PROCEEDINGS

BEACON '97

JUNE 6, 1997

A
CONFERENCE
FOR
STUDENT SCHOLARS
AT
TWO-YEAR COLLEGES

WESTCHESTER COMMUNITY COLLEGE
Valhalla, New York

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INTRODUCTION

Beacon '97

is a conference for student scholars at two-year colleges.
This conference is funded by a coalition of two-year
colleges. In addition to Westchester Community College,
the other sponsoring colleges are Allegany College of
Maryland (MD), Bergen Community College (NJ), Berk-
shire Community College (MA), Brookdale Community
College (NJ), Dutchess Community College (NY), Frederick
Community College, (MD), Harford Community College
(MD), Herkimer County Community College (MD),
Lehigh Carbon Community College (PA), Middlesex
Community-Technical College (CT), Northampton Com-
munity College (PA), Rockland Community College (NY),
Sullivan County Community College (NY), Ulster County
Community College (NY), and Union County College
(NJ).

Panels of students presented papers on diverse subjects in
the various fields of inquiry explored at two-year colleges.
Each panel was judged by a scholar in the field, and the
outstanding presenter on each panel, along with his or her
faculty mentor, were awarded prizes of $100 each.

In this booklet, the most outstanding papers are reprinted.
In the overview of panels, these presentations are indicated
by an asterisk.

Session I - Allied Health and Nursing
9:00 - 10:30 AM
AAB 415

Readers: Kathleen DeLuca, Westchester Community College
                Richard C. Warner, Lehigh Carbon Community College
                Elizabeth Wilson, Bergen Community College

Judge: Deborah L. Dilks, SUNY at New Paltz

Moderator: Colleen Booth, Westchester Community College

* 1. Emile Captain
     DeVry Institute
     *Exploring the Use of Magnetic Resonance Imaging
     in Functional Imaging of the Brain*
     Mentors: Kim L. Finn and Belkis Gallardo

  2. Lee Farber
     Rockland Community College
     Coronary Artery Bypass Surgery
     Mentor: Phyllis Krasnow

  3. Steven Reilley
     Rockland Community College
     *Bioelectrical Vision - A Future Cure for Patients Suffering from
     Poor Vision or Total Blindness*
     Mentor: Phyllis Krasnow

Session I - Communications
9:00 - 10:30 AM
AAB 308

Readers: Donna Acerra, Northampton Community College
                Albert Bortnick, Rockland Community College
                John LaHoud, Ulster County Community College

Judge: Stephanie Schwartz, Iona College

Moderator: Libby Bay, Rockland Community College

1. Paul Herran
    Westchester Community College
    Negative and Manipulative Messages in Mass Media
    Mentor: Mira Sakrajda

2. Diane Jaile
    Westchester Community College
    Cybersex
    Mentor: Frank Fato

3. Cheryl Koon
    North Country Community College
    Ethics in the Field of Journalism
    Mentor: Tammy Bronson

* 4. George Musa
    Westchester Community College
    Will Their Prince Ever Come?
    Mentor: Mira Sakrajda

Session I - Interdisciplinary Studies
9:00 - 10:30 AM
AAB 412

Readers: Louis Buda, Nassau Community College
            Michael Doyle, Ocean County College
            Dorothy Miller, Harford Community College

Judge: Eileen Allman, Lehman College CUNY

Moderator: Sealy Gilles, Westchester Community College

1. Lance Errickson
    Montgomery County Community College
    Prudence vs. Passion: Freud vs. Breton
    Mentor: Elsa Rapp

2. Matthew Sullivan
    Rockland Community College
    Senator Joseph McCarthy and McCarthyism:
    A Psychohistorical Analysis
    Mentor: David Beisel

* 3. Elissa Young
    Union County College
    Claiming Olympia
    Mentor: Robert Yoskowitz

Session I - Multicultural Studies
9:00 - 10:30 AM
AAB 414

Readers: Loretta Henderson, Harford Community College
               Jan Holly, Frederick Community College
               Elaine H. Olaoye, Brookdale Community College

Judge: Phyllis Edelson, Pace University

Moderator: Richard Courage, Westchester Community College

1. Almira Alves
    Westchester Community College
    Portrayal of Immigrant Experience
    Mentor: Mary Ellen LeClair

2. Florence Felix
    Rockland Community College
    THE DEATH OF IVAN ILYICH and THINGS FALL APART:
    The Universal Theory of Life and Death
    Mentor: Nancy Hazelton

* 3. Carl Soffler
       Rockland Community College
       Okonkwo and Ivan Ilyich: The Changing Standards of Success
       Mentor: Nancy Hazelton

Session I - Philosophy
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AAB 306

Readers: John P. Masterson, Catonsville Community College
             Karl Oelke, Union County College
             Harold Weiss, Northampton Community College

Judge: Alex Delfini, Iona College

Moderator: John Desmond, Dutchess Community College

* 1. Heather Hartz
     Lehigh Carbon Community College
     *Is the Patriot Game a Civil War? An Analysis of Just War Theory
     as Applied to the Conflict in Northern Ireland*
     Mentor: Ralph Sell, Jr.

  2. Natasha Lau
     Rockland Community College
     *Darwin's Evolution Theory:
     Unwitting Accomplice to the Perpetuation of Gender Stereotypes*
     Mentor: Samuel Draper

  3. Amanda Pollard
     Dutchess Community College
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     Mentor: Janet Winn

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                 Marie Griffo, Bergen Community College
                 Judith A. H. Kupcinski, Harford Community College

Judge: Margaret Kasper, Phelps Memorial Hospital

Moderator: Judith Lowin, Westchester Community College

1. Kathryn Attalla
    Rockland Community College
    The Evolution of Health Information
    Mentor: Margaret Warren

2. Paula Mateo
    Ocean County College
    The Right to Die: A Summary and Discussion
    Mentor: Kathy Byrnes

3. Barbara Mueller
    Ocean County College
    Tools of the Heart
    Mentor: A.K. Byrnes

* 4. Mary Ring
    Westchester Community College
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    Mentor: Mira Sakrajda

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Readers: Libby Bay, Rockland Community College
              Tom Denton, Dutchess Community College
              Anne Slater, Frederick Community College

Judge: Linda Anstendig, Pace University

Moderator: William Costanzo, Westchester Community College

1. Benjamin Buell
   Union County College
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   Mentor: Karl E. Oelke

* 2. Patricia D'Arienzo
   Westchester Community College
   The Role of Women in Ireland,
   Reflected Through Early 20th Century Literature
   Mentor: Sealy Gilles

3. Johanna Swartz
   Bergen Community College
   M. Butterfly: A Study in Manipulation
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Readers: Ann E. Commito, Frederick Community College
Norman Friedman, Harford Community College
Edward Peifer, Ulster County Community College

Judge: William Batt, Manhattan College

Moderator: Bernard Koser, Westchester Community College

*   1. Amir Reza Farrokhnia
Bergen Community College
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Mentor: P.J. Ricatto

2. Ronald Hanaki
Bergen Community College
*Programming Techniques for Shielding Analysis of
Gamma Radiation Through Lead Using a Personal Computer*
Mentor: Bruce R. Boller

3. Carl Speare
Westchester Community College
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Mentor: Neil Basescu

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Readers: Ron Ballard, Hagerstown Junior College
              Dean J. Nelson, Dutchess Community College
              Geoffrey J. Sadock, Bergen Community College

Judge: Timmian Massie, Marist College

Moderator: Karl Oelke, Union County College

1. Melanie Carder
    Middlesex Community-Technical College
    Opposing Paths to God: The Wampanoags and The Puritans
    Mentor: Peter J. Caprioglio

*   2. Tracy Ann Franks
        Bergen Community College
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        Mentor: Mark Kassop

    3. M. Virginia LaPointe
        North County Community College
        Conflict in Cultural Diversity and the Call Within
        Mentor: Nan Barone-Nelson

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                   Susan L. Moore, Dutchess Community College
                   Steven C. Seyer, Lehigh Carbon Community College

Judge: Bruce Delfini, Dominican College

Moderator: Robert Kahn, Bergen Community College

1. Erin Brick
   Westchester Community College
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   Mentor: Mira Sakrajda

2. Terry Cellini
   Harford Community College
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   Mentor: William Stifler

* 3. Darnell Simon
   Essex County College
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   Mentor: Barbara S. Bayne

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             David Beisel, Rockland Community College
             Leonard T. Kreisman, Union County College

Judge: Benjamin Kohl, Vassar College

Moderator: Nancy Hazelton, Rockland Community College

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         Westchester Community College
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      2. Thomas Riley
         Northampton Community College
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             Andrew Scala, Dutchess Community College
             James D. Stickler, Allegany College of Maryland

Judge: Joseph Skrivanek, SUNY Purchase College

Moderator: Michael Priano, Westchester Community College

1. Patricia Corigliano
    Sullivan County Community College
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    Mentor: Valerie M. Freer

2. Carol McIntosh
    Frederick Community College
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* 3. Thomas Santanasto
       Northampton Community College
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Readers: Barbara L. Angleberger, Frederick Community College
                Peter J. Caprioglio, Middlesex Community-Technical College
                Frank Hager, Allegany College of Maryland

Judge: John D. Lawry, Marymount College

Moderator: Elaine H. Olaoye, Brookdale Community College

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          Rockland Community College
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          Mentor: Beth Cunin

       2. Nadia Florov
          Rockland Community College
          Prozac: Cosmetic Psychopharmacology: A Critique
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*   3. William Henehan
          Rockland Community College
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            James E. Pickett, Hagerstown Junior College
            Jeffrey Rosenfeld, Nassau Community College

Judge: Parmatma Saran, CUNY Baruch College

Moderator: Barbara Connolly, Westchester Community College

* 1. Jennifer Jacoby
     Northampton Community College
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  2. Amanda Le Roux
     Gateway Community-Technical College
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  3. Michelle Robinson
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              Elisabeth Bethel Maset, Dutchess Community College
              Victoria Rosenholtz, Northampton Community College

Judge: Gale Swiontkowski, Fordham University

Moderator: Elizabeth Gaffney, Westchester Community College

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    Bergen Community College
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*   2. Rachel Craven
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Exploring the Use of Magnetic Resonance Imaging in Functional Imaging of the Brain

by Emile Captain

Abstract

This paper explores the use of the techniques of Magnetic Resonance Imaging in Functional Imaging of the brain by the performance of fMRI experiments involving motor, sensory, and language skills. Included is a discussion of the fundamentals of magnetic resonance imaging, basic functional imaging of the brain, and the motor, sensory, and language experiments performed. The experimental results agree with the generally held beliefs about the functionality of the areas of the brain scanned, and demonstrate that MRI is a useful technique in mapping the functional areas of the brain.

Before full understanding of the way human thought and behavior are influenced and controlled by the brain, it is first necessary to understand what areas of the brain are involved with various thoughts or actions. Toward this goal, the cutting edge of medical research is Functional Imaging of the brain. One of the primary techniques in Functional Imaging of the brain is the use of Magnetic Resonance Imaging (fMRI). The purpose of this paper is to explore the technique of Magnetic Resonance Imaging (MRI) as a means of functionally mapping different areas of the brain used during the performance of specific tasks.

The two areas of brain function that will be explored are involving simple motor/sensory and simple language tasks. The areas of the brain which will be studied, using Magnetic Resonance Imaging, are the frontal and parietal lobes of the cerebrum. The scope of this paper is not to try to produce a definitive map of brain function, but to demonstrate the use of fMRI as a tool for observing functional brain activation and to explore where brain activation would occur during the performance of some specific tasks. It was hoped that the activation observed would correlate with the generally accepted functions of the areas of the brain scanned. However, in an attempt to find as much relevant data as possible, a large area of the brain was imaged.

Considering past work experiences with Magnetic Resonance Imagers as a National Service Engineer for a company which is one of the world leaders in MR Imagers, the goal of this paper was to explore an area of interest which coincided with professional interests and to perform some research into a subject that medical research facilities across the world are actively studying. This paper is organized into three major topics. The first topic is a general description of the fundamentals of Magnetic Resonance Imaging (MRI), what it is and how it

functions to produce images of the inside of a human body. The second topic covered is a brief general description of basic Functional Imaging of the brain, how fMRI works to produce images of brain activation. The third topic discussed is the actual motor/sensory and language experiments using fMRI performed, including a description of the experiments and the results achieved.

The basic building block in the discussion of the fundamentals of Magnetic Resonance Imaging is the Hydrogen proton. The manipulation of the Hydrogen proton is the basis of MRI. The Hydrogen proton is the most interesting proton in medical imaging because it is found in water (H_2O) and fat (-CH2-), making it the most abundant nucleus found in the human body. Since atomic nuclei with an odd number of protons or neutrons are charged particles which are in motion, they possess a magnetic field. Such nuclei can be visualized as rotating billiard balls with a north and a south pole along the axis of rotation. A human body does not act like a magnet because its protons are oriented randomly in space and their magnetic effects cancel each other out. If, however, a body is placed in a large external magnetic field such as is applied in a 1.0 Tesla magnet, its protons tend to magnetically align along the direction of the external field. A 1 Tesla magnetic field is approximately 20,000 times greater than the earth's magnetic field (Siemens Aktiengesellschaft Bereich Medizinische Technik Erlangen [Siemens AG], 1992). For ease of explanation, all protons are considered as aligning with the main magnetic field, however only approximately only one out of every million protons actually align with the field (Siemens AG, 1992).

Once the protons are aligned with the main magnetic field, they are ready to be manipulated to produce an MR signal, but first it is important to understand what "resonance" is. The concept of resonance can be explained by visualizing two tuning forks of the same frequency. If one tuning fork is set into vibration and held near a second tuning fork which is not vibrating, some of the energy from the vibrating tuning fork will transfer to the second tuning fork causing both tuning forks to vibrate at the same frequency. The frequency at which energy will be transferred between the tuning forks is their resonant frequency. All nuclei have a resonant frequency at which they can transfer energy, either by absorption or transmission. This frequency is the Larmour Frequency, which is the frequency of the electromagnetic waves at which protons will absorb or emit energy. The Hydrogen proton's Larmour frequency is 42.577 MHz in a 1.0 Tesla magnetic field or 63.6 MHz in a 1.5 Tesla magnetic field (Magnetom Technical Training Course, February 22 - June 9, 1989). When a radio-frequency (RF) pulse (at the Larmour Frequency) is applied to a proton aligned with the main magnetic field, it absorbs the energy and tips, or flips, out of alignment at an angle to the direction of the main magnetic field. The RF flip angle depends on both the RF amplitude and the duration of the pulse applied. In MRI sequences RF flip angles of $90°$ and $180°$ are most common (MRI Image Quality Course, January 8 - 18, 1991). Regardless of the RF flip angle, these out-of-alignment protons are responsible for generating the MR-signal. Once the applied RF pulse is turned off, the protons will realign with the main magnetic field, giving off the energy they have absorbed as an MR signal in the form of an RF pulse with a measurable amplitude and duration. The protons will realign with the main magnetic field because they have a very small

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magnetic moment, or direction, when compared to the main magnetic field's direction. The larger main magnetic field will overcome the small magnetic moment of the protons causing them to realign. Since the proton is spinning around an axis of rotation which is tipped at an angle to the main magnetic field, the best way to visualize the action of the proton in re-aligning is to think of a spinning top. When the top is spinning at an angle, it will return to a vertical position while the axis of rotation rotates in a decreasing spiral, all while giving off an RF pulse. In the measurement of the MR signal, not only is the amplitude of the RF pulse from the proton measured but also the time it takes the proton to re-align with the field. The characteristics of an MR signal from a specific proton are based upon the surrounding structure of the tissue. For example, a proton in a more liquid environment such as spinal fluid will re-align with the main magnetic field faster than a proton in muscle tissue. In this way, a differentiation of various kinds of tissues is possible by comparing the RF amplitude and duration of the received MR signals from the protons.

The goal of any MRI sequence is to provide an image of a specific area within the human body. An image is a 2 dimensional picture of a "slice" of the body. This slice can be of any angle in any orientation desired. The term "image" and "slice" are often considered interchangeable. In the construction of an image it is not enough to be able to measure an MR signal from a proton; there has to be some method of spatially locating the origin of the MR signal for a specific proton. For reasons of simplification, only the most basic concepts of spatially locating the received signal from a specific proton will be discussed. Any variation in the main magnetic field will be mirrored in the alignment of the protons. Thus, for encoding a specific location while applying the excitation RF pulse, three magnetic gradient fields are applied along the x, y, and z axes. The axes are best described by visualizing a person lying face up on a table. The y-axis would be in the direction (perpendicular to the surface of the table) pointing from the floor towards the ceiling. The x-axis would be in the direction (parallel to the surface of the table) pointing from one shoulder towards the other shoulder. The z-axis would be in the direction (parallel to the surface of the table) pointing from the head towards the feet. The first task in the construction of an image is to ensure that only the protons of the slice to be examined are excited so only those protons in the desired area contribute to the signal picked up and processed by the MR Imager. This is done by applying a slice selection gradient while the RF energy is transmitted into the human body. The slice selection gradient causes a linear change in the magnetic field along the slice axis. As the magnetic field varies along the slice axis, so does the Larmour Frequency of the protons. An RF pulse of a specific frequency, therefore, just excites the protons in the slice, where the Larmour frequency and the RF frequency match. The thickness of the slice depends on the bandwidth of the RF pulse and the linear slope of the gradient field applied. To localize the signals within the selected slice, the other two gradients are used. This two dimensional encoding of the excited protons in a given slice is called Frequency and Phase encoding. The signal received by protons at a specific location is called an "echo" because the signal given off is similar in shape and frequency to the transmitted signal. Frequency encoding occurs while the received signal is being collected. The frequency encoding gradient is turned on causing the magnetic field to rise linearly along this axis and, therefore, the protons to spin at different frequencies along this axis. In this way, the signal picked up by the

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receiving coil consists of a mixture of many frequencies, each individual frequency corresponding to a specific location. Phase encoding occurs when the phase encoding gradient is turned on between the RF pulse being transmitted and the echo being received. In this way, the phase of the picked up signal corresponds to the location along the third axis. In order to get an image with 256 lines, 256 spin-echo-measurements have to be performed. The phase encoding gradient must be increased a specific amount for each of those measurements, so that each echo is associated with a unique phase corresponding to a certain line. By means of the two-dimensional Fourier Transformation of the received data, an image can be calculated. The 2dFT calculated frequency/phase encoded data is then applied to a 256 gray scale and the resultant is displayed on a high resolution monitor for medical evaluation.

