :

$$f(1,0,0) = 1.a + 0.b + 0.\bar{c} \qquad (3.2.3)$$

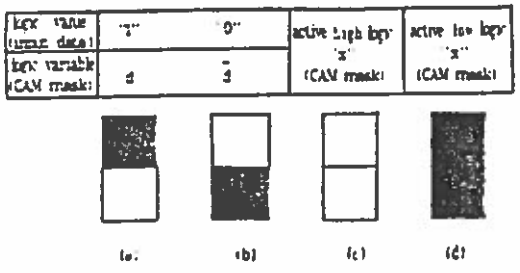


Figure 3.2.1 Dual-rail Spatial symbol Used to Encode an Active High Logic (a) 1, (b) 0, (c), (d) Don't Care

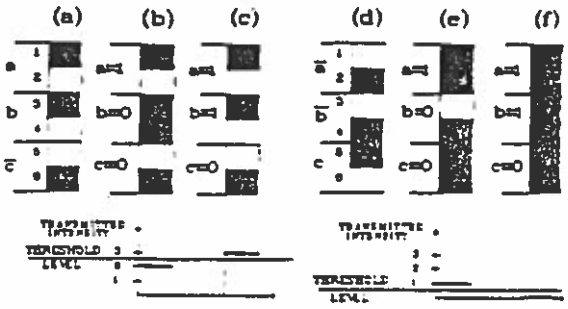


Figure 3.2.2 (a) Active High Spatial Encoding of Logical Product $ab\bar{c}$ (b) The Transillumination of Figure 3.2.2 (a) Masked by Three Light Sources Corresponding to the Input Data a = 1, b = 0, c = 0 and Transmitted Intensity Distribution. (c) The Transillumination of Input Data a = 1, b =1, and c = 0. (d) Active Low Spatial Encoding of the Logical Product $a\bar{b}\bar{c}$ (e) The Transillumination of the Figure Masked by Three Light Sources Corresponding to the Input Data a = 1, b = 0, c = 0 and Their Transmitted Intensity Distribution (f) The Transillumination for the Input Data a =1, b = 1, c=0.

To establish the logical value of the product term, the light intensity transmitted through the mask is checked against a threshold. For example, the intensity corresponding to the variable is 1 if it is either 1.a or 0.$\bar{a}$ and is 0 if it is either 1.$\bar{a}$ or 0.a. Since for a three-variable product term the sum of the transmitted light intensity can assume any one of the four levels (0, 1, 2, 3), by setting the threshold between intensity levels 2 and 3 the required logical function is obtained. Intensity above the threshold level indicates that the product term is 1. The intensity above the threshold is obtained for a = 1, b = 1, c = 1 as shown in Figure 3.2.2c and the output logical function f is expressed as a sum of products of w, x, y, z and then the threshold logical operation will be performed. On the other hand, the sum of the complemented variables

$$f = \bar{a} + \bar{b} + c \qquad (3.2.4)$$

is encoded into the CAM mask as shown in Figure 3.2.2d.

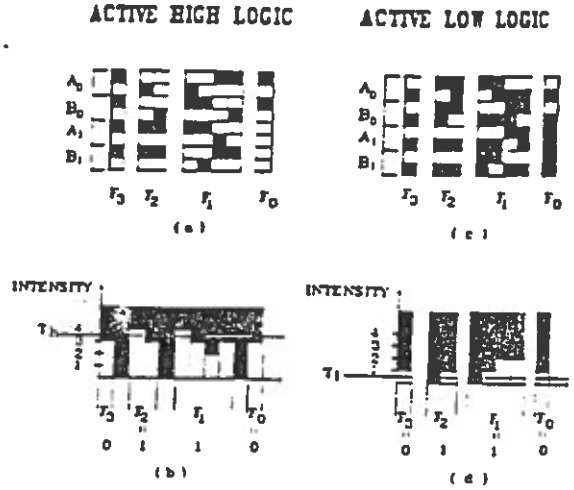


Figure 3.2.3 Two numbers to be multiplied. The CAM mask (a) For active high, (b) For active low, (c) For active high column-wise 2x3 multiplication. The intensity above threshold indicates output bit to be 1, (d) For an active low logic, the intensity below threshold indicates that the output bit is equal to 1.

Using an identical light source arrangement, the transillumination shown in Figure 3.2.2e is given by:

$$f(1, 0, 0) = 1.\bar{a} + 0.\bar{b} + 1.\bar{c} \qquad (3.2.5)$$

By setting the threshold for the output intensity between the levels 0 and 1, the logical value of 1 is obtained since for the active low logic the result is due to the lack of output light. To obtain an active high logic, an inversion of the output intensity is required. As an example, let us consider the multiplication of two bit binary numbers A and B. The product of the 4-bit multiplication requires at least these four functions:

$$W = A_0B_0$$

$$X = A_1\bar{A}_0B_0 + A_1B_0\bar{B}_1 + A_0\bar{A}_1B_1 + A_0\bar{B}_0B_1$$

$$y = \bar{A}_0A_1B_1 + A_1\bar{B}_0B_1$$

$$Z = A_1A_0B_1B_0$$

For each output logical function, every product term is encoded as a column in the CAM mask. Using the DR spatial symbols in Figure 3.2.1, the corresponding CAM masks are shown in Figure 3.2.3a. To evaluate the functions w, x, y, z for a specific input sequence, the corresponding CAM mask rows are illuminated. For example, for the input A_0 = 0, A_1 = 1, B_0 = 1, B_1 = 1, the rows 1, 4, 6 and 8 are illuminated. Along each column the intensity of the light transmitted through the mask is integrated and the result is shown in Figure 3.2.3b. The highest intensity was detected for the function w and x. If at least one total column intensity is above the threshold level, the logical function is 1. Otherwise, the result is 0. Assuming an n-variable product the maximum transmitted light intensity through the CAM column is nI (where I is the light intensity transmitted through DR spatial symbol). The light passing through the CAM mask is then summed up along each column using an array of detectors. By setting the threshold level at

$$T = (n-1/2)\ I$$

intensity maxima are detected as shown in Figure 3.2.3b, where the maximum transmitted intensity is 4I. The threshold level is set at

$$T = 7I/2$$

For a multiplication example of 2x3 (as shown in Figure 3.2.3b), the intensities corresponding to functions w and x are above the threshold, thereby generating the result 0110 (z = 0, y = 1, x = 1, w =0). In Figure 3.2.3c the CAM mask for active low logic are shown. Here, the lowest transmitted intensity below a single pixel's intensity indicates that the value of the logical function is 1. In Figure 3.2.3d, the transmitted intensity distribution corresponding to 2x3 is shown for the functions y and x for which the lowest intensity was detected. To establish a logical value the output result is compared against a threshold at a low intensity level and is then inverted, e.g. z = 0, y= 1, x = 1, and w = 0. Regardless of the number of variables in a logical function, for a low level logic the threshold level is set to

$$T = I/2$$

3.2.1 OPTICAL CAM ARITHMETIC OPERATIONS AND LIMITATIONS

In recent years various designs have been proposed which go beyond the Quine-McClusky minimination technique and can be used to implement optical processors. The performance of the CAM processor is limited by the Light detector(LD) /Light Emitting Diode (LED), maximum switching speed, detector response time, the electronic comparator's propagation delay, and the propagation delay between the LD and the detector array. The fastest reported LD switching rate is 14 GHz. The optical detector response time is approximately 200 ps and the delay time of ultra-fast comparators is approximately 500 ps. Distributing the LDs light through optical fibers and using a high resolution (E-beam technology) CAM mask, the longitudinal dimension of the system can be reduced substantially forcing the pro-

pagation delay to be at least an order of magnitude smaller than the LD switching and the detector response time, because the speed of photon is far less than that of the electron. The use of an all-optical threshold can increase processing speed as well as simplify the detection step. [1], [14]

3.3 SYMBOLIC SUBSTITUTION RIPPLE-CARRY ADDER

Many binary numbers may be added in parallel by positioning them in a plane. A set of rules for manipulating the array is shown in Figure 3.3a and corresponds to those of a half adder. The 2-element column at the left of the arrows shows the patterns sought while the symbols to the right of the arrow indicate the corresponding replacement patterns. A sum and a carry are generated for each 2-bit column. If there is a 1 in either but not in both (exclusive or) the sum is 1. If there is a 1 in both, then the carry is 1 and is one position to the left for inclusion in the next computation. [5], [14]

The rules are applied in parallel and the operations are repeated once for each bit in the numbers. The same operation is applied to the array for each itaration, thereby reducing the complexity of the control. The solution appears in place of the lower bit. For example, in the first iteration, when moving from lower to higher significant bits the rules applied are 4, 2,3, and 1, respectively. Only rule 4 produces a carry so that there is only one bit set to 1 in the upper position, after the first iteration. In the second iteration, the rules recognized from right to left are 1, 1, 4, 1, 1. As a result of rule 4, the bit column of 1's is replaced by a 0 and a 1, with the latter displaced one column to the left. After four iterations, 8 (in binary) is obtained from the addition of 5 and 3 (in binary), as shown in Figure 3.3.

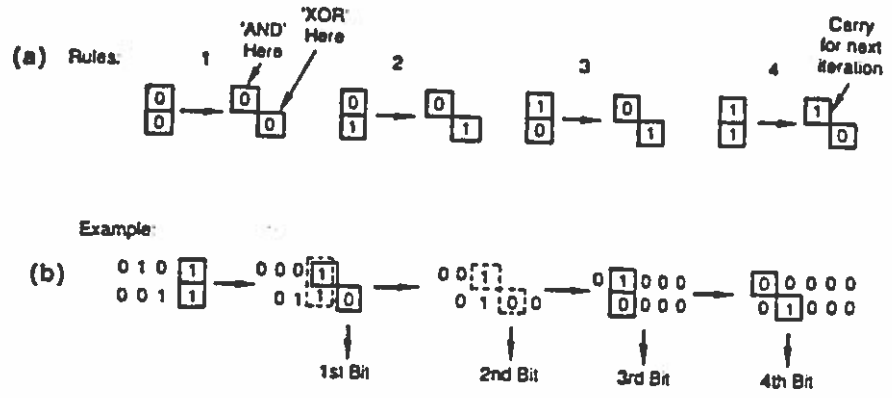


Figure 3.3 Binary Addition with Symbolic Substitution (a) Rules (b) Example

3.4 OPTICAL PARALLEL MULTIPLICATION OF BITS

Here we discuss different methods for parallel multiplication of bits. Multiplication of a and b is addition of a to itself for b iterations. In case of binary numbers this involves performing a binary summation into an accumulator of the shifted binary representation of a for those bits where b is non-zero. [14]

Consider the multiplication of 7 x 13:

```
a  7  =  0 1 1 1
b  13 =  1 1 0 1
         0 1 1 1    1
       0 0 0 0      0
     0 1 1 1        1
   0 1 1 1          1
 ---------------------
 1 0 1 1 0 1 1
       (a)
```

$$M_1 = \begin{bmatrix} 0 & 1 & 1 & 1 & 1 & 1 \\ 0 & 0 & 0 & 0 & 0 & 0 \\ 0 & 1 & 1 & 1 & 1 & 1 \\ 0 & 1 & 1 & 1 & 1 & 1 \end{bmatrix}$$

(b)

Figure 3.4 Multiplying 7 by 13; M shows the product

It is also possible to write a truth table for multiplication for short word lengths. For every possible input pair of words there is an output word in the table. The table may then be written in sum-of-products form suitable for a programmable logic array.

3.4.1 OPTICAL SYMBOLIC SUBSTITUTION IN MULTIPLICATION

Symbolic substitution starts with a placed over b in a plane of cells as shown in figure 3.4a. It then duplicates a while shifting it one place to the left and down producing a matrix M_1 that differs from the matrix M_2 of Figure 3.4b by not having any zero rows. The symbolic substitution rules for this can be written as [14]:

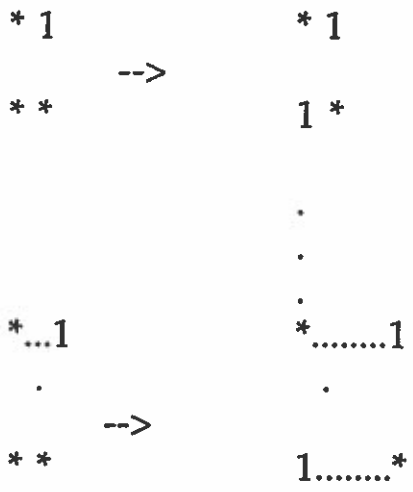


Figure 3.4.1 Symbolic Substitution Rules

At the same time it shifts b to the right and down with rules that are mirror images of those in Figure 3.4.1

HORIZONTAL b

```
1  1  0  1
   1  1  0
      1  1
         1     VERTICAL b
```

Figure 3.4.2 An Example

This leads to column vector b at the right in Figure 3.4a. The rightmost column is b and now extends across the array for n bits to create a matrix.

$$\begin{bmatrix} 1 & 1 & 1 & 1 & 1 & 1 & 1 \\ 0 & 0 & 0 & 0 & 0 & 0 & 0 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 \\ 1 & 1 & 1 & 1 & 1 & 1 & 1 \end{bmatrix}$$

Figure 3.4.3 The Matrix

The rules for the extensions are:

```
* * * * * * * 1  --> 1 1 1 1 1 1 1
* * * * * * * 0  --> 0 0 0 0 0 0 0
```

Figure 3.4.4 The Rules

The extended matrix (Figure 3.4.3) is ANDed with matrix M to produce the matrix M shown in Figure 3.4. The rows are now added using the parallel addition algorithm.