In a typical MR head scan, the test subject is first positioned in the Head Coil (a localized transmit/receive antenna for better signal reception in head imaging) with special attention paid to padding the head so that there is a minimum of movement. Then the test subject's head is positioned into the exact center of the MR Imager. The startup measurements are then performed. These adjustments adjust the Imager's antenna systems to the physical characteristics of the test subject's body. This is equivalent to adjusting the antenna on a television to receive the best signal (or picture). Three, very fast, low quality images of the brain (called "scout" images) are taken, one image slice oriented in each of the three major axes. The images produced would be coronal, sagittal, and transverse views of the brain. A coronal image is with the view of the slice of the body perpendicular to the y-axis. A sagittal image is with the view of the slice of the body perpendicular to the x-axis. A transverse image is with the view of the slice of the body perpendicular to the z-axis. The low quality scout images are used to instruct the imager for the specific areas of the brain to be scanned (Siemens AG, 1994). The sequence parameters for the desired scan have to be set up. A sequence is a computer program which contains the technical and physical parameters for the scan to be performed. They include such information as RF excitation pulse amplitude and duration, timing between pulses, thickness of the slice desired, how many slices, and how many repetitions of the scan are to be performed (Siemens AG, 1994). The MR Imager actually performs the operation of the acquiring of data and then subsequent calculation of an image for each slice of the body scanned.

Experiments have been done in the medical research arena where the fMRI was performed in conjunction with invasive surgical procedures to map damaged areas of the brain using older techniques of brain mapping. The results indicate that fMRI may be a tool of choice for functional imaging (Latchaw et al.,1995). Present research (outside of purely medical) is still mostly in the physical arena, using experiments involving simple motor movement, sensory activation, visual, and language tasks. These simple tasks are primarily being used to demonstrate fMRI as a viable tool for functional brain imaging (Coa, Towle, Levin & Balter, 1993). Areas where present research is beginning to expand involve the more complex functions of the brain, such as emotion or memory.

Functional Brain Imaging is the process of mapping the brain by focusing on various functions of the body (mental, physical, or both) and measuring areas of the brain, using fMRI, where

increased signal activity due to brain activity takes place. fMRI is a completely non-invasive approach to human brain mapping which is being proven to work and give important data (Latchaw et al.,1995). The specific areas of brain activity can be located because following neuronal activation due to a given task (visual, sensory, motor, cognitive, ...) there is a change in the blood oxygenation (or flow) at the specific area of the brain where the brain is active due to a given task. Simply, when the brain is required to do something, the areas of the brain which are involved need more oxygenated blood. In a MRI scan, oxygenated blood gives back a higher signal than normal blood (due to the para-magnetic qualities of highly oxygenated blood). So areas of the brain which have been "triggered" by a given task require "fuel" (more oxygenated blood) to operate, and since highly oxygenated blood gives a higher signal strength, all the necessary components exist for an MR Imager to produce images which precisely map the areas of the brain used for a given task (J. Moore, February 12, 1997).

The purpose of the fMRI experiment is to produce images of brain activation during a specific task. This involves acquiring images of a portion of the brain while a test subject is alternately performing an active task (causing activation) and then a control task (no activation). An example of some of the parameters used in a fMRI sequence would be 10 slices, each 3 mm thick, oriented in a transverse direction. Each "study" (one complete scan of the 10 slice are) will take 5 seconds and 60 consecutive studies are to be performed with a 3 second gap between each study. In an fMRI experiment, the test subject would be instructed regarding the active and control tasks and the method the experimenter would use to signal the test subject to switch tasks. A generally accepted and unobtrusive way of signaling the test subject to switch tasks is to double-click the intercom key. When the test subject hears the distinctive double-click of the intercom between studies, they know to switch tasks. The first data run would begin by the test subject being instructed to begin the active task and the MR Imager instructed to start the sequence. The experimenter would keep exact count of the studies performed and in the gap between every fifth study and the next, the double-click signal to switch tasks would be given. The test subject would also be visually observed to ensure that the correct task was being performed during the sequence of studies. After the 60th study had been completed, the sequence would be ended and one data run would be considered acquired. Using the example of a 60 study sequence, or data run, with alternating tasks of 5 studies each, there would now be the data collected for 6 groups of active task (activation) and 6 groups of control task (no activation) for the 10 slices of the brain area selected. At this point, the test subject would be scanned using a sequence which would produce a set of 10 images of the same slices as the previous sequence but using parameters which would produce a high definition image of the brain. This is referred to as the anatomical set of images. After the anatomical images were performed for the first data run more experiments using fMRI could be performed. The signal received from the areas of activation is extremely small and the image data must be evaluated to produce images of the brain activation. It is important to understand that, at this point, the data being referred to is not the signals received from the protons but the actual image data calculated from the received proton signals. The image data is evaluated using specialized software but before any of the data can be evaluated, it must first be grouped together properly. The

60 studies, or 12 sets of 5 studies, would first be sorted by deleting the first 2 studies from every set of 5 studies. To understand why the first 2 studies are deleted, it is important to know why sets of 5 studies were used. Consider the concept of a 5 time constant curve used to demonstrate the change from 0 to a maximum steady state value. At the first two time constant points, the value of the signal is rapidly rising but is not yet close enough to a maximum steady state value. Using the 5 time constant charging curve analogy, the activation of the brain during the first two studies is not yet near enough to the maximum activation level that will be achieved to be useful data in the evaluation. The 12 sets of 3 studies each is further reduced by deleting the first 2 sets of data. This is done because it has been found that typically a test subject will involuntarily move at the noise generated by an MR scan when it first starts. This motion causes artifacts in the images produced during the first set of studies which invalidates the first set of active task data, so the first set of active and control data is deleted. The remaining 10 sets of data must finally be grouped according to the task performed during the set. A data group for the active task, consisting of 5 sets of 3 studies, each study containing 10 slices, is sorted and a similar data group for the control task is sorted. It is important to recall that each one of 10 slices is at a specific slice position in the brain and that the slice position for a particular slice is exactly the same during each study. At this point, the computer is ready to process the data. The experimenter sets up an initial z-threshold value for the data evaluation. This is a statistical threshold value used to attempt to eliminate small points of invalid data, such as MR signals from major blood vessels in the brain that might show up on a scan. The data is processed by averaging the image data of all the slices for each slice position in each of the two task groups. Then, for each slice position, the control average slice data is subtracted from the active average slice data. The resulting image data is the image data just from the brain activation. A set of ten images is created which display just the activation in each slice. The experimenter must now visually evaluate the activation images and determine if enough, not enough, or too much data was eliminated by the initial z-threshold value and to reprocess the data, as necessary, with different threshold values. Once a set of images is produced with minimized spurious data, each slice of activation data must be overlaid on the corresponding slice of the anatomical images. The only way to locate the areas of activation shown in the activation images is to superimpose them on an anatomical image of the brain. Now the experimenter can identify the actual areas of the brain, within the selected 10 slice area, activated by the active task performed during the first data run of the experiment. The experimenter now has approximately 1000 various images of the test subjects brain to keep track of. This entire process is repeated for as many data runs and experiments desired (Moore, Johnson, & Thomasson, February 5, 1997).

The initial experimental protocol was based on the hypothesis that there would be activation in the somatic sensory cortex of the left hemisphere of the cerebrum while applying a simple sensory input of rhythmic tapping of the fingers of the right hand for a right handed test subject. It was speculated that if the sensory input was applied by a person who had been physically intimate with the test subject for at least one year, the activation observed would be of a greater intensity than if the sensory stimulus was self-applied. It was further speculated that the activation would be the greatest if the sensory stimulus was applied by a total stranger to the test subject, with the test subject led to believe that the intimate partner was still applying the stimulus. It was

hypothesized that the test volunteer's body would unconsciously know the difference between an unknown touch and that of a familiar touch and that the activation of in the area of the left somatic sensory area would be the greatest during the unknown touch. Two test subjects were scanned in accordance with this initial protocol. The results were that the externally applied stimulus was not enough to cause activation of a high enough intensity to be considered valid data. The conclusion to the initial experiment was that fMRI, at this point in the technology, may not be sensitive enough to detect such a small amount of activation. It was speculated that a normal or non-pain producing sensory input to the fingers takes such a small amount of brain activity to sense the input that the activation produced may be unmeasurable at present. An analogy to the operation of the sonar on a submarine could be suggested. A submarine has two types of sonar, active and passive. In the passive mode, the sonar only "listens" for input and requires a lot less operating power than the active sonar which sends a pulse of energy into the water "looking" for input. Speculation on the submarine analogy led to a review of the goals behind this experiment. It was decided that it would be more beneficial to run a simple motor/sensory experiment and a separate simple language experiment while looking at the cerebral cortex and see how much, and where, measurable activation could be found.

The new protocols consisted of two activation experiments. The first experiment involved motor and sensory activity. The active task was for the test subject to firmly and rapidly touch the thumb sequentially to the other fingers of the right hand. It was speculated that, if the submarine analogy was valid, that there would be measurable activation in both the left motor and sensory strips. The control task for this experiment was for the test subject to not have any finger motion and to remain still. The signal to change tasks was the double-click sound produced with the intercom button. The motor/sensory experiment was performed with four test subjects consisting of two men and two women, all in good health and between the ages of 28 and 40. These same test subjects were also used for the second experiment. The measured results matched the expected results. In all four test subjects, significant activation was observed in both the motor and sensory strips in the left hemisphere. There was valid activation image data seen in left hemisphere of the frontal lobe, in the motor cortex at the edge of the central sulcus. This activation was located a depth and central location in the motor strip to be consistent with activation caused by finger movement (Guyton, 1992). There was also valid activation image data seen in the left hemisphere of the parietal lobe, in the somatic sensory area 1, which was on the other side of the central sulcus (almost directly across from the activation in the motor strip. This activation was also at a depth and central location in the sensory strip to be consistent with activation caused by sensory input to the fingers (Guyton, 1992). There was some other spurious signals observed in the activation images have ever they were statistically less significant than the activation observed in the motor and sensory strips.

The second experiment involved language and cognitive activity. The active task was for the test subject to "say in their mind" as many words beginning with a specific letter, which would be supplied by the experimenter. The control task was to count 1, 2, 3, ... until another letter was supplied by the experimenter. The signal to start the active task was a letter supplied by the experimenter over the intercom, and the signal to start the control task would be the double-click of

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sound. The actual sequence of letters used for the active task were "F", "P", "M", "C", "S", and "A". It was hypothesized that the main activation seen would be that involving the language centers, primarily Broca's area and Wernike's area. It was speculated that the most likely area for activation would be in Broca's area in the left hemisphere. It is felt that the primary control of language is done in the left hemisphere for men and women, though in some cases women have been found to have a small amount of control being performed in the right hemisphere (Guyton, 1992). The reason that Broca's area was the more likely site for the activation is that Wernike's area is involved with analyzing sensory input from all the senses as opposed to Broca's area which primarily controls speech (Guyton, 1992). The experiment was performed with four test subjects. Valid activation was seen in all four test subjects however the amount of activation seen as compared to the motor/ sensory activation was a lot smaller. Where all the test subjects had approximately 6 mm depth of activation, or more, in the motor and sensory strips, a seemingly consistent depth of activation was approximately one slice thickness, or 3 mm. The area of activation seen is consistently in the left hemisphere and is located (by depth and lateral position) approximately in Broca's area. It is more difficult to place this activation but the activation appears to be above the sylvian fissure and near, but not in the prefrontal area of the frontal lobe. A few interesting things were noted. No significant activity was observed in the speech centers of the right hemisphere. Two of the test subjects had possibly significant activation in the very forward in the right side of the prefrontal lobe area. This suggests that maybe some activation from the cognitive task of recalling words that start with a specific letter. Also noted was that the one of the these two test subjects had not only a significant amount of prefrontal lobe activation but twice the depth of activation in Broca's area of any of the other test subjects, approximately 6 mm.

There are a lot of unanswered questions about what makes a person behave the way they do and how their mental processes operate. The first step toward finding an answer in understanding how the brain operates is to figure out where the different functions take place. The results obtained in these experiments indicate that it is possible to measure activation of the brain in response to either a physical or mental stimulus using the technique of MRI and that the location of the activation observed is consistent with what is generally accepted as the functionality of that area of the brain. This is the proof that there is a method available to map the brain; now it is time to figure out how to use it.

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Will Their Prince Ever Come?

by George Musa

The full-length animated features of the Walt Disney Studios are considered classics. Ever since Disney started the great tradition of animating fairy tales, millions have flocked to see them. No one can dispute the talents displayed by the great Disney artists. The studio's early features, such as "Snow White and the Seven Dwarfs" and "Cinderella," are considered milestones in the evolution of animation.

In an unprecedented manner, Disney writers have taken gruesome story lines, such as the Brothers Grimm's Snow White, and converted them into beautiful tales of romance. As most people in the United States under the age of 60, especially young people, I too grew up with Disney. However, I have noticed recently that some of the characters portrayed in these films were are not as I recall from my childhood. The story lines in most of these classics can be viewed by today's standards as sexist. I plan to compare two of Disney's early classics, "Snow White and the Seven Dwarfs" and "Cinderella," to 4 of today's animated films: "The Little Mermaid," "Beauty and the Beast," "Aladdin," and "Pocahontas." These six movies seem to have the same Disney formula for the female characters. Ever since "Snow White and the Seven Dwarfs," women in animated movies have been portrayed as either beautiful young maidens or Princesses, or as evil witches.

"Snow White and the Seven Dwarfs"

Released in 1937, "Snow White and the Seven Dwarfs" was the first full-length animated feature ever created. The original story was first published in Germany by the brothers Jacob and Wilhelm Grimm in 1812. All of the original tales, including "Snow White" and "Cinderella," were gruesome and horrifying. This was the first time in which Disney used artistic freedom to alter the original version of a fairy tale. Many films later, Disney animators would still be using this freedom to tone down the horrific tales.

With "Snow White and the Seven Dwarfs" also began the classic formula of Disney's heroine, a beautiful young maiden that would soon fall in love with a Prince and live "happily ever after." Throughout most of the movie, we are constantly exposed to sexist expressions, such as the line said by Grumpy: "She's a female, and all females [are] cursed."

Snow White, while attempting to convince the dwarfs to let her stay in their cottage, states the position of most men at the time of the release of the picture, who believed the proper role for a woman was that of a maid. "I'll keep house," says Snow White, "I'll wash, sew, sweep, [and] cook for you." And, of course, no one can forget when Snow White sings, "Someday my Prince will come." As many other Disney heroines, the only thing that she dreams about is marrying a handsome Prince. In fact, as soon as Snow White just sees the Prince, she falls madly in love with him.

Along with the beautiful heroine, so too began the formula for the classic female villain, the "vain and wicked Stepmother." "Who is the fairest of them all?" asks the wicked Stepmother in front of her magic mirror. This line, repeated numerous times throughout the picture reinforces the notion that the only admirable trait of a woman is her beauty. The Stepmother is so jealous of Snow White's beauty and charm that she repeatedly tries to kill her. After disguising herself as an old "peddler," the Stepmother gives Snow White a poisoned apple. Rushing to her rescue, the handsome Prince awakens Snow White with a kiss. Time and time again, Disney will use this formula of a beautiful heroine, a handsome Prince and the female villain. This formula was developed further in Disney's next big success, "Cinderella".

"Cinderella"

Released in 1950, "Cinderella" took the basic formula established in "Snow White and the Seven Dwarfs" to a new level. Once again we are faced with a beautiful maiden who is punished by a wicked, vain Stepmother. In this case, however, along with the Stepmother we have the two cruel stepsisters, Anastasia and Drizella. Once again, Disney has shown two stereotypical sides of women, the beautiful and the evil. Cinderella, with her perfect face and body, blue eyes and flowing blond hair, dreams of going to the ball to meet the handsome Prince. Naturally, the wicked Stepmother and her stepsisters do not want her to go to the ball. With the help of the Fairy Godmother and her friends the animals, Cinderella sneaks out. Upon setting his eyes on the beautiful Cinderella, the handsome Prince instantly falls in love and wants to marry her immediately. At the stroke of midnight, as the magical spell set by the Fairy Godmother is broken, Cinderella rushes home leaving the Prince to search for her. The Duke is sent to find her and soon after, beautiful Cinderella and the handsome Prince are married.

The stories "Cinderella" and "Snow White and the Seven Dwarfs" share the same basic elements: the maiden's biological mother is dead; the maiden's father remarries and soon dies; the evil stepmother abuses the maiden; the maiden falls in love with the Prince at first glance; the Stepmother tries to keep the maiden from her love; the Prince finds the maiden, they marry, and live "happily ever after."

The question I have is this: Why did Disney exclude the mother figure from these two movies? In my opinion, if a mother figure were introduced, then we would see a loving, nurturing mature woman figure, which would compromise the juxtaposed stereotypes established by the physically beautiful adolescent maiden and the morally corrupt wicked Stepmother. It seems that there are always only two sides to a Disney story: good and evil. The fact that the mother was left out of the original Disney tale should have not prevented them from excluding her from the motion picture. After all, Disney is known for altering the tales to lighten the story line.

In spite of my reservations regarding Disney's two early classics just presented, we must allow for the time-period in which they were made. After all, the role of women in the 1950's had not changed that much from the 1930's. Women were still expected to stay home, cook, clean and take care of the children. We can hardly expect these two movies to show a more realistic view of

women in a time of such oppression. For this reason, we can, to some degree, understand Disney's early portrayal of women. However, we cannot excuse Disney's version of "Aladdin."

"Aladdin"

"Aladdin" is mostly known for the Genie played by Robin Williams. Released in 1992, "Aladdin," which originated from 1001 Tales of Arabian Nights, tells the story of a young thief who wishes one day to live in the palace. We are introduced to Aladdin and then Jasmine in the early scenes when Jasmine decides that she does not want to marry any of the men her father, the Sultan, has chosen for her. Once again the theme of marriage for the sake of salvation returns. Her mother is again not present, as in the earlier 2 films, and is not even mentioned. The Sultan says that he will not be around forever and wants someone to take care of her. This implies that any woman needs a man to take care of Jasmine. Immediately upon their meeting, Jasmine and Aladdin fall in love, which is typical of Disney's old formula of "love-at-first-sight." Jafar, the evil sorcerer, is now convinced that Aladdin is the only one who will be able to retrieve the magic lamp from the Cave of Wonders. He convinces Aladdin to retrieve the lamp; in return Aladdin can have all the treasures in the cave, and thus become a Prince and marry Jasmine. The cave collapses, and Aladdin is trapped. He releases the Genie and is freed from his jail. Aladdin's first wish is to become a Prince so he can marry Jasmine, as by law, only a Prince can marry a Princess.

His wish is granted, and Aladdin comes roaring into town appearing as a Prince. Jasmine realizes that he is, in fact, Aladdin. Jafar, being angered by Aladdin ruining his plans to marry Jasmine and become Sultan, abducts the so called Prince and drops him in the bottom of the sea. The Genie grants him his second wish and rescues him. Jafar discovers that Aladdin is not really a Prince and steals the lamp. Jafar's first wish is to be made rich. His second wish is to become the most powerful sorcerer in all the lands. Aladdin then tricks Jafar into wishing he was as powerful as a Genie, and thus Jafar is entrapped into a lamp of his own.

This is an example of the male ego at play. The struggle for power displayed by Jafar shows how weak-minded some men can become when given a slight taste of power. The movie's story line is overshadowed by the actual characteristics of Aladdin and especially Jasmine. The facial features of Aladdin do not suggest that he is of Arab decent; instead he looks Caucasian. As far as Jasmine is concerned, Disney reverts to the old style of illustrating women as "barbie-dolls." With over-accentuated large beautiful eyes, flowing black hair and a Playboy playmate body, Jasmine is portrayed as a very sexy woman. By unrealistically illustrating women with such narrow waistlines and large breasts, Disney can only set unrealistic goals for our youth. In fact, it raises serious questions about the relationship of such images to anorexia nervosa, a serious eating disorder found almost exclusively among adolescent girls. Although Snow White and Cinderella were weak in some areas, at least they were portrayed as wholesome maidens, not simply sex goddesses. It concerns me that Mark Henn, who illustrated Jasmine, Ariel, and Belle, designed Jasmine "after his [own] sister, Beth" (Culhane 39). Henn is quoted as saying, "I was trying to develop the physical design of Jasmine by looking at photographs of girls in magazines when I suddenly reached in my wallet and pulled out my sister Beth's high school graduation picture. . . . I looked at my dark-haired sister and

I thought, Gosh, Jasmine is about high school age and has dark hair'" (Culhane 41). It is disheartening to read that Disney Studios considers Mark Henn a man who "has a way with women - a very graphic way with women" (Culhane 40).

With the release of Aladdin, Disney was in trouble with the critics. The American-Arab Anti-Discrimination Committee protested the portrayal of Arabs in Aladdin and in other of Disney's works. In response, "Disney changed two lines in the opening song of the film's home video version" to appease the Arab-American population (Dutka F-1). I just could not believe that the only criteria for the design of an Arabian Princes are dark hair and the proper age. Being of Arabic decent myself, I consider it an insult to all Arab women as well as to all women worldwide. Obviously the once heralded Disney Studios was no longer in the most favorable position with everyone in America, as "Pocahontas" has confirmed.

"Pocahontas"

Anyone who has grown up in the United States has heard the story of the 12-year-old Native American girl who saves the life of John Smith. Disney's 33rd animated film, and first film based on a historical figure, has to be one of the most disappointing movies ever released by Disney Studios. Although Disney tried to do justice to Native Americans as a whole, they still fell short of painting a positive image of Native American women. The animators had decided to age the 12-year-old girl by about 10 years to justify the romantic relationship between Pocahontas and John Smith. In doing so, Disney turned "the 12-year-old Pocahontas into an animated Playboy playmate" (Sharkey 1). She is also described by Audrey Wu from MIT as "a bosomy who would surely be making tons of money in shampoo commercials if she really existed" (Wu 1).

When we first see Pocahontas in her family surroundings, we are introduced to Kocoum, a warrior whom Pocahontas' father, the Chief, would like her to marry. Again, the agenda for the female lead is marriage. Her dead mother is only mentioned when her father gives her a heirloom necklace. Later, by accident, Pocahontas meets John Smith in the woods. In a typical Disney manner, John Smith and Pocahontas fall deeply in love upon their first meeting. Disney now takes us through the woods as we see Pocahontas and Smith kissing as though it weres a daytime soap opera. The attraction between the two is not a typical Disney love affair; here they "are drawn to each other primarily by feelings of sexual lust" (Wu 1).

As the film progresses, we notice that their relationship is in jeopardy. A feud breaks out between the Powhatans and the English. John Smith is captured and Pocahontas comes to his rescue. She prevents the war and saves John Smith. In the end of the film we see Smith and the rest of the settlers going off to England, leaving Pocahontas behind. We want to believe that love can overcome great obstacles, but Disney fell short of telling the whole story. Pocahontas actually died in England after being kidnapped, forced into Christianity, and married to a man named John Rolfe. Until her death at the early age of 21, Pocahontas did her best to instill peace between Native Americans and the English. Why not touch upon this issue? This seems to me a far better topic to discuss and stress to our young children. But Disney again showed its sexist, simple-minded views by illustrating Pocahontas as just a "latter-day Snow White--much more 'Disney' than Indian"

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(Dutka F-3). If Disney wants to show a more contemporary subject matter in their historical animations, they must show not only the whole truth but the strong will of its female characters. It seems to me that the story of Pocahontas was cut short for monetary gains. Disney did not want to lose the momentum of their earlier works in the Box Office. If Disney is to continue with its animations, it must first look to see how far they are taking character development, before the actual release of a movie.

<p align="center">**"The Little Mermaid"**</p>

In 1989, forty-nine years after the release of "Cinderella," Disney studios released "The Little Mermaid." Disney had not attempted to illustrate a fairy tale for some 30 years.

The story of "The Little Mermaid," which originated from a fairy tale written by Hans Christian Andersen, begins with an adventurous young mermaid named Ariel, who wants to see the outside world. She is playful, mischievous and tends to wander off where her father, the king of Atlantis, has told her not to go. One day, while playing, Ariel sees a handsome Prince on a ship. The ship runs into stormy weather and sinks. Ariel, the mermaid, then saves the life of Eric, the price. Eric is not sure if he had been dreaming. All he can remember is Ariel's beautiful voice, and he is determined to find her. The king is outraged with Ariel since she has saved the life of a human, and forbids her to ever see him again. The King says to her, "You don't even know him," to which Ariel replies, "Daddy I love him!" With one glimpse, Ariel is madly in love with the Prince and vice versa.

The evil witch, Ursula, learns of Ariel's love and makes a deal with her that she will make Ariel human long enough to allow Eric to fall in love with her. However, the price to pay is that she is to do without her beautiful voice while she is human. To persuade Ariel to trade her voice, Ursula sings, "You'll have your looks, your pretty face, and don't underestimate the importance of body language. . . . They're not all that impressed with conversation." In this scene the writers, both men, are telling every young woman that the only important thing they need to worry about in life if their beauty. According to them, intelligence is not an important trait for women.

As the story progresses, Eric falls in love with Ariel even though she cannot speak. In other words, he is falling in love with her superficial beauty. When Ursula notices that Ariel is winning Eric's love, she disguises herself as a beautiful maiden with Ariel's voice. As soon as Eric hears her voice, he believes that Ursula is the one he loves and wants to marry. Again, Eric is quick to marry someone for superficial reasons, not matters of substance. Ariel is rescued by her friends the animals, as "Cinderella" was before her, and regains her voice. Upon hearing Ariel sing, Eric realizes that Ariel is the one he has loved all along.

After the release of "The Little Mermaid," Disney came under attack. Some questioned if "a woman had been consulted in the creation of the script" (Champlin F1). In fact, one female critic referred to the "'Some-Day-My-Prince-Will-Come' Syndrome (in which the answer to any mermaid's prayer is simply to find a good man)"(Champlin F1). In reply, the co-authors, Ron Clements and John Musker, said that "women had been part of the creative process" all along (Champlin F1). Champlin, the Arts Editor of The Los Angeles Times, is quick to point out that "the mermaid (Ariel) has been established as a resourceful, independent-minded. . . even headstrong,

insatiably adventurous and active young woman" (F1). He must not have seen the same film I saw, in which Ariel was a naive little girl. Again, Ariel was depicted with the perfect body, face, hair and eyes. Her long flowing hair and enlarged eyes have become a trademark of Disney's maidens. Any little girl who sees this film and who does not possess the same physical features must wonder if her Prince will ever come.

I am saddened to see that Disney has kept the same low standard for women since the 1930's and 1950's. It is an insult to all women and a disgrace to the innovation of the Disney Animators. However, the criticisms apparently hit home, and in 1991 Disney released its most exciting project yet, "Beauty and the Beast".

"Beauty and the Beast"

With the release of "Beauty and the Beast," Disney tried to answer the criticisms directed at "The Little Mermaid." An "Enchantrice" casts a spell upon the Prince, his castle and his servants. The Prince is transformed into a hideous Beast. A rose left behind is to serve as an incentive for the Beast to change his life. If the Beast learns how to love another and has someone love him for his heart before the last petal of the rose falls, the spell will be broken. No longer is the Prince a handsome man with whom every woman simply falls head over heals. Belle, the heroine, is a strong independent woman. As she walks through the village, the other characters say that she is strange because all she wants to do is read.

Gaston, the Beast's rival for Belle, on the other hand, is a handsome, yet dominating man. He is a satirical portrayal of "machismo." Gaston tries to convince Belle to marry him, to live in a cottage, and to take care of him and their babies by cooking, cleaning, etc. It is clear that Belle is not interested in such a life. She goes on to say that she " want[s] so much more than they've got planned [for her]". Clearly, she is a woman of the Nineties. As the story continues, Belle's father is taken prisoner in the Beast's castle when he looks for refuge from a storm. When she finds out of her father's situation, she sacrifices herself, trades places with her father and swears to the Beast that she will remain in his castle for ever. The Beast and Belle go through a period of adjustment in which Belle is terrified of the Beast.

As time goes by, Belle sees the kinder, gentler side of the Beast. Once she finds herself in the library, she feels more at home in the castle. In order to get Belle to marry him, Gaston convinces the town's people that her father is mad because he says he has seen a "beast." Realizing that her father is telling the truth, they set a course for the castle to kill the Beast. Once at the castle, a struggle begins between Gaston and the Beast. Gaston is defeated with the help of Belle, but the Beast is seriously injured, and as the last petal falls from the rose, he dies. Belle confesses her love for the Beast and so he is transformed back into the handsome Prince. The spell on the castle is broken, and everyone's life is saved. This is the most important point of the film: the maiden saves the life of the Prince, not vice versa. She is the one who has overcome great obstacles to love him. No longer is love based on mere physical attraction, but it is developed slowly through time, patience and trust. "Beauty and the Beast" is a great departure from its predecessors despite its shortcomings.

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Belle is beautiful, but her beauty is understated compared to that of Ariel. Beauty here is looked upon as secondary. This is by far my favorite animation by Disney. It touches on issues which are relevant today. It does not surprise me one bit to find that the screenplay was written solely by a woman. In fact, this is the only animated feature by Disney which had a woman as the one and only writer. In general, Disney's features lack female writers and thus stress the male ego and view of women throughout the story lines. Linda Woolverton, the author, began writing the screenplay after reading all the different versions of "Beauty and the Beast" she could find. She then discarded them all, sat down and wrote her own version. Woolverton is quoted as saying, "It's very difficult to take the originals and convert them into a story that works for the Nineties . . . You have to consider what kids are like now in terms of sophistication, you have to make sure that your themes are strong, that people can relate to the characters, [and] that the story isn't sexist" (Thomas 25). I wish I could say that this was the turning point for Disney; however, as seen in the "Hunchback," Disney would soon return to its old familiar sexist practices.

It saddens me to say that Disney has, in general, not learned from previous mistakes:

> "Barbie-doll" images of women, gender discrimination and implied 'R-rated' language. . . overshadow[ed] the goodness of the film. . . The female leads continue to be unrealistic,   .. overly-sexual images of women: "Barbie-shaped," heaving cleavage and thick, flowing hair framing the perfect face complete with a turned-up nose and oversized, violet "Liz Taylor" eyes. (Kieffer 1)

Disney must begin to address the harmful effects that the portrayal of women in their animated films is having on the world's children, both girls and boys. Even Irene Bedard, the voice of Pocahontas, acknowledges the sexism in Disney films. She is quoted as saying, "Though this country is supposed to be a big soup made up of different people, it's only in the past 15 to 20 years that we've gotten over the notion that we're not all related to Barbie [dolls]" (Dutka 2).

However, Disney still illustrates women in the same manner. Research done on TV programs designed for children shows very specific trends in how "men characters are portrayed as knowledgeable, independent, and aggressive; female characters are shown as romantic, submissive, emotional, and timid. . . . children have been found to imitate more the activities of a same-sex than an opposite-sex televised model (McArthur & Eisen, 1976). Television is also linked to gender stereotyping over time" (Gender 1). The gender role stereotypes in TV programs are much the same as in the Disney animated features which are also geared to children. Are we blinded to the fact that these Disney films can cause harm simply because we have grown up with Disney and as parents we seem to trust them? Disney must stop abusing the trust placed in them by families. They must represent women in a more positive and constructive light if they are to keep this trust.

To date, almost every movie possesses the same Disney formula: A beautiful maiden with no biological mother, who dreams of someday marrying a Prince and "living happily ever after!" To me the worse part of the combination is the exclusion of the biological mother figure from these movies and the highly sexual portrayal of young women. We cannot afford to let our children grow up with such incomplete and distorted views of women. We must teach our children from the earliest ages

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that women are equal to men and that they possess the same inner talents and abilities to achieve their goals in life. The fact that Disney tends to use the subject of marriage as being the only goal for women would not be so damaging to our children if the female characters were not simply passively waiting for their handsome Prince to marry them and thus to save them. We must remove from the minds of young girls the question, "Will my Prince ever come?"

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Claiming Olympia

by Elissa Young

> When I get my wall in the Louvre, with that
> [Olympia] in the centre, people will be amazed.
> Edouard Manet

In 1882, nearly a year before his death, Edouard Manet (1832-83) shares these words with his lifelong friend and confidante, Antonin Proust (1832-1905) (Wilson-Bareau 304); we simultaneously sense the breadth of the artist's vision and his lingering frustration surrounding the exhibition of his critically controversial painting, *Olympia* (1863), exhibited in the Salon of 1865. The artist, or prophet, being rejected in his own time is not an unfamiliar theme throughout history; and if we employ the definition of predictor we can consider Manet a prophet of sorts--the herald of the modern influence in art. In his essay, "The Painter of Modern Life," Charles Baudelaire (1821-67) writes of the modern painter, "Sometimes he is a poet; more often he comes closer to the novelist or moralist; he is the painter of the passing moment and of all the suggestions of eternity that it contains" (5). The artist Paul Gaugin (1848-1903) contends, "Painting begins with Manet" (Friedrich 17). T. J. Clark's remark that "the past was travestied in Olympia" sets the stage for our discourse (95).

It was extremely ambitious of Manet to assume such a piece would be readily accepted by traditional authority, and so it is that having been rejected by the official Salon, *Olympia* is among the works exhibited in the newly-formed Salon des Refuses. The opening of the Salon des Refuses in 1863 is a monumental occasion in the history of art; Otto Friedrich quotes Pierre Schneider in offering the following: "The body artistic split into the *academics* and the *independents*--the undisputed authority ended and the avant garde was born" (16-17). *Olympia* is modern to be certain, and therein lies her threat to society; she is a creature of the very society that seeks to destroy her.

The revolutionary artist's penchant for controversy began as early as grammar school where, as a rebuttal to critical art essays written by Denis Diderot between 1759 and 1779 (*Les Salons*), Manet is reported to have declared, "One has to be in step with one's time, produce what one sees without worrying about fashion" (Cachin 15). These words form Manet's artistic philosophy that carries through his tutelage at the *atelier* of Thomas Couture (1815-79), where historical genre was *de rigeur* (Cachin 19). The traditional training for fledgling artists entailed visiting the various museums throughout Europe, most notably Italy, to copy famous works of art. So integral was this early formal discipline that a young artist's success depended a great deal on the Salon "critic's ability to recognize quotations from older art" (Clark 94).

I don't know what I'm doing here. Everything
we're looking at is absurd. We're not in Rome.
We don't want to go to Rome. We're in Paris
and we intend to stay here. Reconstructing
historical figures, what a joke!
(As a student in Couture's studio, 1850's, Wilson-Bareau 26)

On one such visit to the Uffizi Gallery in Florence Manet encounters Titian's (1487-1576)
painting of 1538, *Venus of Urbino*, of which he paints a faithful reproduction in 1853. It is a fateful
meeting of artistic minds as Titian's masterpiece will serve as the model for the centerpiece of
Manet's *oeuvre--Olympia* (Reff 46-49), although Manet's work is in rebellion to the conventions
that Titian offers both in subject and technique. It should be noted that the Salon critics, with the
exception of two, failed to recognize the relation between the two paintings (Clark 94). Twentieth-
century art historians and scholars repeatedly allude to the obvious connection of the two paintings;
among those cited for this discourse are Francoise Cachin, Timothy J. Clark, Otto Friedrich, and
Theodore Reff.

I detest everything unnecessary, but it's
so difficult to distinguish just what is
necessary. We've been perverted by all
the artistic tricks of the trade. How
to get rid of them? Who's going to give
us back a clear, direct kind of painting
and do away with the frills?
(Remarks on Titian and Italian art, 1858-60, Wilson-Bareau 29)

This analysis will center first on the *Venus of Urbino* in order to more fully understand
Manet's presentation of *Olympia*. Reff begins by acknowledging that the *Venus* is "neither a
courtesan nor a lady but the classical goddess of domestic love" (Reff 55); Clark attributes the
painting to a possible commemoration of the marriage of Guidobaldo II della Rovere and
Giulia Varano in 1534, adding that "the woman on the bed is Venus as well as wife" (94). The
domestic theme is supported by the familiar iconography in Titian's painting--the lapdog
symbolizing fidelity, the servants at the bridal chest depicting domestic order and tranquility,
and the fragility and delicateness of a bouquet of roses in her hand symbolizing love, beauty,
and the emblem for Venus (Reff 55, 106).

The comparison between the two works in question begins by noticing that Titian's
painting acquired the nickname "Venus with a Lapdog," and so it was no coincidence that
Manet's work would be commonly known as "Venus with a Cat," for the latter's "substitution
of one creature for the other" (Reff 98). The symbolism has further connotations than just this
obvious replacement of pets. The lapdog serenely resting is the familiar image of marital

fidelity (Reff 98), its white coat symbolizing purity; in contrast is the black, a common metaphor for darkness and evil, of the alley cat with back arched and tail raised in a phallus. The relationship between humankind and the black cat has always been one of a tenuous, superstitious nature as the creature invokes mystery, fear, and mistrust as the harbinger of doom. Women and cats have shared common ground as "creatures in whom an animal magnetism mingled with a moral indifference" (Reff 96)--images of claws unsheathed and "cat fights." A popular derogatory reference to female genitalia is common phraseology during the 1860's, and the double entendre was familiar imagery in literature and popular erotic prints (Reff 98).

The themes of chastity and purity versus promiscuity and sensuality represented in the dog and cat imagery is repeated further in the figure of the Negress servant in *Olympia*, which is again in sharp contrast to the two handmaidens in attendance in Titian's painting. Black women were regarded as "more uninhibited and passionate than white women and more desirable as lovers," evoking images of "primitive or exotic sensuality" (Reff 92-93). The Negress as attendant to the fair-skinned mistress, "the one white and nude, the other black and clothed," was a familiar pictorial theme whether "classical, biblical, or modern"; hence Manet's idea is rooted in "well-established artistic tradition" (Reff 93).

It is uncertain whether the bouquet of flowers being presented carries any symbolic meaning other than to introduce the "needed clear and luminous tones" into the painting as Emile Zola suggests (Reff 106). Olympia's gaze and posture address the viewer; the mystery ensues as to whether the viewer is bestowing the gift of flowers or is positioned to be *voyeur* to the scene. What is significant is the flower adorning Olympia's hair--an orchid. Its "exotic origin suggest the primitive passion of a tropical climate," much like the Negress, and is purported to possess aphrodisiac qualities (Reff 108). Olympia's silk dressing robe, with its Oriental influence, heightens the aura of exoticism.