3.4.2 OPTICAL DIGITAL DIVISION BY SYMBOLIC SUBSTITUTION

The computation is performed by placing numerator D in row 1 and the current factor R in row 2. The two are multiplied and then subtracted from 2 and the result is placed in R. This value is then multiplied by the current approximation of the result to produce a more accurate result. We iterate through this procedure as many times as the number of bits in the dividend. [14]

4.0 LOOKUP TABLE

4.1 OPTICAL APPROACH USING A LOOKUP TABLE

Introduction

Figure 4.1a shows a new approach. The analog input is optical and is passed through an optical anti-alias filter in a preprocessor. It is then spread by means of one lens to illuminate a l-D array of comparators. The comparators are set with linearly increasing threshold from bottom to top. The output of the comparators will be activated when sufficient light strikes the input. In the figure, the analog input exceeds the thresholds for the lowest 4 comparators. [1], [13], [6]

The optical logic converts the 1-D input array to a 1-D output array such that there is a 1 only at the transition between comparators that exceed the

threshold and those that do not. The position of this solitary 1 in the output corresponds to the value of the analog input. The single 1 in the logical output represents a light source that is used to select the gray code corresponding to the analog input from a lookup table.

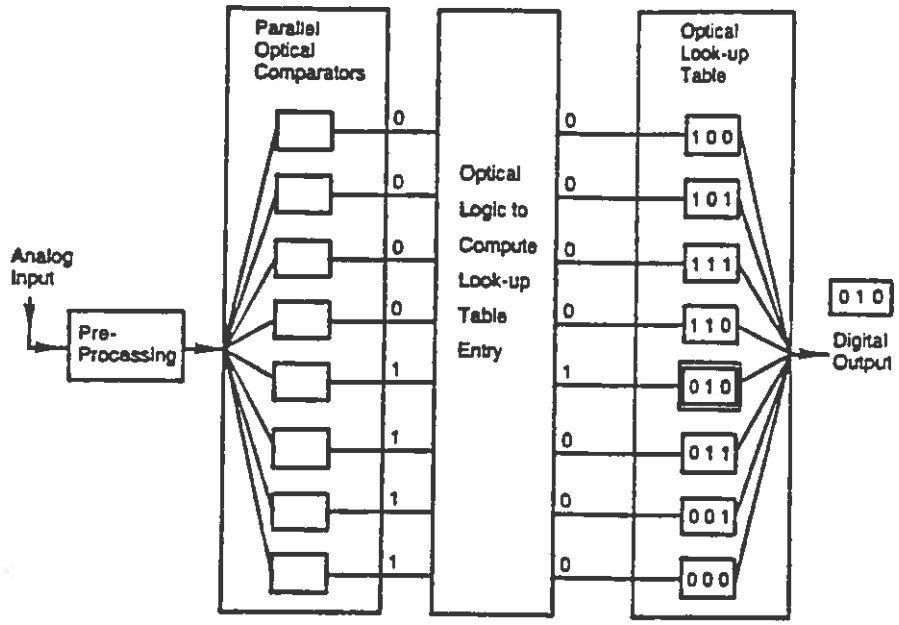


Figure 4.1 Table Lookup Optical A/D Conversion

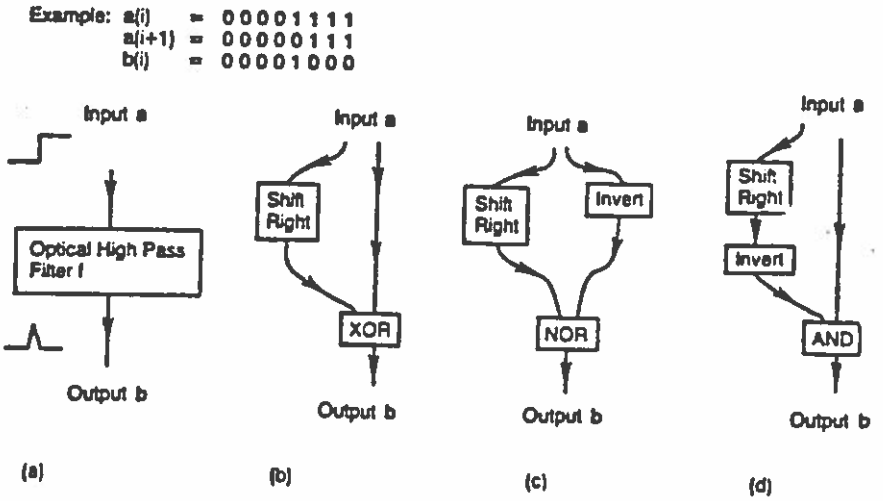


Figure 4.2 Optical Logic to Compute Lookup Table Entry

OPTICAL LOGIC

Figure 4.2 shows four ways of performing the logical operations required in Figure 4.1. Figure 4.2a uses a lens to produce a 1-D Fourier Transform, a stop to filter out low frequency, and a second lens to convert back to the original. Figure 4.2 b shows that an exclusive OR between the 1-D pattern and itself shifted one place to the right will generate the desired result in which only the bit at the transition is 1. Figure 4.2 c shows how to perform this logic using shifting, inversion, and NOR. Figure 4.2d does the same using shifting, inversion, and AND. [9], [14]

4.2 TRUTH TABLE LOOKUP USING PARALLEL DATA PROCESSING

There are two different methods of implementing a truth table lookup using parallel data processing on an optical CAM: 1. Storing each output bit in a memory location whose address is determined by input data termed Linear Access Memory (LAM). 2. For each output bit, all the input-bit combinations that produce a 1 in the corresponding output bit location are stored and are known as the reference pattern. (With optics a CAM can be implemented in a straightforward manner by holographs.) [1], [3]

TRUTH TABLE REDUCTION

A large number of reference patterns present problems for optical processing. For example, to implement full precision addition of two 16-bit numbers with CAM based on the usual binary numbers requires a total of 36,507,189,248 reference patterns. Although residue number systems and logical minimization techniques have been proposed

and utilized and, to some extent, implemented a new technique, multi-level coding, has been proposed and we elaborate on it here. [3], [4]

MULTI-LEVEL CODING

One advantage of truth table lookup processing is its flexibility. Multi-level coding provides further flexibility. Multi-level coding is an extension of binary coding in which more than two levels are used. For example if three-level coding is used, the integers 0 through 8 will be represented as 00, 01, 02, 10, 11, 12, 20, 21, 22. Although it may be difficult to implement in electronic logic systems, optical implementations are easy due to the parallel nature of optics. Minimization techniques in multiple-valued logic are different from those used in binary logic. In the case of multiple-valued logics terms can be combined in several different ways. For example the terms 120, 121, 122 can be reduced to 12x where "x" represents complete "don't care." On the other hand, if one of the terms is absent, the other two can still be combined. For example, the terms 120 and 121, can be reduced to 12x (01) where x is a partial don't care. As shown in Table 4.1, the number of reference patterns for full precision addition of two 16-bit numbers is reduced to 300 from 36,507,189,248. [3]

Table 4.1
Number of Reference Items Required in a Content Addressible Memory

			5-Level Coding			
		Addition		Multiplication		
Modulus	2-Level	3-Level	5-Level	2-Level	3-Level	5-Level
2	2	2	2	1	1	1
3	6	6	6	4	4	4
4	8	12	12	5	8	6
5	19	18	20	15	15	16
6	26	16	30	19	11	17
7	36	37	39	18	28	29
8	24	46	49	14	32	38
9	64	36	60	55	30	50
10	64	72	38	58	65	28
11	90	89	93	84	85	78
12	80	84	103	71	74	85
13	116	124	113	115	105	116
14	118	138	130	101	138	119
15	124	110	74	136	118	68
16	60	158	173	44	178	163
17	180	158	207	205	175	207
18	172	74	221	209	74	221
19	224	205	242	266	256	242
20	176	223	128	200	277	125
21	272	201	270	342	244	299
22	260	291	280	308	356	342
23	286	309	293	381	360	361
24	204	232	318	238	279	360
25	343	307	200	494	441	262
26	329	291	385	426	453	485
27	377	150	400	557	160	524
28	311	377	426	393	562	591
29	400	403	461	621	640	652
30	371	358	350	510	513	371
31	350	504	532	780	762	735
32	136	533	539	143	806	782

5.0 SUMMARY AND CONCLUSIONS

The light beam in classical optical instruments can, in most cases, be used to carry information. Very often the transport of energy is the essential job of any optical or electronic instrument. Since classical optics is traditionally a part of information science, use of optical components for digital computers is a logical extension.

The basic characteristics of optical computers including optical logic, optical arithmetic computation, optical implementation and its limitations were discussed. Methods of truth table reduction, techniques of using residue numbers, different minimization algorithms, multi-level coding and their probable optical implementations were treated. Different optical algorithms for search and replacement, truth table generation, lookup processing, and the like were also discussed here.

Much needs to be done in the areas of optical memory management, development of fast optical processing, optical interconnects, and different levels of coding. But looking at the speed of research interest in utilizing the capabilities of a parallel approach to optics as well as the technological development in this field, we can safely predict the existence of optical computers within the next five years.

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Reactive Parricide: Society's Responsibility In Relation to Child Abuse

by

Constance Wamhoff
511 Rhineforte Drive
Churchville, MD 21028
(410)676-3173
216-82-5225

Harford Community College
401 Thomas Run Rd.
Bel Air, MD 21015
Prof. L. M. Downes,
Mentor Intro. to Sociology

Category: Social Justice

Reactive Parricide:
Society's Responsibility in Relation to Child Abuse

by
Constance Wamhoff
Harford Community College

Abstract

Reactive Parricide is an act of murder perpetrated by a severely abused child against the abusive parent(s). These murders could have been avoided if it were not for society's individualistic attitude and its confused values that place the privacy of the family over the protection of our children. These children, usually 16-18 years of age, commit the murders as a desperate, final means to ending the suffering of years of severe physical, psychological, and sexual abuse. Society considers abusive parents as mentally ill, twisted individuals and yet, unknowingly, it accepts, even condones the mistreatment as is evident in its diffusion of responsibility. Out of 116 participants, who responded to a survey concerning child abuse, less than half who had suspected abuse reported their suspicions, and those who were more certain that abuse had occurred, reported the incidents even less often.

This lack of involvement is not a product of present environmental factors, but rather a residual of cultural norms that can no longer be tolerated. There are numerous examples throughout our cultural history of choosing to unequivocally accept parents' words over that of their children; who were labeled crazy and not to be trusted. For example, during the 180Os, females who accused their fathers of incest, were placed in lunatic asylums. It is easy to understand why most did not confide in anyone. We value our right to family privacy and secrecy to such an extent that we are hesitant to interfere and attempt to find any plausible excuse not to get involved. As individuals, we want the abuse to stop but we expect everyone else to report it; unwilling to sacrifice our own security for these helpless children, but we fail to understand that collectively, we are society.

Whether we choose to admit it or not, we are a society that has allowed the abuse to continue for so long that children feel no other recourse but to kill. We condemn the children for committing an act that goes against all religious principles and society's laws. We condemn the abusers for mistreating the children but we refuse to accept any responsibility. Unless we begin to change our way of thinking and create new cultural norms, then we condemn future generations of children to prisons of abuse, as well as a higher percentage of those who are forced to murder their parents in order to survive.

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Statement of Problem

Introduction

Since 1976, over 300 parents are killed each year by their children. This type of murder, known as Parricide, accounts for 2% of all homicides. This amount does not account for unsolved murders and, according to Sociologist Murray Straus, the actual number is probably closer to 500 (Mones, 1991). Ninety percent of these murders, perpetrated by adolescents aged 16-18, were severely physically, verbally, and sexually abused by the parents they killed (Heide, 1992). Our society is sympathetic to abused children and outraged at the abuser's behavior, but does our society do everything that it can to help either of them? In cases involving child abuse, 97% are perpetrated by the children's parents, and in most cases, natural parents (Bonner, Kaufman, Harbeck, & Brassard, 1992). In cases of Reactive Parricide, where abused children murder their parents to prevent future mistreatment, our society places blame on the abusers for continuing the mistreatment that eventually led to their demise, but should the blame be placed solely on the abusers, without considering society's involvement, or better stated, inexcusable lack of involvement? Society's responsibility, concerning Reactive Parricide, cannot be examined without discussing the child abuse that we have condoned in the past, and to this day still accept as part of our cultural inadequacies. We must analyze our cultural norms, concerning child abuse, and the individualistic attitudes that derived from the acceptance of these norms throughout our cultural history.

Review of Literature

Under Old English common law, children were the property of their fathers and their harsh treatment of the children went hand in hand with moral and religious beliefs that "childhood was an inherently evil state" (Mones, 1991, p. 30). This doctrine was continued by the pilgrims, where in 1646, they enacted the Massachusetts Stubborn Child Law. Parents who claimed that their offspring were not obeying them could seek one of several state reprimands, including execution. The children's punishments were viewed as a religious cleansing, as is evident in corresponding letters between John Wesley, founder of the Methodist Church, and his mother, Suzanna. In one letter, Wesley asked her what she did to make her children turn out so well. Suzanna replied that she "beat the devil out of them." Her purpose was to send them to bed whimpering (p. 31).