The mood and setting of both paintings contrast as well; if the *Venus* is rooted in a virtuous matrimonial theme, then the dark subject surrounding *Olympia* is evident. Titian's work creates an expansiveness beyond the curtain toward the open windows with a view to the outdoors (Reff 56). Although the perspective is awkward, the viewer does get the sense from their relative size that the maids are a bit off in the distance. There is an overall impression of openness and light, whereas in *Olympia* the overall scene is compressed and dark. The action is directed in the forefront of the painting; while the Negress leans into Olympia's space, the dark curtains and screen conceal the background creating a claustrophobic air and thereby compelling the attention toward Olympia on the chaise, again leaving no diversion or relief for the observer.

The shyly sensual, averted glance of the reclining woman in Titian's painting is typical of nudes painted in the historical and mythological genre prior to *Olympia*, and in sharp contrast to the direct, outward gaze of Manet's subject. A controversy is sparked juxtaposing the *nudity* of Titian's Venus and the overt *nakedness* of Olympia; George Hamilton comments that "the figure [Olympia] was obviously naked rather than conventionally nude" and "her wide eyes, imperturbable expression, and impertinent attitude seemed to force the spectator to assume that he was in the same room with her" (Reff 16).

Clark writes, "The mark of the nude in art was chastity and abstraction" (128); Olympia's chasteness is debatable, and it is clear from Hamilton's observation that neither the subject nor the viewer is left to abstraction. "Desire is no part of the nude," observes Clark, "the nude is human form in general, abstracted from life, contact, attraction, even gender" (128). What seeks to be concealed or partly hidden is that which most often draws our attention; it is therefore Olympia's hand placement that demands such focus from the critics. "The genitals are in the hand, shameless, flexed, in a state of contraction, toadlike," Clark notes further (135). The allure and enticement in the mystery of the obscure and forbidden is echoed in Camille Lemonnier's statement: "It [the nude] hides nothing because there is nothing to hide. The moment it hides something it becomes prurient, for in reality it shows it all the better" (Clark 128). Olympia is naked because she is shown in a partial state of undress; she lays atop her robe which she is still holding with her braceleted right arm; she has one slipper on while the other rests on the folds of the robe; her neck is bound with a black choker from which hangs an amulet or charm; her upswept hair exposes her ears revealing her earrings.

> Colour is a matter of taste and sensibility.
> Above all you must have something to say; otherwise
> forget it. You're not a painter unless you love
> painting more than anything else...there has to
> be an emotional impulse. Science is one thing
> but for an artist, imagination is more important.
> (To Georges Jeanniot, 1881, Wilson-Bareau 261)

There remains yet another reference and explanation for these images and representations in *Olympia*. Edouard Manet and Charles Baudelaire were contemporaries; the respect and admiration each had for the other's work spawned a friendship that was to create much scholarly debate concerning the connection between Baudelaire's poetry and Manet's paintings.

> I wish I had you here, my dear Baudelaire,
> insults are beating down on me like hail,
> I've never been through anything like it. I
> wish I could have your sound judgement on my
> pictures...I can't wait to see you back.
> (Letter to Baudelaire, May 1865, Wilson-Bareau 33)

It is speculated that the artist was influenced, possibly even inspired, by the writings of his friend, most notably the Duval Cycle of *Les Fleurs du Mal* ("The Flowers of Evil," 1857) dedicated to Baudelaire's mistress. Jeanne Duval was a mulatto, "la Venus noire," to whom Baudelaire had devoted a series of poems; another cycle of love poems he dedicates to his "intimate fried and muse," Apollonie Sabatier, "la Venus blanche" (Reff 92). It is conjectured that it is from these two poetic portraits that Manet drew his inspiration for *Olympia*, possibly transposing the two figures in the painting. If Olympia represents the countless innocent women during the period who, for survival,

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were cast into a life of prostitution, then the corruption of the muse by the "flowers of evil" wrought by such society and delivered to her door is fitting imagery.

In his book, <u>Olympia</u>, Theodore Reff gives much credence to the association between the works of Manet and Baudelaire citing specific verses that serve as narration for Manet's painting. Reff offers those selections of particular interest which support his theory; the translations are offered.

Within the poem, *Les Bijoux* ("The Jewels"), Reff uncovers a "striking resemblance" to Olympia, both in her physical appearance and demeanor:

> My darling one was naked and, knowing my wish
> was pleased to wear as clothes her tinkling jewels only
> Her eyes upon me dwelling, like a tigress tamed,
> she changed her pose as though amidst vague reveries
> (Duke 37, Reff 90)

In *Le Serpent Qui Danse* ("The Dancing Snake") there is yet another reference to the haunting, uncertain stare with which Olympia challenges her viewer:

> Thine eyes, that never do reveal
> hints of sour or sweet,
> are two cold gems where glints of steel
> with gold radiance meet ...
> (Duke 43, Reff 90)

Muse and mistress are intertwined amidst the poetry and paint. It is significant to note that during this period in Paris there were approximately 35,000 registered prostitutes, discounting the numerous unregistered, in a population nearing about one million (Smith 49). It is obvious from the numbers that many men were sexually well accommodated. Prostitution becomes such a mainstay of Parisian life it prompts Alexandre Dumas to comment, "We are on our way to universal prostitution" (Clark 104); the Second Empire comes to be regarded as "one of the golden ages of the courtesan" (Reff 117). Essentially what Manet accomplishes is to provide a glimpse into this social climate; the spectator assumes the role of the client (Smith 49).

Many find this role disconcerting and uncomfortable--the hypocrisy of the private life and the public life and the dichotomy of bourgeois society. Baudelaire writes, "The duality of art is the a fatal consequence of the duality of man" (3).

> *It's not my fault if the peaches* [sketched]
> in Bellevue are unattractive, even the prettiest
> girl can only give what she's got.
> (Letter to Mlle. Lemonnier, August 1880, Wilson-Bareau 254)

In earlier works of this genre the viewer is allowed their space and distance, and allowed to assume an inactive stance while the more active role as *voyeur* is undertaken by the various cupids, jesters, putti, and satyrs who present themselves as the eyes, and desire, of the viewer within a painting (Clark 133), the woman's body kept at a safe distance from onlookers. In *Olympia* such detachment is replaced by a calling for a more active role on the part of the observer; her outward, almost aggressive gaze draws the spectator into the action of the painting. Clark addresses this precisely, "Olympia looks out at the viewer in a way which obliges him to imagine a whole fabric of sociality in which this look might make sense and include him--a fabric of offers, places, payments, particular powers, and status which is still open to negotiation" (133).

It is, therefore, ironic that it is men who are most verbose in their outrage, but understandably so since the field of art criticism was male-dominated. To them Olympia was "ugly, a female gorilla, a rubber grotesque," writes Amadee Canteloube in *Le Grand Journal* (Friedrich 2); Ernest Chesnau assesses, "the grotesque aspect of her expression is the result of an almost childish ignorance of the first elements of drawing" (Cachin 145). She is referred to as the "rancid Olympia" by Paul Saint-Victor in *La Presse*, and Felix Jahyer describes Manet himself as "the apostle of the ugly and repulsive" (Friedrich 2-3). "Never has a painting excited so much laughter, mockery, and catcalls as this *Olympia*," writes Louis Auvray in *La Revue Artistique et Litteraire* (Clark 83), and so continues the disparaging reviews which haunt Manet throughout his career, continually saddening him and no doubt contributing to his depression.

> That kind . . . I know them. They need something
> frothy. I can't provide that particular article.
> *There are specialists who can.*
> (On the public reaction to *Olympia*, 1865, Wilson-Bareau 33)

One man seizes the opportunity to rescue Manet and his Olympia from the iniquity of the onslaught of criticism. The journalist Emile Zola prides himself on being "the first to praise Manet without reservations" (Friedrich 28); he emerges to support Manet and champion Olympia.

> He [Manet] has introduced us to Olympia, a
> girl of our own times, whom we have met in the
> streets pulling a thin shawl of faded wool over
> her narrow shoulders. As usual the public took
> good care not to understand what the painter
> wanted . . . But I do know what you succeeded
> admirably in creating a work of painting, and
> of great painting.
> (Emile Zola, A New Style of Painting, 1867, Cachin 146)

Dear Monsieur Zola, I don't know where to find
you to shake your hand and tell you how proud
and happy I am to be championed by a man of your
talent, what a splendid article, a thousand thanks.
(Letter to Zola dated May 7, 1866, Wilson-Bareau 38)

Throughout Manet's career and unsuccessful exhibitions Zola lends his literary support via art reviews and articles published in various journals and newspapers. In gratitude Manet paints a portrait of Zola in deep contemplation at his desk; on the wall adjacent, Manet includes a rendition of Olympia gazing not toward the observer but rather loving and protectively at her hero (Friedrich 31). Francoise Cachin notes that this writer's study is in actuality Manet's studio transformed, as indicated by the various props and a Japanese print from Manet's private collection, which is reproduced on the wall bordering *Olympia* (70). The intentional inclusion of the Oriental screen and the Japanese print suggest the influence Japanese art gave to the modern Impressionist movement. The introduction of these prints into the European culture, first as packing materials, served as inspiration for Manet and other artists of the period. The Japanese style with the characteristically "flat" canvas devoid of perspective, the bold use of color, and the off-center placement of the subject were in sharp contrast to the traditional school (Swann 217).

I'm delighted to be able to do something that
will give you pleasure and am entirely at your
disposal. Would you like to have the first
sitting next Monday?
(Letter to Zola, January 8, 1868, Wilson-Bareau 45)

In his book, Impressionism Beneath the Surface, Paul Smith brings up the interesting realization that the spectator is being "watched" by the artist, and in this case brilliantly by Manet (51). The evidence of paint on the canvas is indicative of Manet's style; there is never a question that we, the observer, are looking at art and not reality. In Manet's paintings the viewer is never deceived into believing the presentation on the canvas is anything beyond that of illusion--art for art's sake. The artist, as author, deliberately creates this artifice assigning the roles; he places us where he desires us to be within the context of the painting. As in other of his works, namely *Le Dejeuner Sur L'Herbe* (1863) and *Un Bar Aux Folies-Bergere* (1882), Manet is so successful in accomplishing this end; the viewer cannot help but be transported into the picture, exactly where Mr. Manet, as choreographer, places us.

When I'm gone they'll recognize the rightness
of my vision and my ideas. But time will tell.
It's in the lap of the gods.
(To A. Proust, May 1880, Wilson-Bareau 246)

To portray Olympia on canvas Manet commissioned Victorine Meurent (1844-1890?), a model the artist would employ rather androgynously in varied costumes and subject matter. Manet was able to create through Victorine any image he desired; Friedrich comments, "That she was, in other words, everybody and nobody" (8). The model was a commodity, a naked entity, a blank canvas, much like the courtesan; she could transform herself into any guise for a price and the sake of survival. Smith points out "that men paint, while women are subjects for paintings" (62); thus painting becomes manipulation and a chauvinistic machination open to any portrayal, aberration, or interpretation by the artist. Victorine, the everywoman, because of her association with the painting becomes also an object of scorn and ridicule; her subjectivity is lost amidst the criticism, her identity obliterated. Victorine is subjugated to the glory and renown of the painting, and becomes yet another victim of the society in which she lived.

> Whenever I start something, I'm always afraid
> the model will let me down. They come, they
> pose, then away they go, telling themselves
> that he can finish it off on his own. Well no,
> one can't finish anything on one's own.
> (To A. Proust, 1878, Wilson-Bareau 184)

The impact of the shifting sociological climate from which Manet created *Olympia* cannot be overemphasized; it was the advent of modernity in all its representations ushered in by the reconstruction of Paris, executed by Baron Haussmann under the reign of Napoleon III, 1852-1870. The Second Industrial Revolution witnessed the rise of the bourgeoisie, decrease in working hours, increased leisure time, and cash to spend. The boulevards and cafes provide the environment whereby *grandes-dames* are rubbing elbows with prostitutes and courtesans, and the *hommes d'affaires* are shuffling alongside the shop clerk; the modern approach to society becomes such a fusion of the classes replete with all the ambiguities. People "act out" their lives in the public arena; the public life becomes a performance (Clark 207). This world of illusion creates a veneration for artificiality; hence to be modern is to be false. Writing in September 1870, Gustave Flaubert (1821-1880) offers a somber scenario in this fictitious theater of events: "Everything was false, false army, false politics, false literature, false credit, and even false *courtisanes*" (Clark 111). To further convey an anonymity to his subject Manet chooses to name her Olympia, a common assumed name among prostitutes and courtesans (Clark 86).

> The truth is, art should be the transcription
> of life. An artist must be a "spontaneist."
> You must translate what you feel, but your
> translation must be instantaneous, so to speak.
> (To A. Proust, Wilson-Bareau 302)

It is on the canvas that Manet seeks to reflect this false *reality* through "the paint that itself forms a barrier to our curiosity if we get too close" (Smith 55). The taut, two-dimensional canvas provides a fitting milieu upon which to represent in all its vainglory this strained, synthetic society-- "this gathering of the bored," as Gustave Geffroy comments (Clark 224). To the critic's eye *Olympia* presented "a crude arrangement of flat patterns" lacking the necessary gradations of light and dark rather than a three-dimensional form (Friedrich 2). The lack of perspective can speak volumes for an equally flat society, as Manet is quick to admonish, "There is only one true thing: instantly paint what you see" (Friedrich 11). Manet was indeed more prophetic than he may have intended.

> I interpret what I see as straightforwardly
> as possible. Olympia is a case in point, what
> could be more naive? People have objected to
> the hard contours, but they were there. I saw
> them. I painted what I saw.
> (To A. Proust, 1876, Wilson-Bareau 179)

On February 7, 1890 Claude Monet (1840-1926) drafts a letter to Armand Fallieres, the Minister of Public Education, requesting admission of *Olympia*, "one of the most characteristic canvases of Edouard Manet," into the Louvre. Monet is one of a group of patrons who purchased the painting seeking to gift it to France in memory of their friend and colleague, citing Manet's "role was useful and decisive" and that he represented "a great and fruitful revolution" in French painting (Cachin 147). Shortly after World War II *Olympia* came to rest at the Jeu de Paume museum on the Place de la Concorde among the Impressionist and Post-Impressionist paintings (Friedrich 4). She reigned there in glory until recent years; the painting retains a less glamorous position in her new home, the Musee d'Orsay. For the second time in history *Olympia* has become essentially "demoted and demythologized" (Friedrich 5).

> It's so much easier to trot out cliches, to
> pay homage to a so-called ideal beauty. How
> can you talk of ideal beauty, beauty defined
> for all time, when everything is in a state of
> flux?
> (To A. Proust, 1879, Wilson-Bareau 187)

Art is illusion; we are incapable of discerning the artist's mind. Any interpretation we can render is purely conjecture. The artist leaves his clues on the canvas; the observer becomes the detective. A work such as *Olympia* can be studied on various levels: a social commentary, an historical theme transmuted into contemporary genre, a tribute to a colleague's poetry. Otto Friedrich sums it best: "Olympia is both a woman and an icon, both a woman and a design, both a woman and an idea" (20).

That a woman, albeit a fictional creation, should be at the center of such scandal is

neither alarming nor unpredictable; a woman's sins are rarely forgiven, and so Olympia assumes her place alongside Eve, Emma Bovary, Anna Karenina, and the notorious, who, within particular historical constraints, defy convention in an attempt to claim their own. Feminists may reject Olympia as a flagrant exhibition of the female, but it is difficult to deny the challenge offered by the aggressive, outward gaze as one in control and not easily exploited--much like her artist, who, without compromise, created her.

> This war with knives has hurt me deeply. I've
> suffered cruelly, but is has been a great
> stimulus. I wouldn't want any artist to be
> praised and flattered at the beginning. It
> would destroy his personality.
> (To A. Proust on the critics' reaction over twenty years, Wilson-Bareau 304)

I, for one, refuse to view Olympia as a victim of her time, a manipulated and exploited pawn, but rather as a confident woman with no secrets, no apologies, a realist invoking the invitation to take her as she stands. Olympia offers no duality except in the eyes of the spectator. I praise her courage and assurance; I claim her, and revel in her spirit. Is she modern? To my sensibilities I would unequivocally state that she is.

An end note worth citing concerns the 1983 centenary exhibition of Manet's work at the Metropolitan Museum of Art in New York. The French government would not allow two of their most priceless paintings by the artist to travel, not even for this commemoration--one was *Le Dejeuner Sur L'Herbe* (1863), the other was *Olympia* (Friedrich 31).

> Personally, I am not greatly interested in
> what is said about art. But if I had to give
> an opinion, I would put it this way: everything
> that has a sense of humanity, a sense of modernity,
> is interesting; everything that lacks these is
> worthless.
>   Edouard Manet

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Okonkwo and Ivan Ilyich: The Changing Standards of Success

by Carl Soffler

Both Okonkwo of Chinua Achebe's Things Fall Apart (1958) and Ivan Ilyich of Tolstoy's The Death of Ivan Ilyich (1886) prided themselves on their success. Whether it was with yams and cowery shells on an anklet or furniture and a rank in court, both strove to achieve the highest status in their respective societies. However, success did not bring them happiness. The reason for their misery was that the standards changed, either socially or individually. Okonkwo's success was in a dying culture. All that he worked for and accomplished was no longer valued by his tribe. His unhappiness and eventual suicide were the result of his inability to adapt to the new ideals. Ivan Ilyich attained success, but in a life and society that were artificial and meaningless. His only happiness in life was during his childhood, when he did not care for decorum. Tragically, he came to this realization only hours before his death. However, unlike Okonkwo, Ivan Ilyich was able to reconcile his life and newly discovered values and to die happy.

The need to succeed drove Okonkwo. His one goal in life was to distance himself from his father, Unoka, an utter failure. He was "lazy and improvident and was quite incapable of thinking about tomorrow" (TFA in Mack 2098). Unoka spent his days playing his flute and drinking palm wine. If he ever had any money, which he probably borrowed since he was always in debt, he spent it on more wine to drink with neighbors. However, no matter how poor he was, Unoka was always happy when he was playing his flute or drinking. Never having gained a title or produced any yams, he was looked down upon and laughed at throughout his life. Okonkwo worked so hard to escape from this image. At an early age he had to take over responsibility for the family since he father was incompetent. Okonkwo vowed then that he would never be like his father. The "fear of being called, like his father, an agbala, meaning both a man without a title and an old woman, is . . . the motivating force in his life" (Innes 26), which drove him to succeed.

Okonkwo clearly had the potential for greatness. The fact that his father had been a failure should have been no hindrance to him because "a man was judged according to his worth and not according to the worth of his father" (TFA in Mack 2100). He first proved his worth as a great wrestler by throwing Amalinze the Cat. The remainder of Okonkwo's success came from the endless hours of hard work which he poured into his farm. Unlike most children, he had no help from his father when he was starting his farm. Okonkwo asked Nwakibie, a very rich man in the village, to give him some yams to start his farm. However, he was not exactly given the yams. Okonkwo had to be a sharecropper, "a very slow way of building up a barn . . . but . . . there was no other way" (TFA in Mack 2107). Nwakibie was not in the habit of giving out his yams. However, he was happy to give them to Okonkwo because, even at an early age, Okonkwo was an ideal Ibo who did not fear, but valued, hard

work. His hard work paid off. After many years Okonkwo was able to "achieve success among his people by earning two titles and being chosen to become an egwugwu, a representative of the clan's ancestors" (Elder in Lindfors 59). He was able to afford three wives and was a great farmer. Lastly, he proved his prowess as a warrior by bringing home five heads from battle. However, Okonkwo was not particularly happy even though he was very successful and well respected.

A large part of Okonkwo's unhappiness came from his father. He did not let himself relax and enjoy life. He lived "by one passion - to hate everything that his father had loved . . . gentleness and . . . idleness" (TFA in Mack 2103). Therefore, Okonkwo was happy only while he was working. He worked from dawn until dusk each and every day. He despised free time, viewing it as a waste, and wished he was working. This strong work ethic made him an ideal Ibo. However, his family members, who could not keep up with him, suffered. He had little compassion for those who did not work as hard as he did, whether it was a family member or a stranger. Okonkwo had little respect for unsuccessful men, and made no attempt to conceal it. If his wives or children dared to complain, they were severely beaten. He always made sure that he was in control because if he could not control his family he was not a real man. Okonkwo was very insecure about his manhood, regardless of his achievements, because of his father's failure. This insecurity made him constantly feel the need to prove his masculinity, often putting him in an awkward or inappropriate situation, which did not make him well liked by the people of his village.

One particular instance was the killing of Ikemefuna. Okonkwo was not required by any law or tradition to participate in the sacrifice of Ikemefuna, especially since the boy called Okonkwo father. However, Okonkwo's fear of being seen as weak caused him to go along with the men who wanted to kill Ikemefuna, and eventually made him deliver the death blow to Ikemefuna as he ran to him for protection. Okonkwo's insecurity made him feel the need to "supersede the exact letter of the law" (Innes 28). Thus, in his constant attempt to be manly and live up to Ibo traditions he committed an act which was horrible in his own eyes and the eyes of the community.

Another important aspect of Okonkwo's success, or lack thereof, was his *chi* or destiny. The saying in the Ibo village was that "when a man says yes his *chi* says yes also" (TFA in Mack 2109). Through this belief, Okonkwo "attempt[ed] to control his future" (Innes 37). For the majority of Okonkwo's life, this statement held true and he was content, but at several key times the old proverb failed him. The crucial instance where Okonkwo's *chi* failed him miserably occurred when he accidentally shot and killed a man at a festival. The punishment for his "womanly" (accidental) crime was banishment from his village for seven years. Everything for which he had worked so hard was destroyed by one accident.

Upon Okonkwo's return to Umuofia, he realized that his village was no longer the same. The white man had taken over with a new religion and new laws. The society had been deteriorating before he left. The traditional values of hard work and respect for tradition were weakening, but the present change was an outright abomination. Okonkwo was unfalteringly the same. The old traditions were everything to Okonkwo. He wanted Umuofia to return to

the old ways. He was no longer an egwugwu, but he was still respected by his villagers. Okonkwo, on a larger scale, again tried to control destiny. This time it was the *chi* of his entire village, but he failed, marking the doom of his culture. Okonkwo was painfully aware of the change, especially when he killed the messenger, demanding that the tribe fight the white man, and everyone just looked at him, almost as if he were a stranger. They could no longer understand him. They just stood there "asking 'Why did he do it?'" (TFA in Mack 2192).

After Okonkwo killed the messenger, he killed himself. It was the ultimate disgrace. Okonkwo "ironically brings on himself a shameful death like his father's, a fate he has expended tremendous energy all his life to avoid" (Elder in Lindfors 62). However, there was no other choice. He was a man of another time, a relic of the past. Okonkwo had no life to live as long as his values and traditions were worthless to his clan. Okonkwo's death was tragic and morose. He "was one of the greatest men in Umuofia . . . and now he will be buried like a dog" (TFA in Mack 2193). Okonkwo died in incomparable misery. He knew that he led a good and prosperous life, yet he would still be forever shamed, an abomination to the Earth, like his father.

Ivan Ilyich was also very successful in life, or at least he appeared so. He led a very proper and decorous life and adhered to the standards of his class. Even though he led this "most simple and most ordinary [life, it was] . . . most terrible" (II in Mack 1215). Ivan Ilyich's life was horrible because it was fake, completely consumed by materialism and pomp. It was only in death that he could reconcile his life.

Average and proper are the two words which best describe Ivan Ilyich. Even from his early childhood, he was "neither as cold and formal as his older brother nor as wild as the younger, but was a happy mean between them" (II in Mack 1215). He remained average and proper, and it was, in fact, his goal to remain average and proper throughout his life. In fact, that was the goal of almost everyone around him. He progressed through work and life always in the proper and decorous manner, yet there was never a moment of great joy. Ivan married Praskovya Fedorovna for reasons of love, but equally important was the fact that "it was considered the right thing by the most highly placed of his associates" (II in Mack 1218).

Everyone in their bourgeois society was concerned with their appearances and what others thought. To ensure that everyone was happy and liked each other, they made themselves virtual replicates of each other. Their friendships were based on the fact that they "like each other because they are alike . . . They live for others in order to live for themselves" (Gustafson 155). Therefore, the only basis for their relationships was their appearances. They did not care about getting to know the people; all they concerned themselves with was appearances. It was for this reason that Ivan Ilyich's friends, especially Peter Ivanovich, could not really accept and understand Ivan's death. Peter felt that he should be grieving since he was Ivan's closest friend, but he was actually more concerned about how people saw him while he was thinking about how he should be mourning. More important than Peter's inability to grieve was his incapacity to understand the expression of contentment on Ivan's face that said "what was necessary had been accomplished, and accomplished rightly" (II in Mack 1211). Peter could never understand this expression "because he is solely concerned with his own

behavior" (Gustafson 155).

However, it was not only Peter Ivanovich who lived his life in this impersonal way, but also Ivan Ilyich conducted his life in this manner. Ivan created a set boundary between himself and his work as well as his family. He accomplished this by "eliminating all considerations irrelevant . . . and reducing even the most complicated cases to. . . only . . . its externals, completely excluding his personal opinion of the matter, while above all observing every prescribed formality" (II in Mack 1217). He believed that through his proper actions he could live his life so that it "runs predictably and . . . under his control" (Jahn 46). Furthermore, Ivan loved his card games for the exact same reason, that they were always predictable and controllable. Since he had this impersonal attitude toward life, it was no surprise that no one pitied him or cared for him while he was dying.

Ivan focused on appearances, never on reality. The only experiences he was able to recall as reality, as he was dying, were his childhood and a moment in law school. During his childhood he experienced true happiness, not the fashion show his life later became. His experience in law school caused reality to slip away from him. Ivan "had done things which had formerly seemed to him very horrid and made him feel disgusted with himself . . . but when later on he saw that such actions were done by people of good position and that they did not regard them as wrong, he was able . . . to forget about them entirely or not be . . . troubled at remembering them" (II in Mack 1216). It was at this moment that Ivan Ilyich replaced his own thoughts with the opinions of those he considered of higher standing.

The lack of human feeling and thought was the cause of a moral and spiritual illness that eventually manifested itself in Ivan's physical illness. The obvious cause of Ivan's illness was his falling off the ladder and hitting his side on the knob of the window frame. This fall was very symbolic because when he fell, "he has finally reached the upper rungs on the ladder of success" (Jahn 47). However, despite what he may have believed, he did not reach this success by his propriety and adherence to formalities, but rather by chance. Ivan got the promotion, not because he earned it, which he had, but because a friend had been promoted recently and had the power to promote him. Undaunted by this, he continued to believe that "he has the power to control his life . . . despite the fact that events have proven that he has no such power" (Jahn 46). In fact, Ivan's illness best described they way in which he traveled through life, as "blind and wandering" (Gustafson 158).

As Ivan Ilyich's illness became worse and his suffering increased, he started to think about the life he has led. He saw no reason why he should have been suffering so. He has led a good and proper life, yet he suffered this unbearable punishment. For the first time, he considered the possibility that he "did not live as he ought to have done" (II in Mack 1245). At first he was unable to accept this possibility; it was beyond his comprehension to consider such an option feasible. Eventually he came to terms with the fact that the life he led was fake and wrong; "his scarcely perceptible attempts to struggle against what was considered good by the most highly placed people, those scarcely noticeable impulses which he had immediately suppressed, might have been the real thing, and all the rest false" (II in Mack 1248). However, this realization was only more torture because he felt that he could do nothing to rectify this wrong.

Ivan's greatest desire then was to find out what the right thing was. The answer came from Gerasim and his son. Gerasim was with Ivan during the last weeks of his life, renewing his "contact with a fellow human being" (Jahn 60). Gerasim was the only person who recognized his "need for . . . sympathy . . . [and was willing] to admit and accept the fact that Ivan Ilyich is dying" (Jahn 61). Moments before he died, Ivan Ilyich's hand fell on his son's head. Ivan opened his eyes and saw the suffering he has caused his family. He realized that the answer was love. All he had to do was "act so as not to hurt them: release them and free himself . . . [it was so] good and . . . simple" (II in Mack 1250). Ivan finally understood how life should be lived. He clearly saw how he lived a false life, and thus empathized with his family, which was still "ignorant of the hypocrisy of their lives," and forgave them (Jahn 74).

When he died, Ivan moved out of the black bag into the light. His body died, but his spirit moved on. In his death his soul was reborn. In fact, the struggle to escape from the bag can be seen as "the trauma of his birth into a new life" (Jahn 82). Therefore, Ivan Ilyich's life was a success within society, but an utter failure for Ivan the individual. Although he never had the chance to redeem his life in this world, there was great promise in the world to come.

Okonkwo and Ivan Ilyich were very similar in their desire to succeed. They both achieved their goals; yet they remained miserable. Okonkwo's success became meaningless when his clan rejected the old traditions Okonkwo had worked so hard for. Thus, his success was not able to bring him happiness. He was a man out of his time, trying to control his destiny and the destiny of his village. Okonkwo could not change. The only choice that remained for him was suicide, an act that guaranteed him a shameful death. Ivan Ilyich succeeded as well, and his society valued this success. He also believed he could control his destiny, but soon recognized that his life was just as random as a deck of cards. However, Ivan Ilyich came to realize that the society he was striving so hard to succeed in was utterly superficial. Therefore, he no longer valued his own success. Even though he realized that the majority of his life was meaningless, he was able to redeem his spirit, giving him hope for his next life. Okonkwo and Ivan Ilyich succeeded, but in each case the achievement was negated by a change in the societal or individual standards by which it was judged.

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Is the Patriot Game a "Civil" War? An Analysis of Just War Theory as Applied to the Conflict in Northern Ireland

by Heather Hartz

Just war theory is one of the most controversial aspects of contemporary philosophy. Similarly, the civil war in Northern Ireland is one of the most controversial wars being waged today. The crisis is centered on the political affiliation of six northern counties of Ireland, collectively known as Ulster or Northern Ireland. Since 1922, Ulster has been part of the United Kingdom and the rest of the island (the Irish Republic) has been an independent, autonomous state. In Northern Ireland there exists a majority of people, mainly Protestants, who wish to remain a part of the UK and are hence referred to as Unionists or Loyalists. There is also a large minority of Irish Catholics who feel that Britain has no legitimate claim to Ulster and that it should be united politically, as it is geographically, with the Republic of Ireland. They seek to unite the whole Irish nation under one government and are hence called Nationalists. This fundamental disagreement has led to a vicious civil war, known euphemistically as "The Troubles," that has cost thousands of lives over twenty-five years. Like most wars, the public perception of this one is distorted by ignorance and propaganda. There is widespread moral condemnation of the Nationalists because they are a minority that uses extreme measures, including violence, to achieve their goal. By examining available information on the conflict within the framework of just war theory, it can be argued that the Nationalist campaign in Ulster has a sufficiently just and moral base.

Since ancient times, the Irish have had a culture, language, and way of life that are distinct from those of their neighbors across the Irish Sea. For almost as long, British imperialism has sought to suppress the Irish culture and to incorporate Ireland into the British Empire. The origins of the current troubles can be traced back to 1609, when the English conquered the native Irish. King James seized about 4/5 of the land in Ulster for the exclusive use of transplanted English and Scottish settlers. Irish Catholics, numbering in the hundreds of thousands, were either evicted from their land or forcibly corralled into reservations (Beatty 124). While the eviction and transplantation campaigns were carried out all over Ireland, they were most pervasive in Ulster. Most of today's Unionists are descendants of the original British settlers, and modern Nationalists are mostly descendants of the displaced and dispossessed Irish.

When the French Revolution began to fan international flames of revolt, the settlers counteracted its influence in Ulster by creating "an extreme sectarian organisation known as the Orange Order," which Irish historian John Feehan describes as "the KKK of Ireland" (25). The Orange Order, by systematically terrorizing and brutally repressing the Irish Catholics, sealed Protestant hegemony in Ulster from that time forward.

Throughout the centuries of colonialism and subjugation, many Irish Catholics mounted revolts against the English invaders. A popular Irish adage states that every generation in Ireland has produced a rebellion. While this is essentially true, it was not until the early twentieth century that it was organized into a Nationalist movement strong enough to pose a real threat to the British. From

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1918-1921, the Irish Republican Army (IRA) and other Nationalist groups waged a civil war to oust the British from Ireland. Unable to beat the IRA, the British called a truce and granted dominion status to Ireland in 1922, with the exception of six counties of Ulster that were to remain a part of the UK. This split, known as Partition, was unacceptable to most Nationalists. One can imagine the reaction of American colonists if Britain had granted independence in 1776, only to keep Maine, New Hampshire, and Connecticut for themselves. Many Nationalists believed that while it was a victory to have ousted the British from southern Ireland, the job would only be complete-and Ireland would only be whole again- when Ulster could be absorbed into the Irish Republic.

After Partition, the governing of Ulster was left in the hands of a corrupt parliament known as Stormont which immediately became a vehicle for legally sanctioned discrimination and repression of Irish Catholics. Later, when Britain eliminated Stormont and instituted direct rule from London in 1972, conditions for Nationalists did not improve. Social conditions for Nationalists in Ulster disintegrated steadily to a point that approached the conditions of Blacks in the United States in the pre-civil rights era. All facets of life in Ulster, such as employment, housing, and politics, are marked by blatant prejudice against Catholics. Society in Ulster is very segregated, with most Catholics crammed into ghettos that are distinguished from Unionist areas. These ghettos are the focus of British troops in Ulster, even though violence is just as likely to break out in Unionist areas. According to John Feehan, "there is hardly anyone living in a Nationalist area that has not experienced . . . brutal harassment. But one can travel freely through the Unionist areas without seeing a British soldier" (101). Because the Ulster government funds Catholic schools as well as the primarily Protestant public schools, it can be said that "next to welfare, Northern Ireland's chief social investment is prejudice" (Beatty 124). Over time, this environment of institutional violence and persecution gave rise to a peaceful protest movement and the formation of the Provisional IRA.

The Provisional IRA, or Provos, is the major player on the Nationalist side of the current civil war. It was formed in 1969 when members of the traditional IRA, frustrated with the group's reluctance to wage an all-out war to free Ulster, left to form a faction of their own. Their short term goal was to improve living conditions for Nationalists, and their long term aim was to force the British out of Ulster and unite it with the Republic. The active membership of the Provos has been estimated at somewhere between three hundred and one thousand (Atkins 117) and they have many thousands of sympathizers and supporters. It is now widely accepted that the traditional IRA has disbanded, leaving the battle to the Provos.

The main opponents of the Provos are the Ulster security forces, Unionist paramilitary groups, and the British Army. The Royal Ulster Constabulary (RUC) is the main police force in Northern Ireland. Almost every member of the RUC is a Unionist, and so the main targets of the RUC's wrath are Catholic nationalists. The RUC is notorious for brutal methods that have been compared to Gestapo tactics used by the Nazis in World War II (Feehan 30). Until the mid 1970's, the RUC was assisted by an auxiliary force known as the B-Specials, which like the RUC was almost entirely Unionist and infamous for their brutal treatment of Nationalists. It has been estimated that at least sixty thousand people were rendered homeless by pogroms committed by the B-Specials (Feehan 29). Most members of the B-Specials were recruited from the most fanatical contingents of the Orange Order (Carlton 98).

In the early 1970's, Unionists began to form their own paramilitary groups to counteract the IRA. The largest of these groups is the Ulster Defence Association (UDA), which has thirteen thousand members and over fifty thousand sympathizers (Atkins 133). Another group is the Ulster Freedom Fighters (UFF), which is a splinter group of the UDA. It is much smaller than the UDA and even more fanatical; it is known for carrying out operations that "the UDA is reluctant to undertake" (Atkins 133).

The IRA's most formidable opponent, however, is the British Army, which was sent to Ulster in 1972 to combat the increasing civil disorder. Many Nationalists welcomed the arrival of the troops, believing they had been dispatched to protect Catholics from increasing violence (Carlton 133). However, it immediately became clear that the troops were in Ulster to maintain the status quo and to aid the Ulster authorities. In 1972, the British forces made 36,614 raids on Nationalist homes; in 1974, they made 71,914 raids-- approximately *two hundred raids per day* (Feehan 30)! The most famous incident in Ulster occurred on January 30, 1972, now known as "Bloody Sunday," when members of the Parachute Regiment opened fire on a peaceful civil rights demonstration. Over sixty unarmed people were shot by the forces, and thirteen of them died.

Perhaps the most terrifying British Army presence in Northern Ireland is that of the SAS (Strategic Air Services Unit). The SAS is essentially a legally sanctioned terrorist group; they do not wear army uniforms and are equipped with various weapons, including a special-issue glove that is lined with steel and spiked to readily tear flesh (Feehan 55). The objective of the SAS is to assassinate IRA leaders and sympathizers. They have also acknowledged that they frequently plant bombs that are later blamed on the IRA (Feehan 56). So pervasive is the terror committed by the SAS that the Northern Ireland Civil Rights Association published a leaflet entitled "What to Do if the SAS Shoot at You" (Feehan 56).

Against this backdrop of cyclic violence it is difficult, but immensely worthwhile, to examine the conflict in terms of the morality and justness of the war. In any inquiry into the morality of war, one must immediately confront the absolutist view which holds that violence is categorically impermissible as means to *any* end. Rational moralists and others who share this view believe that violence is inherently evil and immoral. Non-violent methods, on the contrary, are viewed as inherently good and moral. If this proposition were accepted as true, it would follow that the American and French Revolutions, as well as the Allied Front of World War II were all intrinsically evil, immoral acts. It is doubtful that even the most ardent pacifist could agree.

In his classic work *Moral Man and Immoral Society*, theologian and social philosopher Reinhold Niebuhr explains the fallacies of this view. It originates, he maintains, in humankind's constant tendency to judge the actions of "collective man" by the same ethical principles that are applicable to personal relations (9). So impossible is the reconciliation of these two moral spheres that "the dream of perpetual peace. . .for human society is one which will never be fully realised. It is a vision prompted by the conscience and insight of individual man, but incapable of fulfillment by collective man" (21).