These attitudes, involving the treatment of and respect for our children, have changed very little over the past 350 years. In 1874, a young girl named Mary Ellen was found starving and chained to her bed in her tenement apartment, in New York City. Since no child protection agencies existed at that time, the Society for the Prevention of Cruelty to Animals took action and then formed the New York City Society for Prevention of Cruelty to Children, which still exists. Although this agency was supposedly organized for the protection of children ABOVE the preservation of the family, it rarely prosecuted abusers because the agents upheld the fathers' authority by asserting that it was his right and obligation to do with his children as he wished (Horn, 1993). It wasn't until 1984, 110 years after the NYCSPCC was organized, that the federal government recognized family violence as a critical social problem. It created the Attorney General's Task Force on Family Violence and, after 8 months of hearings, determined that its work was just the beginning. Assistant

U.S. Attorney General Lois Herrington remarked, "Family Violence is an enormous problem but we have no idea how enormous...What we know is that we don't know anything" (Mones, 1991, p.35). Even as previous as 1990, the U.S. Advisory Board on Child Abuse and Neglect reported that "child abuse and neglect in the U.S. represents a national emergency" and "the nation still has no adequate picture of the full scope and impact of child abuse and neglect in America" (Bonner et al., 1992).

There have been medical discoveries about child abuse and its ramifications that were blatantly ignored. As early as 1946, Dr. John Caffey, a pediatrician and radiologist, published a paper, entitled "Multiple Fractures in the Long Bones of Infants Suffering from Chronic Subdual Hematoma," in which he announced that the multiple fractures he discovered in x-rays were due to trauma, not rickets or scurvy. His paper brought attention to the consequences of child abuse but the issue smoldered for years (Mones, 1991). One reason for this may be that child abuse was more difficult to prove because there was, and still is, a thin line between physical punishment and abuse, as dictated by our social norms. A prime example of this is indicated in the different vocabulary that we utilize to describe physical abuse between children and adults. If an adult female is vaginally and anally penetrated by a man against her will, the acts are referred to as rape and sodomy, but if the victim is a two year old, it is sexual abuse. Until 1977, committing rape carried the death penalty in some states but incest has never carried anything close to that severe penalty (Mones, 1992). Correspondingly, if a male severely beats another male with a belt, the perpetrator would be charged with attempted murder. If that man did the same thing to his son, he would be charged with child endangerment because it is assumed that he really did not want to kill his son, just to discipline him.

Although increased substance abuse and economic stress heighten the possibility for abusive situations, our society's belief in family privacy and preference for individualism, has undeniably continued the vicious cycle of child abuse and allowed the abuse to reach epidemic proportions. We are so obsessed with protecting our individual rights that we feel compelled not to interfere in anyone else's business. It becomes a dilemma - a tug-of-war between moral obligation and personal commitment. Attitudes have changed very little over the past century, and according to the Encylopedia of Sociology, 84% of Americans still believe that it is a parent's privilege and responsibility to use physical force to train, protect, and control a child (1992), According to the National Committee for Prevention of Child Abuse, although almost three million children were reported as abuse victims in 1992, the actual number of children who were abused, may be twice that amount (1993).

This accepted norm of physical force results in the association of love with violence, establishes the legitimacy of hitting others, and teaches the cultural script for violence. Using Albert Bandura's Social Learning Theory to support this principle, the children's tendency toward violence stems from "direct reinforcement, imitation, and observational learning" (Hyde, 1991, p. 43). An estimated 80% of abused children become abusers themselves. Males, in particular, are socialized by cultural norms and attitudes to perceive violence as both an acceptable way to solve conflict and as a method for asserting authority. It is not surprising that boys receive the blunt of punishment, choose not to confide in anyone due to embarrassment, and commit 70-75% of parricides.

Society has a difficult time understanding why these children do not attempt to get help, rationalizing that the acceptance of continual abuse runs contrary to the basic instinct for survival, but it underestimates the abusers' control, and overestimates the children's ability to

seek help considering the state of fear they live in. Fear of retribution from the abuser, of being removed from their home, and of publicly having to display their shame (and guilt), subsequently imprison them in their abusive situations. These children not only fear for themselves but for their family members as well. If they do something to anger the abuser and they are not present to take their punishment, the abusers often direct their anger toward other members of the family. Many attempt suicide or run away from home. Yet, instead of investigating the reasons behind these actions, the children are diagnosed as mentally ill or delinquent, and in the case of the runaways, returned home.

According to historian Marcia Carlisle, during the 1800s, most of the girls who claimed that their fathers had molested them, were placed into lunatic asylums (1992). Sigmund Freud withdrew a paper that he wrote in 1896, which claimed that the "hysteria in the women he was treating was caused by childhood sexual trauma." He replaced it with his seduction theory, blaming the fantasizing daughters instead of the abusive fathers, because of the outrage that his male colleagues displayed concerning his original theory. Later he told a friend that he was relieved that he had done so because if he were correct the first time, it would have meant that "perverted acts against children were a general occurrence in society" (Mones, 1991, p. 69). This general attitude of disbelief concerning the incidence of abuse and its victims was argued as recently as 1934, when legal scholar John Wigmore stated in his classic "Treatise on Evidence," that children were not trustworthy witnesses in sex offense cases because they were "likely to bring false charges against men of good character" (p. 72).

The tendency to disbelieve these children is even more evident when parricide occurs, for many reasons. First, killing a parent goes against all religious principles in a society that

takes the commandment "to honor the mother and father" very seriously. Secondly, the children show no remorse, only relief, at their crime. Third, apparently the parricide is committed not as a result of self -defense but, when the parent is in a compromised position (such as sleeping). In addition, "overkill" is achieved, wherein conscious deliberation of the murder occurs, by shooting, stabbing, or clubbing the parent(s) multiple times. Finally, the majority of children who commit parricide come from white, middle-class to upper-middle class families, making it suspect that the children are spoiled brats who murder their parents for the family fortune. One such infamous case was that of Lizzie Borden. Although she was acquitted for the murders of her father and step mother, there is sufficient evidence to suggest that Borden did commit reactive parricide because the father maintained family isolation from outsiders. Additionally, there was speculation that Lizzie was a victim of incest and was referred to by her father as his "special girl." Other evidence includes the fact that both victims were killed in compromised positions (the father was sleeping and the stepmother was making a bed), the father's face was chopped beyond recognition, and the stepmother sustained 19 blows from the same ax, an example of overkill (Carlisle, 1992).

What society doesn't understand is that these children are even more at risk for abuse because their families are generally affluent and powerful, and therefore there exists even less of a chance that the victims will be believed over that of their parents. Also, there are virtually no outreach programs available to abused children of these upper social classes because such communities find it inconceivable that such respected, intelligent parents would abuse their own children. According to Paul Mones, a defense attorney who solely represents children who kill their parents, these children show little remorse because they have been forced to repress their emotions for so long that they have no tears to shed. In response to

the attack and the overkill characteristics, Mones claims the children feel so helpless during abusive episodes that they come to believe their only recourse is an unexpected attack, with such deliberation that the abuser can never harm them or their family again (1991).

Obviously, the children, considered "bad seeds," always receive the harshest judgement by the courts and society. Until 1992, the year that the Washington Court of Appeals ruled these children deserved to have their histories revealed, Texas (since 1991) was the only state that allowed their abuse recorded as testimony (5hoop, 1993). Though defense attorneys are now allowed to submit this information, they are faced with the multiple task of not only defending their client, but proving, to a society that does not condone speaking ill of the dead, that the victim was an abuser. Thus, it is still common for children, who kill their abusive parents, to receive first or second-degree murder convictions. This occurs, in contradistinction to the fact that parents who kill their children usually receive a minimum sentence of 2-6 years for involuntary manslaughter because they plead that they merely meant to discipline the child (Mones, 1991).

Method

A survey questionnaire was implemented to test my social negligence theory, regarding society's responsibility in reactive parricide cases and severe child abuse. The information concerning this tool is divided into four sections: design, subjects, measures, and procedure.

Design

The survey incorporated personal background information that included sex, age, number of children, number of siblings, and religious affiliation. Participants were asked if they considered spanking or loud verbalization, such as shouting, as forms of abuse. The next three questions asked if the participants had ever suspected or witnessed child abuse, and if they had ever been abused themselves. These questions were broken into subsections that, if the participants answered yes to the main questions, allowed them to disclose if they had confided in anyone, and if not, why. If they answered yes to the previous subsection, they were then asked, "who they confided in and what was their response?" Finally, the subjects were asked if they, or the person that they confided in, took any action. (The third section concerning the participant's possible abuse combined the questions "Who did you confide in?" and "What action was taken?")

The last three questions of the survey dealt with the participant's attitudes and beliefs. Questions were asked concerning their beliefs with regard to: (1) whether most people would prefer not to get involved and therefore do not report suspected abuse at the time of initial awareness; (2) whether society, in addition to the abusive parent, is in any way responsible when a severely abused child kills their abusive parent; and (3) whether they believe that a child should be convicted for murder for this offense. The last question contained two

subsections that included, "If you responded yes, explain" and "If you responded no, do you think that the child should receive any type of punishment?" The subjects then explained their responses on the preceding two questions.

Subjects

The survey, conducted at Harford Community College, included students that attended either one of four evening classes or three daytime classes. One hundred sixteen students participated in the survey, who ranged in age from 18 to 50. The mean age was 27.72, the median age, 26, and the mode age was 19 (2 individual's ages were excluded because they did not provide them). Below, I have included the participants' personal data, in order to supply some background on the students. Twenty nine (.25) males and eighty six (.74) females participated in the survey (one student did not list their sex). The marital status of the participants were as follows: 59(.51) were single, 48(.41) were married, 3(.03) were separated from their spouse, and 6(.05) were divorced. Most of the students had no children (68 or .58), 11(.09) had one child, 23 (.20) had two children, and 15 (.13) had three or more children. Of the 116 subjects, 9(.08) had no siblings, 35(.30) had one, 31(.27) had two, and 16(.14) had three, and 25(.21) had four or more siblings. The participants' religious affiliations were as follows: 43(.37) were Catholic, 18(.16) were Methodist, 16(.14) were Baptist, 13(.11) were Lutheran, and the remaining affiliations (Hindu, Presbyterian, Pentecostal, Protestant, agnostic apathetic, Episcopal, Mormon, Church of Christ, Greek Orthodox, Christian, and non-denominational) accounted for 22%(26) of the participants.

Measures

The survey will generate statistics concerning the percentages of those students who.

1. believe spanking or loud verbalization is abusive,

2. suspected, witnessed, or were abused themselves, as well as if they confided in someone, or took any action,
3. believe people prefer not to get involved,
4. believe that society must share the responsibility when a child kills an abusive parent,
5. believe that a child should be convicted for murder after committing reactive parricide, and if not, whether they must receive punishment.

The data compiled from this survey also will measure any discrepancy concerning participants' perceptions of society's actions and responsibilities, and their personal reactions when faced with actual situations of suspected, witnessed, or personal abuse. This data is used to indicate whether or not individuals place blame for these situations on society but do not accept responsibility themselves, as part of that society.

Procedure

The participants were given the surveys during their class time by their instructors (Professor L. M. Downes, Rick Mitchell, Bill Stiffler). It was explained to respondents that the survey was distributed for a fellow student as part of that student's research project. It was requested that the students take the survey home, complete it in private, and return it to the instructor at their next scheduled class. Results of the survey were then collected from the instructors, by the researcher, and evaluated.

Results

Table 1. Survey Participants Who Suspected, Witnessed, or Were Personally Abused, and Their Alleviation Efforts

Action	Male(29)	Female(86)	Total Responses (116)	Reasons for not Confiding/Reporting
Suspected Abuse	9 (.31)	33 (.38)	42 (.36)	1. "None of my business
Confided	6 (.67)	29 (.88)	35 (.83)	
Reported	3 (.33)	16 (.48)	19 (.45)	2. "Person I told said I shouldn't get involved"
Witnessed Abuse	6 (.21)	22 (.26)	28 (.24)	
Confided	5 (.83)	15 (.68)	20 (.71)	3. "Fear"
Reported	3 (.50)	6 (.27)	9 (.32)	4. "Abuser is a relative & was drinking at the time"
Personally Abused	5 (.17)	37 (.32)	42 (.36)	
Confided	5 (1.0)	27 (.73)	32 (.76)	5. "It's victim's responsibility"
Reported	-	3*	3 (.07)	

* These people did not actually report their abuse, but were helped by those that they confided in.

Table 2. Survey Participants' Attitudes and Beliefs

Question	Male (29)			Female (86)			Total Responses (116)		
**	Y	N	U	Y	N	U	Y	N	U
Is spanking abuse?	1 (.03)	28 (.97)	- -	16 (.19)	67 (.78)	3 (.03)	17 (.15)	96 (.83)	3 (.02)
Is loud verbalization abuse?	5 (.17)	24 (.83)	- -	41 (.48)	39 (.45)	6 (.07)	47 (.41)	63 (.54)	6 (.05)
Do people prefer not to get involved?	26 (.90)	3 (.10)	- -	78 (.91)	8 (.09)	- -	105 (.91)	11 (.09)	- -
Should society share responsibility in Reactive Parricide?	21 (.72)	8 (.28)	- -	56 (.65)	22 (.26)	8 (.09)	77 (.66)	30 (.26)	9 (.08)
Should a child be convicted for murder after killing parent?	11 (.38)	16 (.55)	2 (.07)	28 (.33)	43 (.50)	15 (.17)	39 (.33)	60 (.52)	17 (.15)
If not, should child be punished in any way?	3 (.19)	13 (.81)	- -	- -	43 (1.00)	- -	3 (.05)	57 (.95)	- -

* Reminder - One participant did not disclose sex.
** Abbreviated responses (Yes-Y, No-N, Undecided-U)

Summary and Conclusions

The data supplied from the survey reinforces the original hypothesis, although the survey was limited in four areas. First, the chances of H.C.C. students participating in the survey were limited by their attendance in either Professor Downes', Mr. Mitchell's, or Mr. Stiffler's classes. Secondly, college students are not characteristic of the American population. Next, the subject matter may have deterred some people from participating, as I only received 116 surveys as opposed to almost 220 initially distributed. Finally, the question "Have you ever been physically, verbally, or sexually abused?," was too inclusive, though the participants offered information that allowed their responses to be narrowed.