Niebuhr also reveals the error of strict demarcation that rational moralists make between violent and non-violent methods. He maintains that coercion, be it violent or non-violent, always involves a measure of destruction and penalties incurred by innocent people. Many English children,

for example, suffered malnourishment under Gandhi's boycott of British cotton. Similarly, German children starved to death during the Allied blockade of World War II (Niebuhr 172). Niebuhr concedes, as do most other war theorists, that non-violent means are certainly preferable to violent ones because they cause less loss of life and property (171). However, he asserts that there are instances in which violence is necessary to achieve some worthwhile end, and in those instances "there is no purely ethical ground upon which violence and revolution can be ruled out" (179).

At the opposite end of the spectrum is the view that morality has no place in a discussion of war. This contention, as described by war theorist Michael Walzer, holds that war "is a world apart, where life itself is at stake, where human nature is reduced to its elemental forms. . .Here. . .morality and law have no place" (3). This view, like the previous one, does not hold up well under scrutiny. War is a human activity and is thus subject to moral and ethical analysis like any other. Even the most cursory look at history shows that moral distinctions can be made among wars. The American Revolution and the Allied Resistance, for example, are usually granted higher moral ground than are more ethically questionable wars like the Vietnam War. Still others, like the Axis Offensive of World War II, are almost universally judged to be immoral. It is my belief that such distinctions, though difficult, are certainly possible to make. The framework in which such judgements can be logically made has developed over centuries and is commonly known today as just war theory.

Since the Middle Ages the predominant trend in just war theory has been to approach the morality of war as dualistic: the causes for the war and the end results sought (*jus ad bellum*) should be judged separately from the means used to achieve them (*jus in bello*) (Holmes 153; Walzer 21). *Jus ad bellum* arguments vary among war theorists, but there are several that are common to most. One is the concept of competent authority. This idea originated with Saint Augustine, who is widely considered to be the founder of just war theory (Holmes 116). Some interpret this as meaning that only governments or others "with responsibility for public order" have the right to wage war (Holmes 164). In this sense, the IRA must be denied this precondition for just war. However, many contemporary theorists hold that a war may be waged by a non-government group if it has as its goal better conditions for all in society, as well as popular support. Henry David Thoreau said as much when he noted, "All men recognize the right of revolution; that is, the right. . .to resist the government, when its tyranny or its inefficiency are great and unendurable" (225). In this sense, the Nationalist movement headed by the IRA has the competent authority to carry on its revolution.

Another common *jus ad bellum* precondition is that of just cause, which mandates that war is justifiable only in the face of "a real and certain danger, i.e., to protect innocent life, to preserve conditions necessary for decent human existence, and to secure basic human rights" (Holmes 164). This coincides neatly with the IRA's avowed objective to assist Nationalists "in their demands for civil rights. . .[and to] ensure adequate defence and protection for them" (Feehan 68). The social injustices that exist in Ulster are so pervasive and all-encompassing that they constitute a complete absence of rights presumably inherent in a democratic state. These injustices have been inflicted by the Unionist elite and the British powers-that-be on the Nationalists.

In no sector is injustice more rampant than employment. Some predominantly Nationalist cities have had unemployment rates twice that of all of Ulster (White 27). Unionists have a virtual monopoly on government employment, with as many as 90% of all positions held by Unionists at one

time (Feehan 29). Unionists also dominate virtually all private-sector industry and thus discrimination patterns are similar there (Feehan 29; Carlton 100). Belfast's Harland-Wolff shipyards, one of Northern Ireland's biggest employers, had ten thousand workers in 1970; between four hundred and five hundred of them were Catholics (Carlton 100; White 27). Sir Basil Brooke, a viscount among the Protestant elite, fired 125 people when he found out they were Nationalists, saying "If we in Ulster allow Roman Catholics to work on our farms we are traitors to Ulster" (Feehan 29).

Housing discrimination against Catholics is also rampant. Because Catholics are denied access to well-paying jobs, their access to land ownership and decent housing is also very limited. In the late 1960's, 92% of all the land in Ulster was owned by 9% of the population, all of whom were Protestants (Conroy 100). Even in cities with significant Catholic majorities, public housing was granted overwhelmingly to Protestants. In one such city, Dungannon, permanent housing was not given to a Catholic family in over three decades (Conroy 27).

Sadly, this pervasive social injustice is accompanied by civil rights violations so egregious that they can only be seen as completely antithetical to the most basic democratic principles. In 1922 Stormont passed the Special Powers Act, which allowed warrantless searches, suppression of any media considered subversive, and prohibition of selected gatherings and meetings. Perhaps most importantly, it gave the police forces the power "to arrest and hold, without trial, habeas corpus or the right to consult a lawyer, anyone doing anything calculated to be prejudicial to the 'preservation of the peace or maintenance of order in Northern Ireland'" (Carlton 99). Regulation 22B of the Act explicitly denied what to Americans are the rights afforded by the Fifth Amendment (Feehan 30). Another section specified corporal punishment for various "lesser offenses" (Carlton 99). The Special Powers Act was the envy of oppressive regimes everywhere; a South African Minister of the Interior was quoted as telling his parliament "that he would exchange his whole battery of repressive legislation for just one clause of the Special Powers Act" (Carlton 99). The act was revised and strengthened in 1973, henceforth known as the Northern Ireland Emergency Provisions Act. This Act is still in effect today, despite the fact that it has been described by the British Civil Liberties Commission as "contrary to the fundamental principles of democratic government" (Feehan 30).

This shameful disregard for democracy brings us to a third *jus ad bellum* argument: that going to war is just only when all other methods of resolution have been exhausted. Theoretically, there are many avenues of conflict resolution in a democracy. Sadly, these avenues are completely nonexistent in the "democratic" state of Ulster. Since Partition, the concept of "majority rules" has been manipulated and distorted to ensure virtual disenfranchisement of the Nationalists in Northern Ireland. Initially, the British and the Unionists intended to incorporate all *nine* counties of the Ulster region into the United Kingdom, but found that would create a Nationalist majority in the statelet; they reconsidered and annexed only six counties to ensure a Protestant majority (Feehan 26; White 27). This fact sucks all wind from the sails of the main pro-Union argument: that Britain retains Ulster in the UK because it is the expressed wish of the majority.

The post-Partition population of Northern Ireland was approximately 60% Protestant and 40% Catholic. The eighty-two local councils, on this basis, should have had about fifty Unionist seats and thirty Nationalist ones. However, due to blatant gerrymandering, Unionists took control of

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eighty councils, and the Nationalists only two. Moreover, Sinn Fein, the political party affiliated with the IRA, was banned from all political activity in 1956, thus denying the Nationalists a vehicle for effective political participation. Legislation enacted by Stormont further excluded Nationalists from politics. The parliament rigged an exclusion for Ulster from the United Kingdom's universal suffrage law in 1945 and passed a law in 1946 that denied suffrage to some non-landowners and granted multiple votes to companies based on land ownership (White 28). Because, as noted earlier, very few Catholics owned land or had good jobs, these laws directly and intentionally targeted Nationalists. Ulster's Nationalists thus began to see the truth of a statement by Trotsky: "Three times over hopeless is the idea of coming to power by the path of parliamentary democracy" (Niebuhr 146).

Non-violent methods of change also proved unworkable to the Nationalists. In 1967, the Northern Ireland Civil Rights Association (NICRA) was founded to improve social conditions in Ulster and emphasized the attainment of "British rights for British subjects" (White 27). Most protest marches organized by NICRA and other groups were violently put down by the security forces and roaming, rock-throwing Unionists. Two 1968 marches, modeled on the famous Selma-Montgomery civil rights march in the United States, were viciously attacked and broken up. Multiple incidents occurred that rivaled the horror of the Kent State massacre. In this atmosphere, where fundamental democratic principles were scoffed at and peaceful methods of change were violently suppressed, "the Nationalists gave up 50 years of futile attempts at non-violent resistance. . .graffiti began to appear on the walls of Belfast with the words *Never Again*" (Feehan 63).

The implication of that statement-that violence is in some instances the only viable means of change- has held a prominent position in recent just war theory. Brazilian peace activist and Archbishop Dom Helder Camera developed a theory known as "the Three Tiers of Violence". The first tier is the violence of injustice, which in turn causes the second tier, the violence of reaction, which occurs as oppressed people begin to resist the injustice. This produces the third tier, institutional violence, which is the response of those in power to the popular uprising. This theory neatly fits the conflict in Ulster and clearly shows that where injustice is the root cause of conflict it is necessary to eliminate the first tier to eradicate the following two (Feehan 12).

This view of violence as the only viable means of change is particularly applicable to colonial situations like that in Ulster. Eamon de Valera, a prominent politician in the Irish Republic, once said of violence that "in history it is seldom that foreign tyrants have yielded to any other. It is a long wait they destine themselves to who rely on their tyrants suffering a change of heart" (Feehan 58). The history of British colonialism all over the world supports this view. The British seized Ulster by force and tenuously hold onto it by force. What else, then, can be used against them but force? In *The Wretched of the Earth*, Frantz Fanon discusses the settler-native relationship. "Obedient to the rules of pure Aristotelian logic, they both follow the principle of exclusivity. No conciliation is possible, for of the two terms, one is superfluous" (31). Logically, therefore, one term must go; for Fanon, it must be the settler who goes, and the only way that will happen is if the native uses violence to oust him (30). Violence, according to Fanon and many just war theorists, is the only method to which imperial powers respond, and if the objective of the war is legitimate enough, there are no moral ambiguities in the use of violence. "As far as the native is concerned," says Fanon, "morality is

very concrete; it is to silence the settler's defiance, to break his flaunting violence- in a word, to put him out of the picture" (36).

In summation, it is clear that the *jus ad bellum* foundations of the Nationalist campaign in Ulster are more than adequate. The illegitimate raid on Ireland by British invaders as well as the ensuing centuries of subjugation, maltreatment, and disenfranchisement clearly demand change. Deprived of democratic and peaceful methods of change, the Nationalists have been forced to resort to violence as their only accessible means of reform. In the words of John Feehan, "violence was the last resort of a people beaten almost into insensitivity" (32).

While the legitimacy of the IRA's ends is often questioned, it is their means that more often draw ire from the international community. Because there is a tendency to categorize all political violence as terrorism, the Provos is commonly condemned as a terrorist group along the lines of the PLO or the Red Army Faction. Careful examination, however, shows-as shocking a claim as it may be- that the IRA is not a terrorist organization, and must therefore be afforded a certain moral approbation that does not apply to revolutionary groups.

Terrorism is commonly defined as random acts of violence intended to destabilize the enemy territory to the degree that people demand that their government negotiate for their well-being (Walzer 197). According to war theorist Michael Walzer, "Randomness is the crucial feature of terrorist activity. If one wishes fear to spread and intensify over time, it is not desirable to kill specific people identified. . .with a regime, a party, or a policy" (197). This is the fundamental difference between terrorism and revolutionary violence, which "theoretically eschews the indiscriminate, attention-seeking use of terror. It strikes at widely perceived symbols of oppression" (Ahmad 61). The following passage from a 1973 IRA document entitled *Freedom Struggle* clearly illustrates that IRA violence constitutes revolutionary, not terrorist, activity:

[Bombings are] a legitimate part of war, the targets chosen being military and police barracks, outposts, customs offices, administration and government buildings. . .anything that is a contributory factor to the well-being of Her Majesty's invading forces. . .In many ways this campaign is reminiscent of that carried out by the Underground Resistance in France during World War II (qtd. in "IRA Terrorism is Justified" 97)

The IRA has a moral code that is virtually unparalleled among other revolutionary groups. While carrying out its operations, it goes to great lengths to avoid civilian casualties (Feehan 65). In 1939, an IRA recruit was sent via bicycle to plant a bomb at a power station in England. After losing his way, he abandoned his bike in a panic and left the bomb to explode and kill five bystanders. IRA members "were horrified. The campaign had been carefully planned. . .to avoid the killing of innocent bystanders" (Walzer 199). In a more recent example, the IRA publicly expressed its outrage in 1983 when a car bomb went off in front of Harrod's Department Store in London, killing six and wounding ninety-one passers-by. The IRA leadership denied authorizing the operation, and renegade Provos men were later found to be responsible (Atkins 55). In all cases, "The IRA campaign in Ulster operates within certain real bounds, avoiding certain violent variants popular elsewhere. . .[and] only with grave reluctance did they authorize operations in Britain" (Bell 37). The IRA also, as a rule, issues warnings prior to bombings, although they are sometimes delayed or withheld altogether by the authorities to enhance the propaganda value of IRA operations

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("IRA Terrorism is Justified" 103).

    The IRA, in the context of moral guidelines for its operations, stands in marked contrast to the UDA, the UFF and other Unionist paramilitary groups. These groups frequently conduct random terrorist campaigns against Catholics whether or not they are linked to the IRA (Atkins 133). They also maintain a "no warning" policy and routinely attack innocent civilians ("IRA Terrorism is Justified" 103). On May 17, 1974, Unionist paramilitaries claimed responsibility for three car bombs that exploded in Dublin, killing twenty-five and injuring 180 (Atkins 43). The rationale for this attack seems to have been solely to cause terror because the Dublin government is not a direct participant in the conflict and is thus not an appropriate target. The UFF also planted firebombs in London's subway system in December 1991. Fortunately, the bombs were discovered and removed with little damage and few casualties. This attack makes even less sense than the Dublin bombings, as it was an attack on the soil of the very country they so desperately fight to remain a part of. Thus, it is arguable that the IRA occupies a higher moral ground than do its opponents.

    In conclusion, it is clear that there is a shadow of injustice and immorality over the events in Northern Ireland. This shadow is cast, however, from the other side of the Irish Sea. The British invasion of Ireland, with its dispossession of the natives and forced transplantation of settlers was utterly deplorable. In ensuing centuries subsequent British regimes have had many opportunities to right these wrongs, but they have chosen instead to perpetuate the oppression of the Irish and to continue to use the traditional British strategy of "divide and conquer". In the words of former British Chief Secretary Sir Robert Peel, "I hope they may always be disunited. The great art is to keep them so" (Feehan 25). The Nationalists, having long suffered at the hands of the British and their lackeys in the Ulster government, have resorted to violence in much the same way the American rebels did in the Revolutionary War as they tried to force Britain, supposed mother of democracies, to live up to her often-expressed ideals. Perhaps the best summation of the Nationalist's right to continue their fight comes from a most unlikely source, former Prime Minister Margaret Thatcher: "You have to be prepared to defend the things in which you believe and be prepared to use force to secure the future of liberty and self-determination" (Feehan 98).

<p style="text-align:center">Epilogue</p>

    In the course of my research for this paper, which encompassed a wide range of pro-IRA, anti-IRA, and neutral sources, I did not encounter a *single* instance of a sufficiently documented IRA attack on innocent civilians. However, it cannot be categorically denied that innocents (i.e., children and other non-combatants) have been hurt or killed in IRA operations. Where unintentional, these regrettable casualties must be chalked up to the realities of war, in which some innocents will invariably become victims. If, however, any innocents have been intentionally harmed by the IRA, such operations must be denounced as reprehensible and intolerable. The operative word here is *if*. Since the original submission of this paper, a great deal of recent media attention has focused on several British double agents who allege that children have been among intended targets

of IRA bombs. Time and research will tell if these accounts (which, it must be noted, have come from very dubiously credible sources) are accurate. Even if they are eventually found to be true, it is crucial to note that they do not undermine the overwhelming justification for the IRA's program. Also, as dreadful as it would be if these allegations were true, it would not be any worse than the centuries' worth of atrocities committed by Unionist terrorist groups and the British against innocent, non-combatant Irish people.

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Affecting the Outcome of Breast Cancer

by Mary Ring

There are few sentences in the English language that instantly elicit overwhelming feelings of anxiety and fatality. One such sentence is, "Sorry, but you have breast cancer." Many people lack knowledge about the disease and harbor the idea that it only happens to others, not them. Even though breast cancer is not totally preventable, through education and self-responsibility a person can affect the prognosis. This disease may be curable with early detection and treatment. The stage at which breast cancer is diagnosed, directly correlates with how it will affect a person's total health. This key piece has strong influence on the quality of life and the future. There is a myriad of support services and resources available to a person diagnosed with breast cancer. One never has to be alone in the battle to overcome this disease. Even though a person may initially become immobilized after the diagnosis, with assistance, support and education they can become proactive in their health destiny.

The statistics on breast cancer are quite frightening. It is the most commonly diagnosed cancer in women. One out of eight American women will develop breast cancer at some time in her life. The fact that is most shocking is that in just one year, the fatalities from breast cancer nearly equal the 58,000 Americans killed in the entire 12-year Vietnam War. The numbers are staggering. Breast cancer is the leading killer of American women ages 35-54. In 1996 the estimates say that 184,300 women and 1,400 men will be diagnosed with breast cancer. Of those numbers, 44,300 women and 261 men will die. The majority of cases occur in women with no "risk" factors, and 80% will occur in women over the age of 50. The death rate from breast cancer has not been reduced in 50 years, and the incidence has been rising for the last 30 years. Science and medicine do not know the exact rationale for this, but they do know some identifiable risk factors.

Risk factors surrounding breast cancer can be categorized into three groups: personal factors, life choices, and personal and family history. One of the major factors presented by the American Cancer Society appears to simply be the aging process. The incidence according to age is as follows:

> birth-39...................1 in 222
> 40-59......................1 in 26
> 60-70......................1 in 15
> ever (birth-death).....1 in 8

Personal factors include a first full-term pregnancy after age 30 or never having children, and starting to menstruate before age 12 and continuing past age 50. Life choices are direct consequences of our behavior. These choice factors include alcohol and caffeine consumption, fat intake, smoking, environmental toxins, pesticide exposure, radiation exposure, promiscuity, drugs, stress and a

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sedentary lifestyle. The category of personal and family history is one that points toward heredity. If a first-degree relative (mother, sister) had or has breast cancer, the risk is two to three times higher than the rest of the population. If two or more relatives have the disease, the risk is that much more increased. If a woman has breast cancer in one breast, she will have a higher than normal chance of developing it in the other breast.

While there is much attention focused on breast cancer presently, the exact nature of the disease is not known by most of the public. Breast cancer is a disease that results from uncontrolled growth and abnormal reproduction of cells in the breast. Normal cells are always dividing and multiplying. Cancer cells do this randomly and in a nonrestricted fashion. It is this abnormal ability that identifies a cell as malignant and possibly life-threatening. The level at which breast cancer is identified gives us its stages. These stages are important because knowing them affects the prognosis, treatment and outcome of this disease. If it is diagnosed at its earliest Stage 0, in situ cancer, it is still in the place it developed and its chances for complete cure are excellent. At Stage I, the tumor is under an inch in diameter but has not spread beyond the breast tissue. The stage at which the cancer is known as "invasive," is Stage II. At this stage the tumor is larger than an inch and may have spread to the lymph glands. During Stage III, the tumor is larger than two inches and may have spread to the underarm lymph nodes, other lymph nodes and other tissues near the breast. The stage with the poorest prognosis is Stage IV. The cancer has spread to other organs of the body. By knowing these stages, one can understand the significance of early diagnosis and treatment.