The results of the demographic data were as follows: there appeared to be no significant correlation between the qualitative information (age, sex, number of children or siblings, and religious affiliation) and the participant's attitudes or values. In reference to the total number of participants who suspected, witnessed, or were personally abused (see Table 1 on page 13), it is evident that, although the majority confided in someone (mostly friends or relatives), the amount of people who reported the abuse dropped dramatically. Also, the more certain respondents were that the abuse existed, the less likely they were to report it. One possible explanation for this response is that by actually witnessing the abuse, these people would have to appear in court, thereby subjecting themselves to retaliation from the abuser if not convicted, as well as expending their time and energy. Almost half of those who suspected abuse reported it, but less than one-third of those who witnessed abuse did so. Even more revealing is that at least three-quarters of the participants who had been abused themselves, confided in someone, and yet, those people who were confided in, chose not to seek help for the victims. The main reasons given for not reporting the abuse were, "it was

none of their business" and " they didn't want to get involved," which are prime examples of the bystander effect.

Diffusion of responsibility is another disturbing social behavior that is apparent, regarding participants' reactions to questions concerning whether they believed people prefer not to get involved, and whether society should share the responsibility when a child commits parricide (see Table 2 on page 13). Ninety percent of the participants believe that people prefer not to get involved, while two-thirds believed that society should share the responsibility. Although a little more than half did not think that children should be convicted for murder, it was obvious that most people are ignorant of the circumstances, and are even more unaware of the severity of child abuse.

The continuation of a cultural norm, historically connected with our forefathers' attitudes concerning child abuse, is evident in present attitudes on spanking and loud verbalization directed toward children. Eighty-three percent of the subjects did not consider spanking a form of abuse. Likewise, fifty-four percent did not consider loud verbalization a form of abuse. If, as research has indicated, this type of punishment merely enforces a violent nature, then a cycle is perpetuated. Indeed, we are still being raised with such incredulous advice from past generations such as, "spare the rod and spoil the child."

If we are to begin changing these attitudes and create new cultural norms, one possible solution to stop child abuse is by the enforcement of mandatory reporting laws for all citizens, instead of a handful of the population, such as doctors, nurses, and teachers. Another answer may be to make physical punishment illegal, as Sweden did in 1979, where there is no provision for violators except to get them help, such as psychological therapy or stress management counseling. The main premise of Sweden's law is that parents who resort

to physical punishment, do not know how to manage their children. In American society, parent support classes that help parents learn to cope with the stress of managing children are desperately needed, as are safe houses and shelters for abused children. Child abuse AND sociological education might be mandatory in the middle and senior high schools, thus creating awareness in young people, and a better understanding of the act of abuse, as well as society's influence on their decisions. Finally, we need to update our child welfare systems, which are failing miserably due to lack of funding and frustrated, overworked, and underpaid social workers. By doing nothing, we are, by default, reinforcing both the abuser's control and outdated cultural norms, which can only result in future generations of emotionally disturbed, abusive beings, existing in an even harsher, individualistic society.

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Submitted by
Frank Hilsdon
045-32-2501

P.O. Box 100
Middletown, CT
06457-0100

203/346-7870

Middlesex Community-Technical College

Prepared for mentor

Professor Jamsheed Akrami, Ph.D.

ENG. 170: Film History II

Conversation in a Café

Category: The Arts

Conversation in a Cafe
A Continuation of the Dream "Crows"
from *Akira Kurosawa's Dreams*

In the film *Akira Kurosawa's Dreams*, the dream "Crows" portrays a brief conversation between Akira Kurosawa and Vincent Van Gogh in the middle of a ripe wheat field.[1] The conversation ends with Van Gogh storming off through the field raising a flock of crows around him as he leaves.[2] Kurosawa wanders in a wondering state of mind through the fields and villages examining the scenes of Van Gogh's works in life size scale.[3] Let us imagine that as evening approaches, Kurosawa finds himself in a café in Auvers-sur-Oise. As he peers around the room, he is amazed and delighted to see Van Gogh sitting alone at a small table. He approaches politely, and offers to buy him a drink, to which Van Gogh nods assent. The two have much to share at this dark period in the life of Van Gogh.[4]

Akira: I have been admiring your work.[5] When I look at your paintings, they change how the real world looks to me.[6] I

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[1]Mast. p. 418. "Akira Kurosawa's Dreams (1990) is a series of sequences, each about ten minutes, that recreate dreams the director felt were the most significant ones in his life..."It is also clear from reading Kurosawa's autobiography that the observer in *Akira Kurosawa's Dreams* represents Kurosawa himself.

[2]"Crows over the Wheat Fields" is the subject of Kurosawa's Dream and he ultimately exits from this painting.

[3]See color plate I, "Crows over the Wheat Fields."

[4]Pickvance. p. 275. Many critics believe "Crows Over the Wheat Fields" to be Van Gogh's last painting.

[5]Kurosawa. p. 71. Kurosawa was a lover of Cézanne and Van Gogh art.

[6]Kurosawa. p. 88. "After looking at a monograph on Cézanne, I would step outside and the houses, streets and trees-everything-looked like a Cézanne painting. The same thing would happen when I looked at a book of Van Gogh's paintings or Utrillo's paintings-they changed the way the real world looked to me."

would like to see reality as clearly as you do. I have studied many things, but nowhere in my formal training have I received the kind of inspiration your work conveys to my eye.

Vincent: ***Bah! My work! There is no time? The light changes before I can capture its full value. There is no way to make people feel the brilliance of this sun! They have no eyes to see such creations of nature. No amount of paint can bring what I feel to the canvas.***

Akira: **Indeed the medium is the ultimate limit of what we can express as artists. But your vision is so acute! You see with your soul what others can only guess at and never know.**

Vincent: ***I experience nature and feel its intensity as a gift. There is no way simple humans can re-create the splendor of nature. I am driven to seize the emotion aroused by a field of moving wheat before a storm, the endlessness of a night sky, the power of great trees spawned from the depths of the earth. Again and again I attack my subject, in an attempt to force the secret essence of what nature evokes in me onto my canvas. It is not enough...it is never enough. I communicate nothing but failure. Even my brother urges me to be more like those artists whose work is acceptable so that I may experience a modicum of success.***[7]

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[7]Van Gogh. Volume I. p.214. Theo had been urging Vincent to come to Paris where he might find work.

Akira: Success is not to be measured from the eyes of others. What does the public know? What of the critics? They see only conventional wisdom, and are swept by the tide of one fad after another like leaves before the wind. Success is not to be sought except in your own eye. Nothing says more about an artist than his own work.[8] Your work is so definite in purpose and expression. It is not marred by extraneous background and distractions of the subject. A single vase of flowers holds infinite attraction.

Vincent: The Japanese masters such as Hiroshige fascinate me. Their simple images are always in motion with brilliant colors and fantastic backgrounds, a stark contrast to the over-decorated paintings of the European painters with their three-dimensional descriptive modeling. The pale pastels of some of my contemporaries hold no interest for me, they are too gray! But the Japanese masters capture the essence of a tree, a landscape or a costumed figure with brilliant color and an economy of line I much admire. Many think my most beautiful print was "Japonaiserie: the Bridge in the Rain."[9] It was my tribute to Hiroshige's bridge.[10]

Akira: You have captured the essence of the images you paint or draw. Your work has a depth and a complexity I have never seen in the Japanese artists I studied. To my eye, the

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[8]Kurosawa. p. 189

[9]See color plate II, "Japonaiserie: the Bridge in the Rain."

[10]Treble. pp. 52-55

Japanese artists were too limited in their approach. You have transcended the form with boldness and creative use of color.

Vincent: Is that why no one will buy my work? I have to depend on the good graces of my dear brother Theo even to survive.

Akira: I too have relied on my brother, Heigo. But I had the additional shame of depending on him to cover my dissipation from my parents. Heigo allowed me to claim to be living with him during a most distressing time of my life when I had no focus.[11] I had not yet found my life's work, my passion. I was seeking to be an artist, but I had no talent on the canvas. My work was clumsy, unskilled, without life. I fell in with unsavory company and came to Heigo ill and weak, alone and without resources or hope.

Vincent: It is easy to fall into despair when the work does not come out well. Theo often urged me to learn a trade that I might become independent of others. I tried! God knows I tried! I have different ideas from the gentlemen who offer positions of employment. Can I help it that I see the world through my own eyes? It is only in the world of pictures that I feel at home and safe.[12]

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[11]Kurosawa. p. 80. Akira's family had been told he was with his brother from the time he left home. In reality he wandered and took part in political dissidence for two years before he came to his brother.

[12]Bonafoux. p. 44.

Akira: Indeed, the work itself becomes its own reality, more real than the world we try to capture. In my medium, I have the benefit of moving pictures to use in harnessing the mercurial nature of the human character. It is this multi-faceted enigma that has fascinated me throughout my life. I strive to enhance the dilemma of humanity. Just as you struggle with the light and the representation of nature, I struggle to show the conflicting emotions of people, the ambiguity of their values and their struggle to reconcile old traditions and new ideas. It was this that I was trying to show in my film *Rashômon*.[13]

***Vincent:** Tradition is my prison. I have no use for it. What a suffocation I felt when I was trying the traditional route for the training of a painter. My cousin and tutor in art, Anton Mauve, advised me to copy plaster casts of anatomical parts as a means of learning perspective and proportion. What a waste of time! These casts had no soul, no life. They lacked the vital element that makes a human form interesting at all. Movement, emotion. Without these, what use is a cast?*[14]

Akira; I understand. It is impossible to express what I see inside according to the specifications of someone else. Art, so restricted, becomes mere exercise in futility, not creative work. I have to cope with the oppressive oversight of a censor's pen.

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[13]Kurosawa. pp. 183

[14]Bonafoux. pp. 54-57

And I have had to submit to the editorial control of others to have my work move forward at all.[15]

Vincent: There is nothing of art in copying lifeless forms exactly. There is no purpose in painting except to reveal what can only be seen by painting. Contrary to the opinions of my critics, I do not draw" to annoy people, but to amuse them, or make them see things that are worth observing and that not everybody knows."[16] Any fool can reproduce what meets the eye!

Akira: That is my dilemma exactly. I have at my command tools to reflect exactly what is real. This is not interesting other than as documentation of reality. To be a work of art one must add the imagination; the essence of the subject is not seen with the uninspired eye. One must get inside the subject, dissect it and reveal the soul of the elements all in an instant. The light, the sound, the juxtaposition of actors and scenery all make a difference in how the viewer experiences reality. And yet, even with all the technology available to me, I find the imagination has infinitely more capacity than I can convey.

The two lapse into a silence of reflection. The hour is advancing, and a waitress asks if they care for some cheese and bread with their

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[15]Kurosawa.p. 131. Many of Kurosawa's ideas were considered too 'Western' or 'British-American' and were disallowed by Japanese censors. He was incensed that his art was examined by censors of the Ministry of the Interior.

[16]Bonafoux. p. 57.

renewed bottle. She serves them with the brazen demeanor of one who has known many men.

Vincent: Ah, the women! They are my curse and my inspiration both at once. I find no solace in the fine ladies of the drawing room. They exude the refined sweetness of gentility, all false cover and restraint. Theo always complained he could not take me calling with him to promote my work because I dressed shabbily and with unconventional style. Such women wound with a glance. The unvarnished, earthy women who work to stave off the various forms of Hell that grow from poverty have a thousand times more character and substance than these creatures of finery.

Akira: Women are very useful to maintain order in day to day life. I married Yaguchi Yoko, one of the actresses in my film *The Most Beautiful*.[17] We had fought all the time when working on the film. She was a foil to me, she told me the truth and she made me think about what effect my demands were having on my actors. My parents had moved away, and I had no one to take care of me. I overslept, I lost things, my laundry was in disarray and meals happened at random. But once I was married, the obligation to support my family forced me to take on tasks for money only, with no artistic value. I was exhausted to tears.[18]

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[17]Kurosawa. pp. 132-133.

[18]Kurosawa. pp. 136-139.

Vincent: My dear Christine was the source of order for me.[19] *She made me feel needed, and I tried very hard to shelter and support her and her children. She was often ill. But she gave me a stability and a sense of obligation. My family did not approve of her; she was not a lady of society at all. Unfortunately, in the end, I could not sell any of my work and I was not able to sustain her needs. My work demanded more of myself than she could spare. We parted each to our own form of despair. There were others before her. I have not been lucky in love.*

Akira: I worked hard all my life to earn the acceptance of my family. My father had strict control over every aspect of my training and education. I had no head for science or mathematics; a scholarly life was out of the question for me. I tried all the martial arts and disciplines of the Samurai including Kendo and fencing, the traditional Japanese military arts suitable for an officer. I had no skill. I was an embarrassment to my father.[20]

Vincent: Oh I know about the despair of trying to gain the favor of a father. My own ambitions to become an artist so dismayed my father, that I did not have the freedom to pursue my artistic interest until I was 27 years old.[21] *I attempted by sheer diligence*

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[19]Bonafoux. p. 54. Clasina Maria Hoornik, nicknamed 'Sien,' lived with Van Gogh from 1882 to 1883. Vincent called her Christine after the image of a painting he believed she resembled.

[20]Kurosawa. p. 19-25

[21]Koltzsch. p. 23.

and dedication to become a model pastor as my father and my grandfather had been. It was hopeless; I did nothing right. Always the obsession to place my feelings on canvas, to capture the raw emotions of the simple people of the earth undermined my pastoral studies. I took the work of Rembrandt as my text to convey the passion of life through art. But submission to the traditional path of reflection and meditation did nothing for my soul. How can you preach to the poor in a rich man's clothing? In preaching to poor coal miners, one must become one with them, understand their characters, experience their pain and know what gives them joy.[22]

Akira: **I understand your perspective perfectly. I find the medium of film so transparent, that the actors must genuinely experience an emotion or condition in order to convey it honestly on the screen. I made my actresses assume the life of volunteer teen workers for my film, *The Most Beautiful*. How they hated me! After the filming was over, they nearly all left the profession of acting.**[23]

Vincent: I recorded my impressions on canvas. How difficult it was! Over and over, I tried to capture the essence of expression in the eyes and faces of those honest people of the earth. What is it that makes one face memorable and another so common as to be without recollection? I sketched my pastoral subjects as a way to

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[22]Treble. p. 14.

[23]Kurosawa. pp. 132-133, 135.

remember their plight, to record their misery and need of God.[24] *Many had never even seen a painting of any kind. Their simple minds were fascinated by my showing their likeness on paper in charcoal. All the time I was still seeking to find my way; I knew I was not successful as a minister of God in any conventional way. Yet, I took a long time to develop confidence in my calling as an artist. I never found satisfaction that my work was just right. Even when it was good to me, I found few who would acknowledge my work.*

The local postman strolls through the café and sits with the two artists for a time. He brings letters for Vincent, including one from Paul Gauguin. They reminisce together about the old days.

Vincent: I longed for the easy camaraderie of other artists. I imagined my yellow house in Arles as a place for the artists to come and gather to paint and share ideas. The few times I had visitors always ended in confrontations and disasters.

Akira: The support of colleagues is very important. But the inner force we share of a single-minded purpose that cannot accept compromise is our downfall. I had the benefit of excellent collaborators and technicians. My dear mentor, the famous Japanese director Yamamoto Kajiro, gave me his confidence and ordered that my commands be taken as his own. This approach often caused resentment among the crew and I

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[24] Treble. p.13

found myself inviting them to meet me after hours behind the developing laboratory. This led to hand-to-hand combat with camera people, lighting technicians, prop crew and set designers.[25]

Vincent: I would find it impossible to create anything under such circumstances. I need to be completely absorbed in my work. When I am painting, I am overcome with the passion of the process, ignoring food, rest, or the normal conventions of living. When Paul Gauguin was with me for one summer, he drove me crazy! I had been so lonely in my self-imposed exile from the chaos of Paris that I anticipated his visit with delight. I painted a whole set of sunflowers to decorate his room. The first thing he did was clean up the studio and organize everything. He insisted on cooking meals for us and rationing our visits to the brothels and café. He would become irritated at my need to paint nature on site. I never understood how he could paint nature from inside the studio. What does personal comfort matter when the sun is blazing into your brain until the images shimmer onto the canvas?[26]

Akira: I found it necessary to work on location. Sometimes the effects I was trying to achieve caused serious disputes with my colleagues.[27] They did not see the images I had in my mind. I would incorporate the symbolism from long-past periods of my life for inspiration. My sister Momoyo was given the name

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[25]Kurosawa. p. 95.

[26]Impressions taken from the film *Lust For Life*

[27]Kurosawa. pp. 136, 137

"Peach Forest" after her untimely death at the age of sixteen.[28] I used the image of the peach blossom trees to represent her freshness, beauty and innocence. I also took legends from my early youth as settings for some of my stories.[29] Because my peers did not share my life experience, they were puzzled about my ideas. I was trying to expand the Japanese image of film to show the counterpoint between tradition and postwar values.

Vincent: My inability to relate to my fellow artists probably contributed to the lack of success of my work. We argued long about success and about value. I believe an artist's work increases in value after his death. In the end I guessed correctly.[30] I had only one sale of a painting while I was alive. It was one of my greatest paintings, "The Red vineyard, Montmajour" that I painted in Arles in 1888. To me this painting was 'like red wine'[31] I had such a need for money. Especially after my brother Theo married and had a child, I knew I was a burden to him. I would trade my poor paintings with other artists, and give their works to Theo to sell so he would have the benefit of the profits.[32] I though my own were worthless.[33]

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[28]Kurosawa. p.19. The Buddhist name she received after death, To Rin Tei Ko Shin Nyo that means 'Peach Forest Righteous Sunbeam Sincerity Woman.' This caused the third grader Akira to break out in laughter at the funeral. His brother took him outside and agreed that the ceremony was idiotic.

[29]Kurosawa. p. 63. The stone covered with flowers in "Waterwheels" was a legend told in the village of Akira's father. He knew the story as a tale told by his grandfather.

[30]Költzsch. p. 34. "On 27 July 1890 Van Gogh attempted suicide, and he died of the consequences on 29 July 1890. In his last letter to Theo he said it was better to die with an absolutely clear mind than in humiliating conditions."

[31] Treble. pp. 83-84.

[32]Költzsch. p. 33.

[33] Van Gogh. Volume III. p. 117.

Akira: Indeed, the lack of recognition caused me to be in despair. My failure was especially poignant because it came on the heels of great acclaim. The rejection was therefore much more painful to me. I suffered because my ideas required more production funds than the producers or studios would justify.[34] I sat idle with ideas burning out my soul for long periods because I had no financial support. I truly envy your ability to create your work with simple resources!

Vincent: Ha! I often had too little to buy even paint. At one point my brushes were too worn down to allow a clear stroke. I resorted to applying paint to canvas with palette knives in my desperation! My peers and even my brother took such works to be coarse and undisciplined. Poverty is the ultimate destruction! I became churlish and silent. My neighbors in Arles thought I was insane and dangerous. Preposterous fools!

Akira: Yes, the people warned me they thought you were crazy when I came here seeking you. I came by way of the "Langlois Bridge with Women Washing," a painting you created in Arles in March of 1888.[35] I believe this painting was one of the most complete expressions of your art.[36] It reminded me of the Japanese masters that I studied. That painting inspired my film

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[34]Kurosawa. p.vi.

[35]See color plate III, "Langlois Bridge with Women Washing."

[36]Treble. p.61.

about your art. I entered through it.[37] I know what it is to be out of step with others. I insisted absolutely on the ultimate artistic control of my films. Even when I worked with collaborators as with *Tora! Tora! Tora!* I never yielded the right to another director for final cut on my films. This led to my being ostracized. No producer would finance my work. People believed I was insane! I became very discouraged, and very ill from my gallstones.[38] The pain, both physical and psychological, led me to re-examine the traditional Samurai approach to an honorable exit from life. I had often scoffed at this philosophy. But, my own brother Heigo had taken this route after advances in technology destroyed his career.[39] I always carried in my heart the sorrow that I should have responded better to his need. He had always been a supportive presence for me, and my best teacher and friend in the face of adversity. His untimely passing left a large reservoir of melancholy in which I find many demons.

Vincent: Oh! Don't speak to me of demons! They inhabit my existence worse and worse. I used to hear voices in my head. I would fly into a temper of passion directed to those who would offer criticism of my work and refuse to understand my objectives. I even cut off my own ear to punish myself for attacking my friend Gauguin![40] I had so much pain from my disease and I drank

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[37]Kurosawa. *Akira Kurosawa's Dreams*, "Crows."

[38]Kurosawa. p. vii.

[39]Kurosawa. pp. 84-86. Heigo had been a narrator (benshi) for silent films. When he and all the other narrators were fired, Heigo became the leader of a strike against the studio. His desperation led him to suicide.

[40]Impression from the film *Lust for Life*.

absinthe to hide from it.[41] *I had much remorse from being such a burden on those I loved. I had nothing but my art, and it was considered worthless. Nearly a whole decade passed after my death before my work was received as an innovation and an achievement.*[42]

Akira: **I have had success sporadically in my career, but most enthusiastically abroad. My brethren in Japan were ready to abandon my work. It was a blasphemy against the icons of tradition. If it had not been for the recognition of outsiders, I would have perished, artistically and physically.**[43] **My brush with death brought help. Even in my recovery from this failed suicide, it was the overture of the Soviet film producer that re-ignited my interest in life.**[44]

Vincent: The hour is very late. Dawn approaches. I must return from whence I came, and you have work yet to do. I found nothing redeeming to hold my interest in life. My poverty and isolation became too unbearable. I found no solace even in my work. I immersed myself in nature alone, and became one with her peace on my own terms. At least my estate eventually enriched

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[41]Bonafoux. p. 59. Vincent van Gogh was treated for gonorrhea in 1882. His companion was a prostitute known to have that disease and syphilis. Van Gogh's erratic behavior five to eight years later may have been at least partly attributable to the progressive nervous degeneration that characterizes these disease if untreated.

[42]Van Gogh. Volume III. p. 298.

[43]Kurosawa. p. vi-viii. Kurosawa's American admirers were responsible for the worldwide distribution of his work by Twentieth Century Fox beginning in 1980.

[44]Kurosawa. p. vii. Kurosawa's gallstone condition was diagnosed and treated with surgery in 1971.

the survivors. I have heard that a painting of mine brought $38 million at Christie's auction house in London. What a price for a painting I had spent a few hours on! A fraction of that amount would have sustained me for my entire life!

Akira; Sir, I salute you from across the bridge of time and space. You have been an inspiration to those who suffer for their ideas. Most of the rebellious youth who imagine themselves idealists merely wallow in their mediocrity. You truly transcended the everyday norms to create your own reality. The world you portrayed was lighted from within your very soul. Sayonara, Vincent.

Vincent: Adieu, my dear brother!

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Crows in the Wheatfields, 1890 (F 779)

Oil on canvas, 50.5 × 103 cm
Rijksmuseum Vincent van Gogh,
Vincent van Gogh Foundation,
Amsterdam

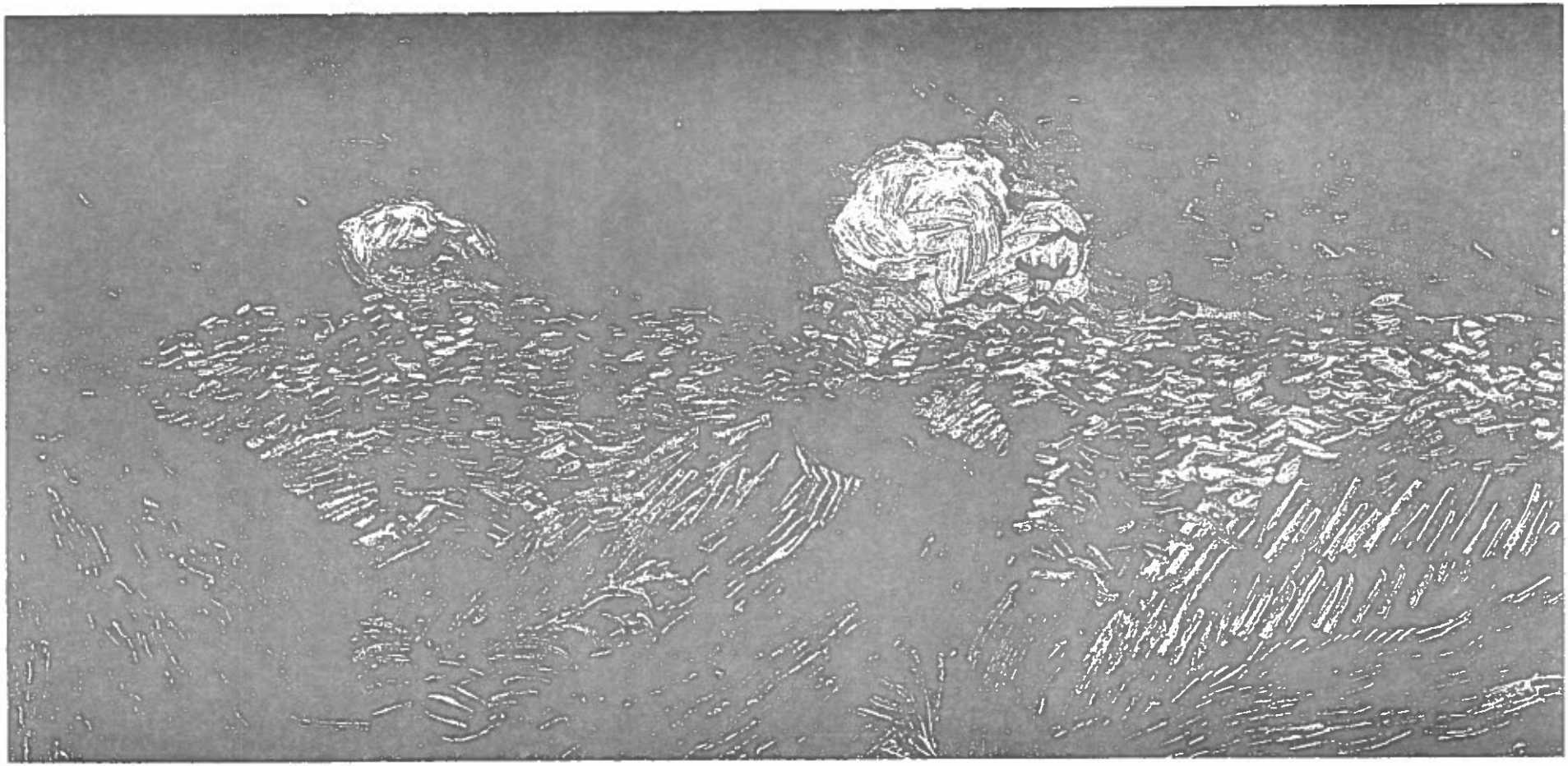

PLATE I

Plate 39
Japonaiserie: the Bridge in the Rain
(after Hiroshige) F372
Paris, summer 1887
oil on canvas
$28\frac{3}{4} \times 21\frac{1}{4}$ in (73 × 54 cm)
Rijksmuseum Vincent van Gogh,
Amsterdam