Diagnosis is made with a combination of modalities. A lump may be detected by a woman who practices breast self-examination. Afterwards she will usually consult a physician who will perform other diagnostic methods, including professional palpation of the breast, ultrasound or mammography. The later two procedures provide a three-dimensional view of inner breast tissues, thus visualizing the mass in the breast. A mammography may also be prescribed if a woman has known risk factors or is over the age of forty. Once the tumor is viewed by the above methods, a biopsy, which is a surgical procedure, may be done to specifically identify the cancer cells. The diagnosis is the key in planning the treatment.

The stage at which breast cancer is first diagnosed determines the treatment course. If the cancer is localized to the breast, then usually just surgery is done. In stages I-III, a biopsy is performed and surrounding lymph nodes are removed. Lymph nodes are then viewed microscopically to see if they contain malignant cells. If they are present, it may indicate metastasis or spread to other areas of the body. This will also aid in the determination if adjunct therapies of chemotherapy and hormone therapy are needed.

When surgery is necessary, there are currently two types that are being done. A lumpectomy removes only the lump, a small amount of the surrounding tissue and usually underarm lymph nodes. This procedure is more favorable to women because it is also known as breast-conserving therapy. A mastectomy removes the whole breast and the lymph nodes under the arm. These surgical procedures may often be followed by radiation therapy.

Radiation in combination with a lumpectomy is as effective as a mastectomy in treating Stage I breast cancer. Radiation destroys any remaining malignant cells and helps to prevent a

reoccurrence. Radiation is usually painless and a woman can usually maintain the lifestyle she is accustomed to. The area that has been radiated may be sensitive to the sun and should be protected from it.

Chemotherapy can be very effective and may prolong a person's life. It is given intravenously and will usually infuse in thirty minutes. A course will often last four to six months. The drugs given may have side effects of nausea, vomiting, mouth sores, vaginal sores, fatigue, loss of appetite, weight loss and hair loss. Other medications may be useful in counteracting the side effects. Some chemotherapies may cause infertility and premature menopause.

Hormone therapy can also be used to block the effect of estrogen on the body. It can be used alone or with chemotherapy. The drug Tamoxifen is one of the most common hormone therapy drugs used. It blocks the growth of cancer cells by blocking estrogen. Some of the associated side effects are weight gain, hot flashes and mood swings. The most serious side effect, though, is an increased risk to develop uterine cancer. Most physicians feel that the benefit of using this drug far outweighs the risk.

If metastasis occurs, treatment encompasses the whole body. A person may potentially have enormous physical needs. The gamut may range from relief of excruciating pain to requiring that all bodily needs and functions be meet by others. The terminal stage of cancer usually presents with suffering and endurance of the debilitating outcome of total dependence.

A key element in the treatment and follow-up is tending to the emotional needs of the victim of this disease. Facing this ominous diagnosis is a difficult task. A woman needs a strong network of support to cope more effectively with the issues she is challenged with. Joining a support group may help by providing a place where she may share her experiences and concerns and not feel so alone. These support groups may also provide her with access to education and available services.

By accepting responsibility and becoming an aggressive self-advocate, a person can actually affect the prognosis of breast cancer. Early detection directly dictates a less complicated treatment course and a much more favorable outcome. This is why it is essential for women to become active in the care of their bodies. Many factors can be directly attributed to personal choices. Positive decision making in these areas may help in the prevention of this disease. The recommendations for prevention are areas of choice.

There are many nutritional choices directly associated with breast cancer that can be made. These choices include:

- Eat a low-fat, low cholesterol diet with plenty of fruits and vegetables
- Take a daily vitamin supplement containing antioxidants that are known to be cancer fighting
- Avoid alcohol and caffeine. Have one drink or less per week and cut down or eliminate caffeine containing substances, such as coffee, tea and chocolate
- Do not smoke, chew tobacco and try to avoid inhaling second-hand smoke.

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Environmental factors are also important in prevention. For our safety, it is imperative that we make sure these features are in place. The associated recommendations are:

- Keep air clean by using filters for air and water. This applies to home and industry.
- Avoid electromagnetic fields such as home appliances, microwaves, office machines and copiers and outside electrical field transformers
- Always wear number fifteen sunblock and sunglasses when exposed to the sun
- Have diagnostic x-rays done only when needed.

There are behavioral or lifestyle choices that aid in the prevention of breast cancer. Regular exercise, proper rest, stress reduction: relaxation, meditation and spirituality are all known to be factors contributing to prevention. Avoid promiscuity and the use of unnecessary drugs. Get a thorough yearly physical exam by a qualified physician.

The one factor that women have direct responsibility for is breast self-exam(BSE). Approximately 90% of breast cancers are found by women themselves. BSE should be done about a week after menstruation. The reason for this is that changes to the breast tissue occur relating to normal hormonal levels. A mass or thickened area may be misinterpreted as cancer when it is actually normal. A normal finding of breast tenderness also occurs at this time. If a woman is post-menopausal, she still needs to be doing regular exams. It may be helpful for her to pick a specific calendar date, mark it on a monthly basis and do BSE regularly on that day. It is extremely important for women to learn the proper BSE technique. If they are not adequately palpating a mass, they could get a false sense of security. These self-exams should be done in conjunction with professional yearly exams.

A breast self exam consists of two equally important components that should be done in tandem. These two parts are visual inspection and palpation. Emphasis is always placed on the manual component, but the visual aspect ranks equal. A woman should stand in front of a mirror without clothing from the waist up, lean forward, and carefully observe for changes in the shape or size of the breast, discharges from the nipple, or a pulling inward of the nipple. She may also see changes in the appearance of the skin, like dimpling or a puckered appearance. Changing positions may accent visualization of changes. Visualization must also be done in the positions of both hands behind the head and with hands on hips gently pushing them inward.

The actual palpation exam is done by lying down. For the sake of clear explanation of this exam, I will start with examination of the right breast. Place a folded towel under the right shoulder. The towel acts to position the breast so that it will align with the chest wall and be flattened, thus allowing easier examination. Put your right hand and arm behind your head. Use your left hand, elbow raised and finger flat to examine your breast. Move finger in a circular motion covering all areas from the inside out. Systematic inspection such as envisioning the breast as a clock and examining each numbered area, adds to the thoroughness of the exam. When the exam of the breast is done, be sure to examine the armpit for any abnormalities or masses. Be sure to do this exam bilaterally. As stated previously, yearly exams done by a health professional should also be done.

The best and most widely used technique for imaging the breast is mammography. It can detect breast cancer before it is palpated. It is a specifically designed x-ray machine used only for envisioning the breast. Mammography is not usually done on women under forty (unless there is a specific risk factor) because their breast tissue is too dense and is more sensitive to radiation. The American Cancer Society advises that it be initially done at age forty. From ages forty to forty-nine, the recommendation is every one or two years and at age fifty and over, every year. It is a woman's responsibility to have it done at the appropriate time. She must also make sure that the personnel have more than adequate training.

It is obvious that by being knowledgeable and accepting responsibility, a person can affect the breast cancer process. The responsibility for breast health lies directly in your hands. The earlier cancer is found, the better the chances that treatment will be successful. One can not run away from this unmistakable proof. Overcoming fear and acquiring knowledge has an impact on detection and the future quality of life. Perhaps one day the "magic" cure can be found, but until that time, take control, be responsible, make good choices and be happy.

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The Role of Women in Ireland,
Reflected Through Early 20th Century Literature

by Patricia D'Arienzo

The history of Ireland has always been a troubled one, and although the people have constantly struggled to free themselves from tyranny and oppression by drawing on inner resources of will and courage, there have been many instances when these qualities have been sorely tested. Nowhere is this more apparent than in the lives of the women of Ireland, who, largely excluded from the struggles for independence and isolated from any real decision making in society, found themselves relegated to secondary roles as cheap domestic servants, farm hands or at best underpaid factory workers. Not only did women suffer the same oppression as men because of British Imperialism, they also had to bow to the authority of their menfolk and the yoke of the Catholic church. As a result, their struggle became instead a battle for psychological survival, a battle reflected in the literature of the early 20th century.

While most of the literature of this period is written by men and primarily concerned with political and social issues from the perspective of men, it paints a telling portrait of the women: their aspirations, their dreams and their sorrows. Women struggle heroically to free themselves but, in the process, become even more enmeshed in their restrictive roles of housekeeper, wife, mother: the nucleus around which family life revolved.

Although women were traditionally relegated to a secondary role throughout the history of Ireland, during the late 18th century they were able to participate fully in the working and social life of Ireland. The events that took place in the first half of the 19th century had a significant impact on their lives. The loss of women's social status occurred shortly before the potato famine of 1845, which was responsible for an unprecedented change in the population and economy of Ireland. Although the iron hand of a rapacious England prevented any real economic progress, women before the 1830s had enjoyed what Janet Nolan refers to as a "high status in rural life" (11). The introduction of the potato with its high yield from small acreage created a need for women in agricultural labor, and because they worked side by side with the men, they were permitted a relatively large measure of autonomy. However, due to an increasing need to consolidate land and a rapidly worsening economic situation, the women's jobs slowly dwindled away. The famine further adversely affected their precarious position and "between 1845 and 1851 the population fell by 2 million. Starvation and famine-induced disease" (Nolan 24), was responsible for the death of one million people, and by the time the famine was over another one million had emigrated in a desperate effort to escape the atrocious conditions of their own country. By the end of the famine in 1848 women found themselves completely dependent on their parents or husbands for survival and "entrapped through the bonds of familial authority" (Nolan 48).

Women who had previously enjoyed more freedom and the social companionship of men and had been encouraged to contract early marriages by the Catholic church to prevent children being born out of wedlock, now faced ever increasing isolation. "Excluded from participation in

political and economic life," (Owens Weeks 14) they lost any social status they had held. With many young men lost to starvation and emigration, they faced a bleak future indeed. Their choices were very often limited to spinsterhood, a life in the service of the church, or a marriage of convenience. The communal structure of village life frowned upon "individual ambition or entrepreneurial innovation" (Nolan 27), and that, together with "strict gender segregation and sexual puritanism" (Nolan 35), effectively closed the door to anything resembling a life of fulfillment. The Catholic church, which was "populated by nuns and priests from peasant families," reinforced the puritanism of the community, and "lent its spiritual authority to the changing relationships between men and women" (Nolan 36). Not surprisingly thousands chose to leave the country, but for those who could not do so, an arranged marriage was often the only means of escape from unchanging monotony.

In *The Playboy of the Western World*, written in 1904, J. M. Synge presents just such a situation in the character of Pegeen, who is betrothed to her cousin Shawn Keogh, a reliable but rather pious "fat and fair young man" (Synge 74). Through Pegeen, Synge shows a young woman who is a victim not so much "of economic repression as of sexual repression" (Innes 53). Knowing full well what her future holds for her with Shawn, Pegeen, a young, hot blooded woman "was tempted often to go sailing the seas" (109), to meet the man of her dreams. Full of an energy that is denied any natural outlet, Pegeen has directed all her vigor towards managing her father and his cronies by almost single handedly taking charge of the public house he owns. Her fire dampened but not spent, Pegeen has reluctantly agreed to a union that promises security, but little in the way of passion. As she mockingly tells Shawn, "it's sooner on a bullock's liver you'd put a poor girl thinking than on the lily or the rose" (111). Then she meets Christy Mahon, a handsome young stranger, and in a last desperate bid to snatch at her dream of a romantic hero, she loses no time in shaping him to an exact fit. Hers is a rebellion against the authority of her father, and "that shy and decent Christian [he has] chosen for [his] daughter's hand" (110) and of course rebellion also against the church in the form of Father Reilly "and the holy dispensation" (111). Christy, "her fine, handsome, young fellow" (82), is in turn rebelling against a tyrannical father and an arranged marriage with "the Widow Casey" (91), a woman old enough to be his mother.

Heroines like Pegeen are not the only women looking for escape. Her desperation is echoed by the eagerness with which the village girls seek out a romantic stranger. Sara offers him "a brace of duck's egges" (89), Susan has "run up with a pat of butter" (89), and Honor, not to be outdone, has "brought [him] a little cut of cake" (90). Their gifts pale in comparison however, to the Widow Quinn's machinations to secure Christy for herself. Their efforts are to no avail; Pegeen, knowing that Christy is her only chance of freedom, has thrown caution to the winds. She wastes no time on social niceties but boldly tells her father, "it's that lad, Christy Mahon that I'm wedding now" (110). With the arrival of Old man Mahon, however, Pegeen is faced with the realization that Christy has not killed his father. He is not and never will be the hero she wanted. When she sees him for what he is, she is devastated. As he comes crashing down from the pedestal she has placed him on, she rages at him "I'll say, a strange man is a marvel with his mighty talk; but...there's a great gap between a gallous story and a dirty deed" (116). Pegeen's rebellion is over: to her everlasting grief she has lost "the only Playboy of the 'Western World' "

(118), and is left with no choice other than to submit to the very constraints she had tried so courageously to escape, those of her father and the provincialism of village life. Her "wild lamentations," and the "shawl over her head" (118) at the end of the play, are more suitable for a funeral than a wedding, and it is indeed a lifetime of mourning that Pegeen can look forward to.

Many women faced futures even more barren than women like Pegeen. Unfortunate enough to lose their mothers at a young age, they had no choice but to step into the dual roles of housekeeper and mother to their younger siblings. One such woman is Ellen in Daniel Corkery's short story "Rock-of-the-Mass," written in 1929. Ellen, together with her mother, four brothers, and one sister, were the sacrificial lambs to their father's almost manic ambition: the reclamation of the farm, Dunnerling East. In his obsession to bend the land to his will, he literally bulldozed his way through his family's lives, breaking their spirits as he did so. After her mother's death from overwork, Ellen, in her early teens, was made to take on "the mothering of the whole family" (93). As her father sorrowfully remembers her adolescence: "Up at four in the morning getting the pig's food ready, or the mash for the calves; and milking the cows, and keeping the children from mischief" (105), he fully acknowledges the sacrifices she has made, and yet still cannot quite see that he is the cause of her tragedy. While her father triumphantly recalls his struggle with the land, and the sacrifices that went into it, Ellen at sixty, has long ago lost touch with reality, "her eyes stared blankly at the life moving before them as if it were but an insipid and shadowy thing when compared to what moved restlessly...within the labyrinths of her own brain" (93). The vigor of life has seeped from Ellen's pores; she is an empty shell without the capacity to reason.

In a society which precluded individual needs or desires, the traditions of the community and the demands of the family were clear; it was the responsibility of the eldest daughter to take over the reins of the house because survival of the family was the priority. Any secret desire Ellen might have harbored to have children or a life of her own, would have been smothered at her mother's death. Single women were condemned to a life of "chastity, renunciation and self-sacrifice" (Innes 39). She had a ready-made family to care for and a tyrannical father to ensure that she did it. Worn out in body and spirit, Ellen's only means of escape was into a world of madness. Psychologically battered by her father, "who would not be beaten no matter who by his side fell worsted in the struggle, "Ellen "that poor thing inside," will spend her remaining years waiting for the final release which accompanies death (Corkery 108-109).

Women in urban areas fared no better than their rural sisters. Factory jobs were few and far between. The number of women working in linen mills in Belfast dropped from 32% to 26% between 1881 and 1911, and in Dublin, industries offered what one subscriber in a letter to the Irish worker in 1911, called a "Barefaced system of white slavery" (Nolan 63). The only other jobs outside the home were in domestic service and prostitution. Sean O'Casey's portrayal of the struggle that women faced in their effort to break free of repression accurately mirrors the situation in Dublin in 1924. In Juno and the Paycock, O'Casey draws in fine detail a picture of two generations of women: mother and daughter. Mary, the 22 year old daughter, is caught between "two forces...working in her mind...one through the circumstances of her life pulling her back, the other through the influence of books she has read pushing her forward" (O'Casey 205). Ironically, because of the decrease in employment for women, many girls like Mary were left with nothing else

to do but attend school. As a consequence, "girls...attended school in greater number...than did boys. In 1900 there were 2,244 female schools and only 1,973 male schools and attendance among girls in the additional 4,467 co-educational schools in Ireland in that year was higher than that among boys" (Nolan 40). Unfortunately, despite "the rising expectations brought about by mass literacy...their home communities held no promise of a better future" (Nolan 53). Mary, one of those young, literate females, is determined to find that better future she has learned of through books. Like Pegeen, she is in love with romance; and like Pegeen, she rebels against her circumstances. She devours all the literature she can get her hands on in hopes of moving up the social ladder, and has no sympathy or patience with either her father or her brother, who are to her stagnant reminders of what she yearns to leave. She has little respect for her father, and he, in turn, reveals an attitude of careless neglect for his daughter. As his wife reminds him later on in the play when he discovers that Mary is pregnant, "ever since she left school she's earned her livin', an' your fatherly care never troubled the poor girl" (O'Casey 246). His concern for Mary extends only to ensuring that she bring no shame upon the family name by any sexual misconduct. Pegeen's relationship with her father is similar. Michael Flaherty desires nothing more than a quiet life. One can almost hear his sigh of relief when Christy Mahon exits their lives; as he tells his daughter, "by the will of God, we'll have peace now for our drinks" (Synge 117).

Mary sees her only source of salvation in Charles Bentham, a pretentious "thin, lanky strip of a Mickey Dazzler, with a walkin' stick and gloves" (O'Casey 214). Bentham represents for Mary all that she is trying to reach through education, and she has no time for the thoughtful and reliable, but totally predictable, Jerry Devine, to whom she has half promised herself, just as Pegeen has no time for staid Shawn Keogh. When her illusions are shattered by the discovery that she is pregnant, and Charles Bentham has beaten a hasty retreat, all of her naive aspirations wither and die. Her father is furious that she could have been so thoughtless and inconsiderate of him, "Oh, isn't this a nice thing to come on top o' me, an' the state I'm in" (246), and even Jerry, who cares for her, cannot really comprehend or support her. Truly committed to the social cause, he spouts the ideological rhetoric of James Connally, "with Labour, Mary, humanity is above everything" (249). However, when the realization dawns on him that she is pregnant, he reverts to the puritanical community's traditional condemnation, "my God, Mary, have you fallen so low as that?" (249). Mary had really expected little else, "your humanity is just as narrow as the humanity of others" (250). In her eyes, the "others" are the representatives of the church. "There isn't a God, if there was He wouldn't let these things happen" , she cries, but even this is more in resignation than rebellion (O'Casey 252). Her father's rhetorical question, "I wonder what'll the nuns think of her now?" (246) may sound cruel, but in fact it only reflected the attitude of the church towards illegitimacy. It is ironic that Boyle, who pays no more than lip service to the church and in fact tells Joxer, "the clergy always had too much power over the people" (217), is quick to form a self-serving alliance with the clergy in order to distance himself from any sexual transgression that falls outside the rigid code of behavior imposed by both community and church.