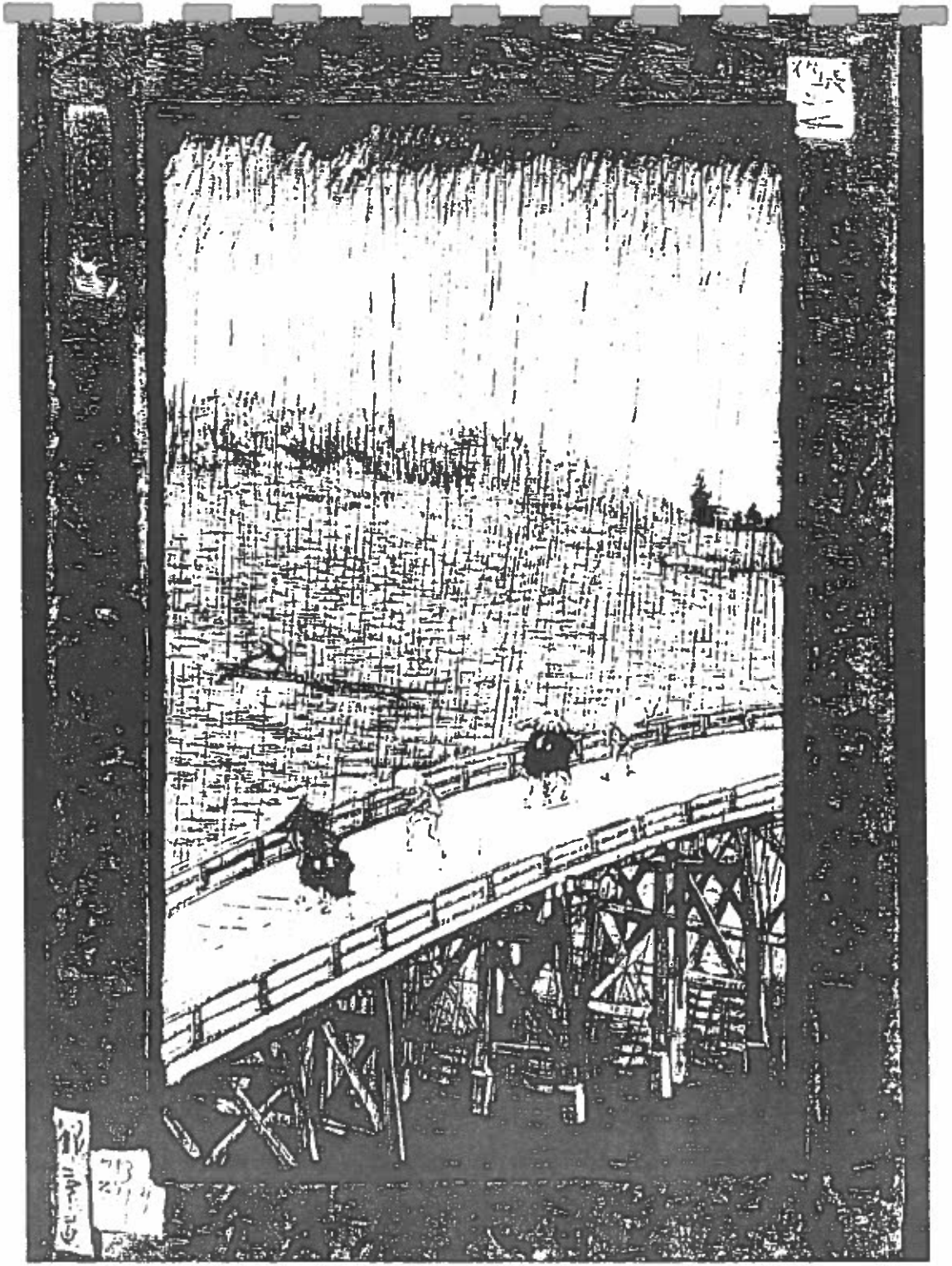

PLATE II

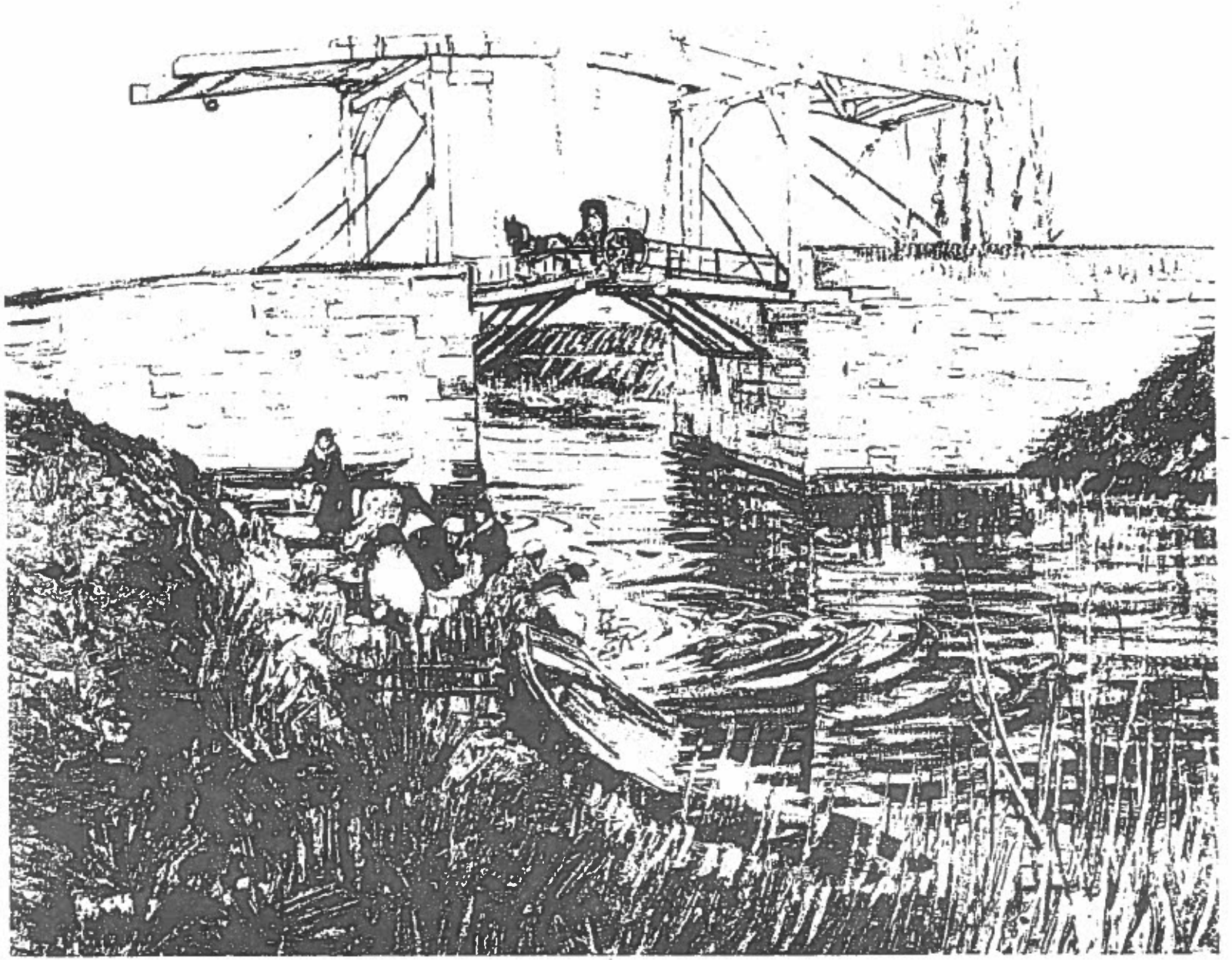

Plate 44
The Langlois Bridge with Women Washing F397
Arles, March 1888
oil on canvas
21¼ × 25½ in (54 × 65 cm)
Rijksmuseum Kröller-Müller, Otterlo

Untitled at the moment; this is the first chapter of a novel I am writing that depicts the dissolution of a family living in South Africa and its effect on the daughter's relationship with the father.

by

Heather J. Campbell
29 Half Moon Lane
Irvington, New York 10533
914-591-6825
148-88-4376

Westchester Community College
Dr. Linda Sledge
Art of the Novel

Category: Creative Writing: Novel/Drama

The gates opened smoothly and swiftly, a luxury for which the family was palpably grateful; it meant that in a few quiet seconds the silver BMW would be parked and the miserable strain of the drive home would be forgotten amongst various distractions. Outside, the air was still and unmoving, another stagnant cycle of the evening, another cruel reminder of the persistent silence. The sounds of dusk, the songs of the hoepoe and the crested barbet, the trilling crickets and cooing doves, were significantly mute; they were safe within the haven of the sprawling, meticulously kept garden. While the door was being unlocked they were all acutely aware of the necessary pretense of leisure, of a nonchalance whose opposite was desperately felt.

Once inside the ritual commenced: TV on and kettle boiling, the strains of an English, rugby game drifting down the hall that led to the bedrooms. It was down this hall that the elder children walked slowly and quietly down. Luke went into his room, whose walls were covered with his father's fading influence of motorcross and stealth bombers, replaced with the affectations of adolescence--Aerosmith, Metallica, Cindy Crawford. He lay on his bed and played a Nirvana CD, eventually drifting to sleep.

Half an hour later, Layla turned his lights and stereo off, kissed his freckled cheek, and closed his door. They had become closer lately--it was an unspoken, almost gruff closeness, whose evidence could be seen in unflinching, impulsive hugs and mumbled inside jokes and gestures. Their age difference, five significant years, had always been an obstruction to such visible emotion; lately, their relationship defied the patterns of previous years and months--a change they were both grateful for, providing a sense of protection that was erratic yet reliably hopeful in its newness.

Layla brushed her teeth and admired her sunburn, the crimson skin that seemed to complement her green eyes and blond hair, an affront to the pale Scottish skin that she detested, a reminder of the Canadian winter they had all left behind an eternal five months ago. Five months of adjustment and assimilation, of reacquaintance and culture shock, of alienation in

her homeland, her birthplace, Johannesburg, South Africa.

She began to walk back to her room, contemplating the familiar midnight options: polite good night kisses and wishes, executed with perfect diction and sincerity, for stammering of any sort was always a glaring, ugly indication of fear, of unadmitted flaws; or the warm strains of jazz a few steps ahead, in the blessed seclusion of her bedroom. She opted for the former, out of guilt and a compulsive attraction to confrontation; she walked to the most often inhabited room of the massive house, the lounge with the TV. She smiled at the scene before she was noticed--her youngest brother, Peter, asleep on the couch, her step-mother, Marlene, maniacally flipping through an issue of Vogue, and her father, half -asleep, remote control in hand.

Usually, the act would continue until the game finished, when Peter would be carried to bed, Marlene following closely behind, her second cup of tea lukewarm, to be placed on her bedside table, becoming too cold and sweet, cleared without question in the morning by Frieda, one of the maids. Tonight was different; consistent with the prevailing mood of sudden truth, of realities surfacing and bitterly hinted at, they remained in the lounge after the game had finished, the pretext of their diversions revealed by their appreciative, immediate acknowledgement of Layla's figure, standing silently in the doorway

Tea was poured yet again, an invitation to stay, to peruse the TV guide and curse the insipid programming. Layla studied the faces fixed on the screen and wondered if they would broach the subject, trying to predict the tendencies she knew so well, the inclinations that she had become so painfully sensitive to.

Their expressions, on faces made blue and vacant by the light of the TV revealed nothing; Layla settled into the soft leather of the chair and sipped her tea, her perceptions diminishing with drowsiness and disappointment. Marlene assumed the same stance, physically; but her mind raced with the terrors of the future, the uncertainty of independence, of freedom.

"You tired yet, Prinsy?" Her images were interrupted by her husband's rhetorical question, by the use of his affectionate nickname for her, a name derived from her maiden name, Prins. She nodded, smiling wearily, for such discrepancies in emotion and articulation were frequent. Layla also noted the tenderness of his voice, a voice whose rare whisper spoke of infinite romance, of a love that could only be won by a lifetime of devoted service, obedient forgiveness, a servility disguised by conjugality.

"Let's go to bed, then."

At last, a signal to rise, to gather cups and composure, with the added amenity of already begun sleep, an excuse to mumble and stagger slightly, a slow yet precipitous exit. The house was cold; although tomorrow it would be hot--dry and sunny-- the nights were icy and they were all still accustomed to the central heating of Canadian homes, non-existent in South Africa.

"See you in the morning."

"Sleep tight."

"You too. 'Night."

Tonight there seemed to be a urgency to these refrains, a lingering, despondent sincerity. Layla turned off her radio, now static, a reminder of the sleeping world outside, whose permission allowed her to fall into bed and dreams. Marlene spent twenty minutes on her cleansing and moisturizing ritual tonight; as expected, her husband was asleep--lights on, oblivious and content.

In the morning, the cold but bright blue sky brightened and obliterated the somber mood of the evening before. Tea was served at 7:30 by Frieda, one of their trusted maids. Layla never partook in this ritual--she only heard its echo, the soft voices and clinking cups coloring and composing the last of her dreams. They usually had Earl Grey and rusks, Lemon Creams and Tennis biscuits, taken amongst sleepy affection and warnings against any "party tricks", the father's term for spilled drinks. Attention was vied for, and alternately won--the recognition granted by a

rare expression of approval by the father, unconditionally seconded by Marlene. Sometimes Layla would join them--sleepily, silently she observed her father, his eyes and attention perpetually distant, their detachment demanding an obviously ardent group of seekers. She watched his disciples surround him, amuse and placate him--Peter, who was still playful and affectionate at eight years of age, Luke, his quick mind firing insults toward his brother followed by conciliatory military knowledge, and Marlene, her beautiful face stretched and contorted by her constant smile and cheerful demeanor.

On this radiant morning, Layla listened from her bed, cocooned safely in her sheets. Suddenly, her door flew open--her brothers raced past and her father strode in presumptuously, opening her heavy curtains and repeating his morning dictum:"Rise and Shine". Somehow, Layla thought, his voice makes it a warning, an admonition against the sun and the possibility of absorbing it. She pretended to be fast asleep, immersed in blissful dreams, but then realized that the derision her comfort would provoke was not worth the few, gloating seconds.

"I'm up!", she sang, careful to keep a slight edge of grumpiness to her voice; he had not won yet.

"Good girl--we're running late this morning, Frieda's alarm didn't go off. It's 8:30." He walked out, still in his pajamas.

Layla smiled, realizing that she would be late again, to a school where her tardiness would be recorded into a small blue book which would assign yet another detention that she would never attend. Her scuffed shoes would be noted as well; she could tolerate the starched and pressed polyester shirt, the stifling tie and blazer, even the unflattering knee-length grey skirt--but highly polished black shoes would be going too far. Besides, disobeying prefects was highly enjoyable; they had changed from being guarded and occasionally friendly to possessing a demeanor of blatant, weary disapproval. Not only was Layla repelled by the very idea of their surrogate

disciplinary positions, their patronizing distrust simply invited rebellion. The prefects, with their overdecorated blazers flashing their various sportive and academic distinctions in the early morning sun, were the very epitome of what Layla despised. Their attitude of supercilious conformity made her feel alienated and unwelcome, her American accent brash and crude. She remembered her initial mortification upon wearing the stiff uniform, her hopes for impressing and shocking her classmates ruined by the bland severity of the dress code. She met the principle of the school, a formal, red-faced man who was later rumored to be an alcoholic and ridiculed for his slurred yet eloquent speeches. He gave her a booklet of rules and guidelines, eight of which were devoted solely to the dress code. Layla photocopied all twenty pages of the booklet and sent copies to her mother in New Jersey, her best friend in New York, and her boyfriend in Canada. They all replied with the proper amount of indignance and incredulity, especially her boyfriend, a long-haired musician, who was particularly moved by the diagram of the appropriate haircut.

Her father had responded to her frustration with typical mockery: he smiled at her as if she had finally fulfilled his every hope, as if the uniform somehow transformed her into the obedient child she never was. Eventually many scowling photographs and backseat silences, later, the uniform became harmless--transformed by a Johnny Winter song on the radio on the way to school, "Good Morning Little Schoolgirl". Her father turned the song up and laughed with all his heart, for the first time in what seemed like years. He had a great, booming laugh-infectious, warm, and uncommonly sincere--Layla could not resist joining him. Ever since that joyous morning, Layla wore her uniform with a sense of audacity, and even pride: she appreciated its equalizing qualities, forcing everyone to forgo the cultivation of an image and to let their true natures be seen. She dressed hurriedly this morning and dashed into the kitchen, where Frieda was frying eggs and burning toast. She buttered two thick slices of white bread and sat down next to her brother, who was immersed in a second-hand issue of Rolling Stone-recent issues sold for forty

rands, the equivalent of two weeks allowance.

"What's up Luke?" she inquired, a familiar, safe greeting.

"Nothing. Bruce Springsteen's a dork."

"Why?" Her mother loved Bruce Springsteen.

"I don't know. He just is." His fierce tone implied that he did not feel like explaining, or talking at all for that matter. Layla turned to Frieda and asked about her husband's health, to which Frieda responded at length, filling the silence with her singsong Xhosa voice.

As she spoke, Peter entered the room and sat down, waiting for his bowl of cereal. He had dressed himself this morning--thus he looked rumpled and crooked, as if he had slept in his miniature suit. The father followed closely behind, walking slowly but with a tension that showed he was aware of time.

"Come on guys, no breakfast today. You can eat in the car." Between gulps of water, he shook his head and muttered "fools". The children all smiled, in bashful defiance of his insult, which was an acknowledgement all the same. Just as they felt that they could not hold their expressions one second longer, Marlene bounced into the room, with fresh make-up and enthusiasm, bringing hope and the scent of her bath-Woolworths flowers and the jasmine of Joy. She smiled brilliantly at everyone, then walked to where her husband stood at the sink and addressed the face behind the glass.

Gesturing with her hands in an attempt at Italian braggadocio and winking conspiratorially at the kids, she stated, "I need money."

The father finished his water slowly and watched her, his scrutiny intending to reveal the anxiety he knew she felt.

"What for?"--his customary reply, an accusing denial of groceries, of gasoline and grilled cheese sandwiches after school.

"Well, we need to go to Pick n Pay, and Woolies for chicken and flowers, and Stuttafords for candles." She looked relieved, saved by her list of necessities.

"How much is this dinner party going to cost me?", he mumbled, as he reached for his wallet and began counting out bills.

Marlene knew better than to answer. She simply waited, nibbling on a piece of dry toast and dancing slightly, imperceptibly--her movement making her unattainable and devoted at the same time, the ballerina he had married, endlessly performing. She fed Peter and told Layla and Luke to be ready in five minutes. Frieda, efficient as always ("a lifesaver"), prepared sandwiches for lunch and cleared the dishes. She listened carefully for instructions on the dinner party later that evening and left the room, leaving Marlene alone with her husband and youngest son. Peter concentrated on his cereal, Bran Flakes with six spoons of sugar, while Marlene attempted to charm his surly father.

"What are you doing today?", she asked.

"I've got a pre-production meeting at eleven, and rushes in the afternoon." "What time are you coming home? The Reeves will be here at five for drinks...", she planned for his consistent lateness, setting the scene an hour early. "Great." His word for everything lately, utterly devoid of sincerity or positivity, steeped in low, distant sarcasm. She let her bright smile fade for a moment and frowned slightly, in an attempt to show her dissatisfaction with this ambiguous response. He seemed to thrive, or at least live, on these games of diplomacy and tests of loyalty, the shrouded aura of constant tergiversation.

Layla threw her books into her tattered bookbag, decorated in black so that its markings could only be seen in direct sunlight, upon careful examination. She now realized, however, that her artwork, which was basically Grateful Dead propaganda, received a wholly different interpretation in this country. Instead of being linked to the ideals and pastimes of the sixties, the

skull and roses insignias merely scared people and conjured images of Satanism and black magic.

Marlene called, rattling her keys down the silent hallway; Layla was thankful again of the circumstances that forced her father to leave later today, which meant that the forty minute drive to school would be open-windowed, light-hearted, and leisurely--Marlene had the entire day to shop. They piled into the new white BMW and reversed out the long driveway into the flow of Johannesburg traffic, where "black taxis", overfilled, recklessly driven vans, co-existed and often collided with the multitude of German luxury cars.

"When is everyone arriving tonight?" Layla asked.

"At about six--there's only going to be seven of us."

"Really? What about Graham Sherrot?"

"He's still coming. Jenny and Johnny can't come--Johnny has to have dinner with some clients."

Immediately, Layla envisioned an affair. Marlene's best friend, Jenny, would be too trusting to suspect it; but South African men were notorious--and South Africa had the highest divorce rate in the world. Marlene extended a slender, pale arm to turn on the radio, where she was pleased to find her Annie Lennox tape. She turned it up--loud--and Layla, accepting the message, relaxed into the leather seat resignedly with thoughts of Graham Sherrot. He was her father's producer, and at 30, owned the company, which he had started with some of the money his father had left him. She recalled their first meeting. She, pale, heartbroken, and sullen, was the only member of the family who showed no signs of gratitude towards him for the abrupt, seamless move, the first class tickets from Toronto... Instead she was conspicuously disinterested and even rude to this over-confident man whose clothes, manners, and diction were too perfect and learned. For weeks after that first meeting she continued to ignore him, repelled by his energy, which spoke of abundance, indulgence, and luxury, a future she didn't want. It was now months later and

things had changed. First it was the gifts-books and articles written by black township dwellers and revolutionaries, dissidents. It was their secret--and she read them defiantly, passionately. Then it was their conversations-about music, politics, films--though brief she was unable to resist his shining green eyes, his eloquence, his skillful flirtation. Eventually they became so accustomed to dalliance, to their challenging stares and amatory innuendo that they were quite unable to disguise it in the presence of Layla's father. He noticed it immediately and silently. Both Marlene and Layla were aware of his black mood whenever Graham left after a visit, and the way he was suddenly, brusquely referred to as "Sherrot".

Now Layla smiled, the sensuality and resolve of Annie Lennox's voice a perfect complement to her memories. He had visited yesterday for afternoon tea and stayed for evening beer. They sat outside--Marlene, Graham, and her father--and as they finished, Marlene went inside, her husband following, to look for a video they would all later watch. Graham was left alone on the patio, his head turned to watch Layla as she exited the pool across the garden. She knew that he was riveted--she pulled herself up slowly the golden afternoon sun warm on her tanned body. She prepared to lie on her stomach--kneeling on all fours, she arched her back, stretching her gold bikini and meeting his eyes, which were smiling yet intent. He shook his head slowly; she lay on the slate and turned away victorious, watching the water run off her skin and evaporate immediately on the hot stone.

Tonight, she thought, she would ensure that they sit opposite each other--she would help Frieda, her unquestioning, approbating, and jovial friend, set the table. The BMW came to a smooth stop at the bridge Layla crossed every morning, where predacious prefects awaited, hungry for disciplinary action. Marlene smiled as she wrote her familiar note: "Please excuse Layla's lateness; we had to drive her brother to Wynberg"--an innocent contrast to her father's version, which always read that they "encountered very heavy traffic" on their "route" to school.

"I'll be here at 3, okay?"

"Yep. Thanks. Are we going to the mall today?"

Marlene looked pained but answered, "Sure."

There was no time to press the issue, to question her hesitance, so Layla simply thanked her again, and waved, grinning, as the car pulled away She walked as slowly as. possible across the bridge and into the entrance of the school.

Once chastened, she took her place in the "line", where her class stood single file, shoulders slouched with boredom, waiting for the announcements to be over. As she took her place in the front of the line, the girls received her warmly, with enthusiastic smiles and whispered greetings. The guys, who were both confounded and intrigued by this strange American girl, attempted half -smiles and looked quickly away, suddenly immersed in the principal's ramblings.

Layla's first class, History, was taught by a quick-witted and sarcastic young man, Mr. Marshall. Layla sat in the back of the classroom and passed notes to her best friend, Jo. Jo was in a similar situation to Layla's--she had lived in England, Australia, California, and the Seychelles. Her father was an ANC supporter and vocal dissident of the government, and was subsequently "banned", exiled from a country he had devoted his life to. Jo had told Layla this information only after it was certain that they were best friends, when they had established an adolescent, eternal sense of loyalty. It had become necessary both out of sentiment and curiosity that Jo divulge her "secret". It explained her mother's inordinately strict rules, their house hidden in horse country forty minutes away and their frequent, unpunished "vacations" to Mauritius, where her father met them under an assumed identity. Layla had experienced a rare sense of complete and intuitive certainty when she had met Jo; she had introduced herself casually and genuinely--"I'm Jo"--and from that day forward they had been inseparable.

Layla had been gratefully surprised by the friendliness and generosity of all of the students, however; they had all, with the exception of a few dour girls and presumptuously opinionated guys, made a sincere and concerned effort to explain their school and country as, well as to listen to descriptions of hers. Today, Mr. Marshall handed out assignments and checked notebooks. When he came to Layla's, he called her to his desk. "Is there an explanation for the state of this notebook, Miss Hume?", he inquired icily, indicating her scrawled, sparse notes and her abundance of blank pages.

Layla, well aware of the fact that he was impervious to charm, kept her response brief but couldn't resist the opportunity for an excuse: "I've been really busy lately, just trying to get settled and caught up--and I wasn't quite sure what we were supposed to do in these notebooks."

"If you are unsure of your assignments or requirements for this course, you should come talk to me, as I've made clear on several occasions." Then, noticing her humiliation, he addressed the class: "That goes for all of you--if anyone has trouble with an assignment, they should speak to me. Is that clear, class?"

"Yes, Mr. Marshall." Their response was automatic though grudging, and the Gunning, Lazy American bias was prevalent.

The day passed slowly, crawling with the anticipation of the evening. During lunch, Layla and Jo left their usual group of friends to sit by themselves under the shade of an enormous Jacaranda tree. There, sandwiches unpacked and Liqui-Fruits pierced, they spoke about their families. Layla related the events of the weekend, the unmitigated tension and unbearable miscommunication that only seemed to increase with each polite cup of tea, each video watched with square shoulders, each antique bought on Sundays by her father, to be envied and resented by Marlene, like a jealous lover faced with weekly infidelities. Jo listened with sympathy and indignance, then recounted her own family concerns--her worries of moving suddenly,

unaccountably, and anonymously. Layla knew how she felt; she dreamed of hotels every night.

Marlene was waiting for her at three; she looked tired yet relaxed, as if the bright sun that shone through her sunroof had a sedative effect. She still had shopping left to do, which meant that they would go to the mall unrequested--Layla loved the mall. She had made this sprawling, grossly opulent mecca for the idle and overprivileged her own after-school habitat; she befriended the clerks in the art store, the GD store, and the Brazilian coffee shop where she got her daily grilled cheese and chocolate milkshake. Food was her main method of assimilation; she loved the South African emphasis on sugar--its delectable cakes, pies, cookies, and chocolates--their endless variations served constantly at teas, for snacks and desserts. Layla ate them heartily, gratefully, and appreciatively and was loved for it.

Today the mall seemed even more bustling than usual; Layla followed Marlene as she moved through crowds and stores like an expert, gracefully and authoritatively. Sandton City, aptly named for its size and its tacit sense of citizenship, required constant social awareness and meticulous grooming. Layla smiled politely at the women Marlene spoke to, in pairs or groups, their tanned skin and complacent bodies covered with gold, jewels, silk, cashmere, and Lycra, their eyes sharp and captious. She let her attention wander so that her aversion would not show.

"Marlene! How's it? You look wonderful!"

"Lisa! I'm fine, everything's great. We're living in Athol now, just up the road, and the boys are in school, and this is my step-daughter, Layla, have you met?"

"Oh! You're Dinda's daughter?"

Layla nodded; she was still amazed at how small and conversant this country was--it seemed that everyone they met had known her mother in some way--and they all either loved or hated her. This woman appeared to be one of the latter group. Her beautiful face twisted slightly and she turned her civilities back to Marlene.

"And are you still modeling?"

"I've done a few jobs; I'm shooting a commercial next week for Lux, which will be nice. But I just want to work on getting the house perfect; there's still so much decorating to do. And I might take a course in flower arranging."

"Is it? That's wonderful! Didn't Jenny do that a few years ago?"

"Ja, but now with her baby, she's given it up. So she's trying to spend as much time as possible with him, staying at home."

The woman's eyes glittered with smug social superiority; yet she responded with practiced glibness: "But she's in Mauritius now, isn't she? Jackie told me that she'll be there for three weeks. .."

Marlene, finally recognizing her friend's guileful tone, replied coolly, "No, she got back yesterday. They went for a week."

"Oh. That's nice. We're going to Sun City this weekend, Ronnie has business up there and I just need to relax. So we're bringing Frannie with us, and she'll stay with the kids. I haven't been in months--and Tiff any says it's so different now with all the new shops. And of course Ronnie has to gamble. .. " She spoke blithely, her smile constant, distorting her words and face, so that the conversation would end neutrally and favorably.

Marlene, always a sucker for an apology, returned her smile genuinely; she felt sorry for her, having to contend with a philandering husband who gambled and drank so ruthlessly. She glanced at her watch and explained, "We're so late--I was supposed to be home by 4 and it's almost 5... we're having the Reeves and Graham Sherrot over for dinner tonight."

"Oh really? He's looking well, Graham--I saw him at Rosebank yesterday--how is he?"

Marlene, now actually pressed for time, affected a look of panic and spoke as quickly as possible: "He's fine, he's been great, I'll tell him you asked after him."

Layla was now listening intently at the mention of Graham's name, and felt a fresh hostility towards this woman, who seemed to her both astute and desultory, a despicable form of ambition. She glowered at the woman, unnoticed, and nodded agreement to Marlene's well - executed parting words as they left, walking briskly in the opposite direction.

"Okay, we still have to get candles and serviettes--we'll go to Stuttafords." "Sure." Layla knew that she was just comforting herself --that they didn't many of these things; they were harmless distractions, to be stored neatly in one of their countless linen closets. She understood; she sympathized, chatting happily about school--Marlene was always receptive to her stories of bizarre teachers and moronic students--and they both felt themselves relaxing, psychologically preparing for the evening ahead.

When they got home, the table was set, the wine chilled, the meal in its final stages. The boys were in the playroom, watching a Schwartzenegger movie, transfixed to the point of uncommon rapport. The house was immaculate and cool, fragrant with the scent of fresh-cut flowers and a milk tart baking in the kitchen. Marlene was delighted with the creative efficacy of the staff, whom she had expected to be sitting in their quarters, conversing contentedly, with an easy rhythm, foreign phrases punctuated by lighthearted laughter. Instead they were working busily in various parts of the house; Marlene found Frieda in the kitchen, stirring a green peppercorn sauce for the steak.

"Frieda! My friend! You've made my house beautiful! Now I can go take a nice long bath and get ready! We bought some candles and serviettes--won't you just put them on the table? - -See you just now!"

Layla cringed, feeling the slow, heavy heat of embarrassment flow to her face. Marlene's condescension, her painfully imbecilic "African"-inflected manner of speaking, sickened her. No one else seemed to notice it; in fact, most white South Africans spoke to blacks as if they were

uncomprehending children. Layla knew that much of Marlene's behavior was the product of her Afrikaans family--sheltered and misinformed for so many years, she was now simply struggling to form her own perceptions and relations. Layla could sense her confusion, her alienation from their traditions; their ethnicity distanced and frightened her--the colors of their clothes, the scent of their meals, the rough competence of their hands. She walked to the stove where Frieda stood stirring and hugged her, closing her eyes and leaning against her sturdy back.

Frieda laughed mellifluously--Layla could feel its origins through her back--and said "Now what's this for, my Layla?"

Layla just smiled; she had loved Frieda since childhood, when she would see her father every few years, growing more inquisitive and observant with each visit. She had helped Frieda hang sheets and clothes in the sun to dry; she had followed Daniel through the massive garden as he worked, dogs and parental disquietude trailing behind her.

Suddenly, the warm hush of the kitchen was interrupted by a violent slam of the heavy wooden front door. Layla straightened immediately, defensively; Frieda turned her face down to her task, her face assuming a mask of incognizance. Layla listened with the attention of a hunted animal for her father to cross the dining room into his study, where she knew he would disappear into for at least half an hour. She left the kitchen and began to reset the elaborate table with the new napkins and candles. She was almost finished with her task when her father suddenly emerged from his study, his arms full of videos and mail. He looked at Layla austerely, his mouth another thin line in his handsome face.

"Where are the boys?" he asked.

"They're in the TV room." Frozen with disappointment, she found herself unable to break the antipathy, to reverse her prediction. Usually, either she or Marlene would strive to lighten his mood, which was invariably morose or egotistical, after a day on the set, where his word was

followed and pandered to. This pattern was wearying, however, and as he walked out of the room, Layla scolded herself for her failure to transmute her own exhaustion.

An hour later, after the kids had been fed and the adults cleansed, the gate rang and the first Mercedes entered the driveway. Jenny and Johnny Reeves, Marlene's closest friends, had arrived. The front door opened to a profusion of perfume, gold, and wine as they stepped inside, bringing their deep tans and easy friendship into the foyer, where their jackets were hung and gifts accepted, the father's voice formal and even: "This is excellent, Johnny--How are you?--You're too kind."

Marlene and Jenny began to speak excitedly, catching up on the week's news that they had missed from each other.

"And how was Mauritius--you look stunning--what did you do--come sit down--what do you want to drink?" Marlene took orders and then gave them immediately to the kitchen. Layla sat in the TV room with her brothers, as they watched their second video.

"How was school?", she asked Luke.

He shrugged and looked at her strangely--lately she had begun asking him the most boring questions, she sounded like a concerned adult--nothing like the strange, funny rebel she was when she came to live with them almost two years ago.

"I hate it. And yours? Did you have RI today?"

Layla smiled; he loved to hear about her outlandish "Religious Instruction" teacher, an intense, opinionated woman who believed that heaven was a planet and was rumored to be a lesbian.

"Yeah. Today she talked about how Jesus is coming next year; we had to think about whether we would be ready to be saved."

Luke shook his head. "What did you say?", he asked.

"I refused to answer--how dare they assume that everyone is Christian, or at least interested in it?"

He nodded gravely. He distrusted everything his teachers taught him; his sister's stories gave him hope and encouragement to follow his dream of being an aerospace engineer in America, safe from the lies and hypocrisies he was beginning to notice.

"Are you having dinner with them?", he asked, his horror and sympathy evident. She rolled her eyes and answered, "Yeah, I have to. It's only a couple of hours. Besides, I love listening to them--it's actually really funny. Speaking of which, I better go get ready." "Good luck", he called after her.

She walked into her room and looked at it through Graham's eyes--what would he think of the posters, drawings, and scrawled lyrics on the walls? Or her CD collection? She didn't even know what kind of music he listened to; it was usually her first question. Their relationship was radically, dauntingly different to any that she had experienced. She looked at her bed. They would come in, lean against the wall, falling into each other's mouths and bodies, their clothes pulled off furiously, with a wordless, overwhelming passion. He would lift her up, she would wrap her legs around his hips as he carried her to the bed, or the floor, or the desk... Layla's scenario filled her with a delicious excitement; they had not touched yet, but the way he spoke to her, his body one step too close, his eyes constantly suggestive--were enough to feed her fantasies, to make her longing for him exquisitely painful.

She dressed casually and brightly in a sea-blue silk shirt paired with sea-green crushed velvet leggings. She was tanned and therefore didn't need any make-up; glancing at her reflection, she decided against shoes as well. She loved to hear the excuses her father offered on her, or perhaps his, behalf. Usually the word "hippie" would suffice; his audience would smile with bewildered nostalgia, unsure of whether to laugh or commiserate. She heard the gate ring once

again--Graham had arrived.

She ran out of her room to open the door and met her father in the hallway, who surveyed her outfit and said, "I can open the door, pal. Go see if Frieda needs any help in the kitchen."

Furious, but grinning good-naturedly, Layla walked to the kitchen where she sampled the sauteed potatoes and rice--her dinner since she was a vegetarian, a practice that was regarded as a true oddity in this country. This country is so backward, Layla thought. From the phone system--the inept payphones and even worse operators--to the completely outmoded fashion sense, which was either reminiscent of Dynasty or Father Knows Best. She heard her father open the door and greet Graham warmly--he must be on his third beer, she thought--then usher him in to the lounge, where they all sat, drinks in hand. She ventured out of the kitchen, a few steps behind them, and joined the festive mood and conversation. The Reeves were always so infectiously optimistic and natural; Layla noticed that her father even seemed to be comfortable in their presence. She could feel Graham's eyes on her, as she sat in a leather chair, legs folded beneath her, holding a glass of lime cocktail. He had greeted her with his usual mocking formality: "Hello, Miss Hume. How are you today?" She just smiled, her eyes narrowed--an indication of familiarity that did not go unnoticed by her father. She could see him watching them now, trying to disguise his neurosis under the guise of being a conscientious host.

"Dinner is served."

"Thanks, Frieda. Shall we go in?" Marlene led the way into the dining room, which was glowing and aromatic. They all sat down, Johnny and Layla's father at each end, Marlene next to Graham, and Layla pleased at the angle.

They ate quickly and voraciously, with a hunger that belied the leisure of the hour before. They spoke mostly of business; Johnny of lawsuits and Graham of upcoming films, descriptions

that were heightened by Layla 's father, who spoke authoritatively and poetically of every product that they planned to sell.

"The next one is Body Silk", Graham started, only to be cut off by Layla's father, who suddenly looked very stern and irascible.

"I'm not so sure, Sherrot." he said, warning him with a severe look not to press the issue.

Marlene, a reconstructive genius as always, offered dessert and tea in the lounge. They all responded gratefully, and moved with exaggerated satiety to the next room. Layla, pleading academics, left to go to her room. She cut herself a huge slice of warm milktart and walked angrily down the hall; she could not tolerate their conversation any longer, even in Graham's presence. She was also wary of being in the same room as her father--she did not want to risk the possibility of less frequent visits.

She sat at her desk and began a letter to her mother in New Jersey: Dearest Mom. Things are getting much worse. Dad and Marlene are hardly speaking-Then, hating the inevitability of self -pity and dismalness that was certain to be implied and depicted, she crumpled the paper and threw it across the room. She felt a hot, desperate anger surge through her. She picked up her book, The Meditative Mind, and began to read.

Two hours later, she heard Marlene's cheerful voice calling goodbye to the Reeves as they walked up the path to their car. She waited until she heard her footsteps, quick yet audible, down the carpeted passageway and into her bedroom. Then, slipping her bathrobe on, over her T-shirt, she crept out her room and into the hallway where she stood outside the, lounge doorway, listening to her father talk to Graham.

"We'll definitely use her then", she heard Graham say.

"But only in Cape Town. I don't want Marlene to meet her, or to know about the shoot--okay?"