The repressive strictures of the Catholic church have persisted into the late 20th century. In *The Irish* Thomas. J. O'Hanlon, in speaking of the Archbishop of Dublin Charles McQuaid who

presided over the diocese from 1942 to 1973, recalls that "to live in Dublin during his regime was to experience the intimidation of the block-surveillance system...no aspect of sexual life escaped him" (150). He further suggests "that the Irish carry with them a great weight of sexual guilt imposed in public by harsh denunciation and in private through the ritual of the confession" (151). There was no choice for unmarried women like Mary: they either remained celibate or they faced social ostracism. Birth control devices were absolutely forbidden and, even as late as 1973, when Ireland's then President, Mary Robinson, boldly introduced a bill to partially legalize birth control devices, she was told in no uncertain terms by one of the members, James Barry, that they were "satanic devices which are degrading the human race to its lowest level since creation's dawn" (*The Irish* 152).

Unable to rely on their men and denied the spiritual support of the Catholic church, which so effectively marked them in the eyes of the community as outcasts, Irish women, who did not conform to social and religious norms, only had each other to rely on in times of personal difficulties, and this was recognized by O'Casey, who portrayed the character of Juno as bearing the brunt of the family's misfortunes. When her husband tells her that he no longer wants their daughter, Mary, in the house, she responds, "if Mary goes, I'll go with her" (O'Casey 246). There would be no divorce for Juno though; it was not only illegal, it was, and is, contrary to the doctrine of the Catholic church. She knows that the only refuge for Mary and herself will be at her sister's house. O'Casey describes Juno as having "a look of listless monotony and harassed anxiety, blending with an expression of mechanical resistance" (205-6), which is small wonder when one considers the heavy burden she bears. Juno and Mary, mother and daughter, are the sole breadwinners in the Boyle household, and it is Juno who has to stretch the pittance to keep a roof above the family's head. She is the one who struggles to keep the family intact despite the apathy or reluctance of the other members. She hovers over her son, Johnny, who lives in fear of retribution for his betrayal of a fellow soldier, and comforts him when he imagines he has seen the dead Robbie Tancred, the young man he betrayed; "there, there child, you've imagined it all" (O'Casey 230). She puts up with her shiftless husband, "killin' myself workin' an' he struttin' about from mornin' till night like a paycock" (208), and, even though any love she felt for him has long since died, she remains with him, a faithful, supportive wife determined to make the best of a bad job. She belongs to just one of the many generations of women whose dreams died long ago, victims of the numbing grind of their daily existence. Perhaps in another country, in a different social class, Juno would have left her husband long ago. After all, she is not financially dependent on him, and he certainly never enjoyed a close relationship with his children. For Juno though, divorce, or even legal separation is out of the question. Not only would Juno have become an outcast in the eyes of society, she would have been denied the spiritual comfort of the church, the one solace left to her.

That Catholic doctrine that has bound Juno in a long-running sham of a marriage is nevertheless, the only crutch she has to lean on. Marina Warner speaks of the "cult of the Virgin Mary" (Innes 10) as being responsible for the dilemma of so many women in Ireland. Arguing that "Mary establishes the child as the destiny of women, but escapes the sexual intercourse necessary for all other women to fulfill this destiny," Warner argues that the veneration of Mary "if it does not provoke revolt (as it often does)...deepens the need for religious consolation" (Innes 38). Religion is the one constant in Juno's shifting fortunes; it is part of her daily existence. Her faith sustains her in

her troubles, whether they be the tragic circumstances of her children or the pathetic antics of her husband to avoid a day's work. Her prayers were her only hope of preventing her son from going "agen the Free State" (207). When she is told her son's body has been found, she tells Mary, "we'll want all the help we can get from God an' His Blessed Mother now" (262). The only solution Juno has to the constant fighting and killing is in the rhetoric of the church, and her agonized prayer, "Sacred Heart o' Jesus, take away our hearts o' stone, and give us hearts o' flesh! Take away this murdherin' hate, an' give us Thine own eternal love!" (253) reflects the response of many other Irish Catholic women to "The Troubles" of Ireland. The church has bound her in a role from which there is no escape, a role which promises her a life of suffering. But it is, she believes, her faith, and in particular the Virgin Mary, which will be the "instruments of [her] redemption" (Innes 41).

When Juno finally does decide to leave her husband, it is because she is forced to choose between him and her daughter. His belated attempts to enforce his authority are futile because she no longer has a family to hold together. Her daughter's need is greater than her husband's. There is no hesitation in Juno's choice, even though she well knows that, together with Mary, she has stepped beyond the pale. Even the self absorbed protestations of her son hold no sway for her anymore; as she says, "who has kep' th' home together for the past few years - only me? An' who'll have to bear th' biggest part o' this throuble but me? - but whinin' and whingin' isn't goin' to do any good" (O'Casey 248). Like Ellen, Juno has sacrificed herself to keep the family together, but whereas Ellen has been overwhelmed in the struggle, Juno calls on her inner reserves to give her strength and purpose. She has made her decision and is well aware that she has chosen suffering: social humiliation from the community and the condemnation of the church. The two consolations that have helped her survive the numbing poverty of her life so far will no longer be available to her.

The lives of these women were hard indeed. Their choices were so limited as to be almost non-existent. At a time when most countries in the Western World were moving away from the repression of the Victorian age towards greater autonomy for women, thes women were tied to the superstitious puritanism of their society and the religious dogma of the Catholic church. As a result of the potato famine, the worsening economy, and the unavailability of work and land, more and more men and women, particularly from rural areas, were recruited into the church. "From a ratio of 1 Catholic priest to approximately 3,511 lay people in 1840, the numbers of clergy increased to 1 for every 600 lay people in 1960." J. J. Lee concludes that the rise in clerical power meant that "the church was able to preach its doctrines in detail for perhaps the first time in Irish history to the mass of people just at the moment when the new image of woman, and the new publicv obsession with sex, was gaining the ascendancy" (Innes 37). The result of this phenomenon for Irish women was a never ending battle between their commitments to community, family and faith and their inner wishes for personal fulfillment.

Thus when we consider where some of the responsibility lies for their dilemma, it is apparent that a portion of the blame can be laid at the door of the Catholic church. Furthermore a study of the women's relationships with the men in their lives shows male culpability. Husbands, fathers and lovers were often either indifferent, carelessly selfish, or authoritarian in their attitudes to the women.

However, just as these women were victims of their society, so too were their men. Men's victimization of women has its roots in hundreds of years of Imperial oppression. Denied any

decision making in the governing of their country, their only outlet was to become part of the rebel armies which fought to overcome their oppressors. Many young boys like Johnny and Robbie Tancred did just that, and lost their lives. Others lived as outlaws unable to participate in anything resembling a normal existence. Life has never been easy for a patriotic Irish Catholic man, and Johnny is an example of a boy who had lost the strength and the courage to stick to his "principles." Many men renounced a normal comfortable life in their fight for freedom, but many others had little desire to make such sacrifices, or to forsake a family.

In the eyes of society the measure of a man is seen through his work; it provides the average man with self-respect and community position. With employment a man becomes self-reliant; he can own property, support a wife, take on the responsibility of children, and provide for his family. It is in this role that a man finds the self-esteem so very necessary to live a normal, healthy life. But if men are denied land, employment and self government they have few options left to them.

There are the men like Michael Hodnett, Ellen's father, who, denied a social voice, turns his frustration and despair against his family. If he can not govern his country, he can at least conquer his own land and be the acknowledged master of the home. But in "breaking the place and wrestling with it," Michael "didn't think of anything else, only to be going ahead" (Corkery 108). He is unconscious of the "overreaching, the unintentional tyranny he had practiced" and it was his family who fell victims to "the unrelenting warfare of his manhood" (104).

Then there are those men like Michael Flaherty, Christy Brown and Jack Boyle. All three have lost their self-respect and the respect of their women. Michael Flaherty, feckless, "swamped and drownded with the weight of drink" (O'Casey 111), is far more afraid of the "law" than he is of offending his daughter's sensibilities. Desperate though Pegeen is to find the hero in Christy, he is unable to live up to her dreams. He is able to channel his energies to overcome his father's authority, but is so bound by the restrictions of his life that he cannot envisage the freedom from oppression that Pegeen so yearns for. As Declan Kiberd so tellingly points out, "denied identity and freedom by his father's misrule, he is living evidence of the nullity to which oppression may reduce a person" (Kiberd 180). He only wants to follow in Michal Flaherty's footsteps "smoking my pipe and drinking my fill and never a day's work but drawing a cork an odd time, or wiping a glass" (O'Casey 88). Similarly, Jack Boyle is unable to value the woman in his life. He is an overinflated "paycock" looking only for the next drink and trying to weasel his way out of work because of the "pains" in his legs. Any hopes and dreams Juno had of employment and security have withered away over the years, together with her respect for him. Emasculated socially, politically and economically these men have paid a high price for the imperial and religious domination of Ireland. They are but a poor caricature of what is deemed to be the traditional male role model and all three of them reveal "the weakness of the ineffectual male [which] has traditionally masked itself behind a pose of patriarchy, issuing orders and striking postures but achieving little for itself"(182).

The women, in turn, who have taken over responsibility for their men's lives, are forbidden by social mores to express their own voice. Just as there are few men who are made of the stuff of heroes, so there are few women. Rebellion for Ellen in "Rock-of-the-Mass" was never an option, and after years of slaving ceaselessly for the family, she was eventually left with no other recourse than to retreat into insanity. A child of her time, Synge's Pegeen cannot envisage taking her destiny

into her own hands and walking away from the conventionality of her life, so she places her hopes in Christy, who is even more enmeshed in his role than she is in hers. Ultimately, Pegeen, left to bewail her misfortune, must fall back on her own strength to carry her forward. Mary, an aspiring heroine of learned principles, discovers only too quickly that principles count for little when she comes up against community and church. Juno has neither time nor patience with heroes. Her children's principles cannot feed the family or bring back her son Johnny's arm, "you lost your best principle, me boy when you lost your arm" (O'Casey 221). But although Juno can do nothing more than endure her misfortunes, with her feet placed squarely in the center of her own reality she is in fact an entirely heroic woman who refuses to be overcome by the miserable circumstances of her life.

Edna O'Brien suggests that the Irish live in fear; they are "stooped by a variety of fears - fear of Church...fear of phantoms, fear of ridicule, fear of hunger, fear of annihilation, and fear of their own deeply ingrained aggression that can only strike a blow at one another, not having the innate authority to strike at those who are higher" (Casey 4). Fear has left its mark on the Irish. Both men and women bear the scars of oppression in its myriad forms, but it is ultimately the women who have been left to shoulder the burden of these fears throughout the years.

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High Resolution FTIR Spectrum of HCl Vapor

by Amir Reza Farrokhnia

Abstract:

In this work we experimentally determined the Fourier Transform Infrared spectrum of hydrogen chloride gas. This absorbtion spectrum arises from the interaction of infrared radiation with the vibrational-rotational states of the HCl molecules. The absorbed IR radiation causes the sample of HCl molecules to make transitions from lower vibrational-rotational states to higher " excited " vibrational-rotational states. By exposing a sample of HCl to infrared radiation over the correct range of frequencies and measuring which frequencies were absorbed, we were able to determine which vibrational-rotational transitions the sample was undergoing. We were also able to calculate the rotational constant, the moment of inertia and the equilibrium bond distance for both the ground and first exited vibrational state. Since each absorption line in the spectrum is doubled because of the of the presence of two distinct isotopes, ^{37}Cl and ^{35}Cl, we were able to use this splitting to calculate the relative percentage of each isotope in a naturally occurring sample of HCl.

Introduction:

Unseen to the naked eye, the motions of simple gas phase molecules are governed by an intricate set of quantum mechanical selection rules. Diatomic molecules such as hydrogen chloride (HCl) can't vibrate or tumble through space any old way; they must obey the laws of quantum mechanics.

Figure 1: Vibration of the HCl molecule
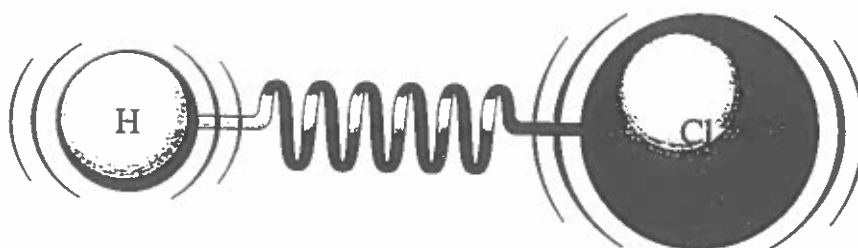
In this experiment we used infrared (IR) radiation as our tool to investigate these molecular motions. This was accomplished by exposing a sample of HCl vapor to a pulse of IR radiation. The FTIR instrument detects which frequencies of the pulse were absorbed by the sample over a very short interval of time after the pulse and automatically transforms (fourier transformation) this information from the time domain to a frequency based absorbance spectrum (plot of absorbance vs. frequency). By applying the known selection rules for diatomic molecules to the experimental spectrum, we were able to explain the origin of each of the twenty absorbance peaks in the spectrum. Each of these peaks corresponds to the transition of the molecule from a particular vibrational and rotational state to a new vibrational and rotational state. That is why the high resolution FTIR spectrum of a diatomic molecule like HCl is sometimes called a vibrational-rotational spectrum.

Figure 2: Energy Level diagram for the first few allowed rotational transitions of the fundamental vibrational transition ($v_1 = 0 => v_2 = 1$) for the HCl molecule. The quantum mechanical selection rules are such that only transitions with $\Delta J = -1$ (P Branch) and $\Delta J = +1$ (R Branch) are allowed. Transitions with $\Delta J = 0$ (Q Branch) are forbidden.
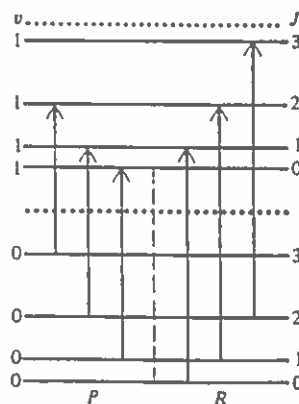
From our mathematical treatment of the experimental spectrum, we were able to assign all of the peaks and calculate the rotational constant (B), the moment of inertia (I) and the equilibrium bond distance (R_e) for both the ground vibrational state and the first excited vibrational state. We were also able to calculate the relative abundance of the two naturally occurring isotopes of chlorine (^{35}Cl and ^{37}Cl) in the sample to hydrogen chloride by measuring the relative intensity (figure 7) of the two shoulders of each peak due to isotopic splitting. This isotopic splitting is caused by the slight difference in the mass of a ^{35}Cl atom compared to a ^{37}Cl atom. The ^{37}Cl peak is slightly red shifted (shifted to lower frequencies) due to the larger mass of the ^{37}Cl atom.

Experimental Section:

All FTIR spectra were recorded using a Nicolet Impact 400 FTIR spectrophotometer. The background spectrum was recorded over the entire spectral range of the instrument (4000 cm^{-1} to 400 cm^{-1}) to insure that the instrumental parameters were optimized. Then the background was recorded (Figure 3) and saved using the same instrumental parameters as those to be used in the experiment (3200 cm^{-1} to 2500 cm^{-1}). The instrumental parameters for each experiment are shown on the spectrum itself.

10.0 ml of concentrated (14.8 M) reagent grade hydrochloric acid (Fisher) was added to a large watch glass. The watch glass and sample were placed in the sample chamber of the FTIR and the HCl vapor was allowed to equilibrate in the sample chamber for two minutes before the spectrum was recorded. The background spectrum was then automatically subtracted from the HCl vapor spectrum to give the spectrum of the HCl vapor alone (Figures 4 and 5). The temperature inside the sample chamber was determined to be 22.1°C.
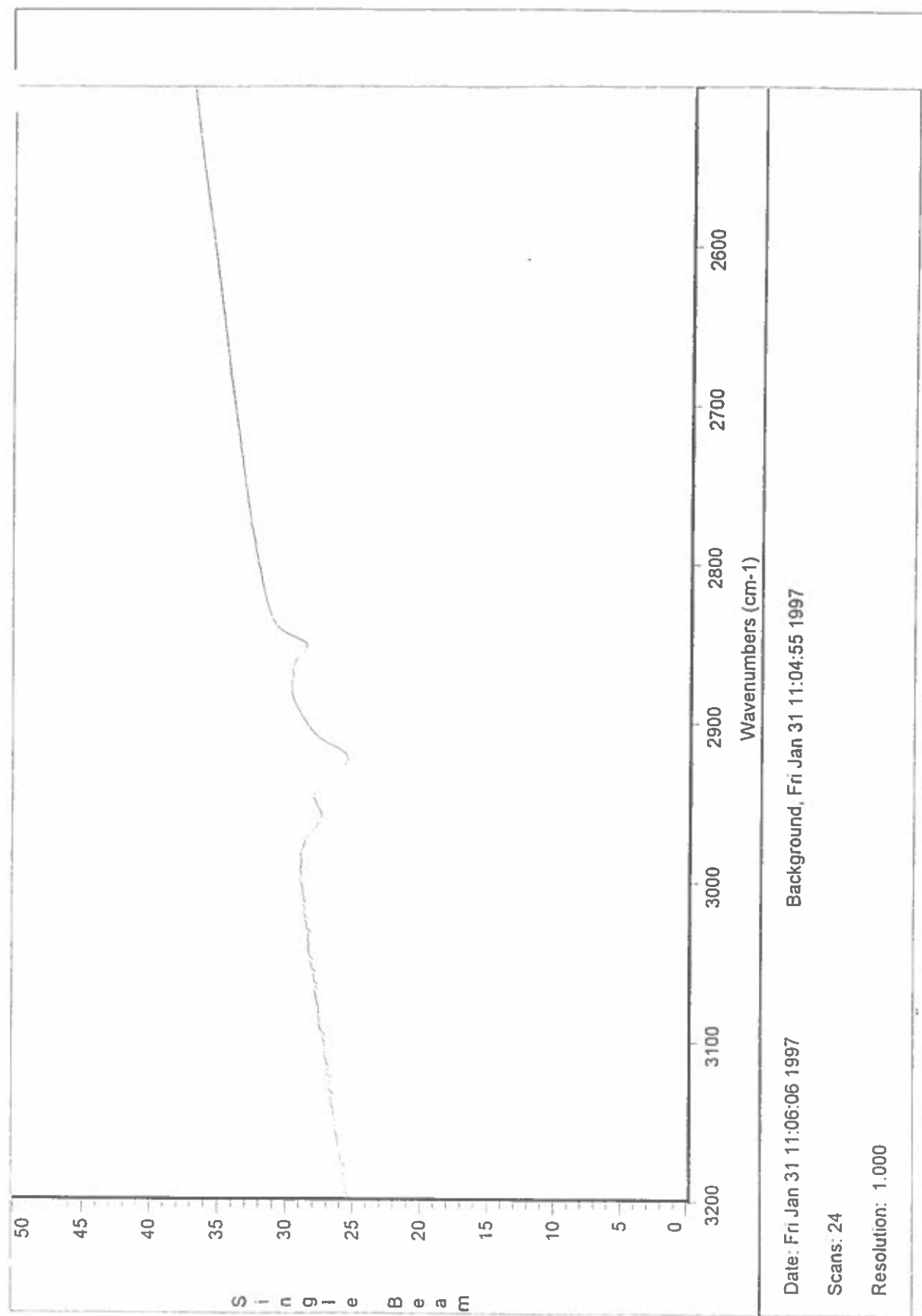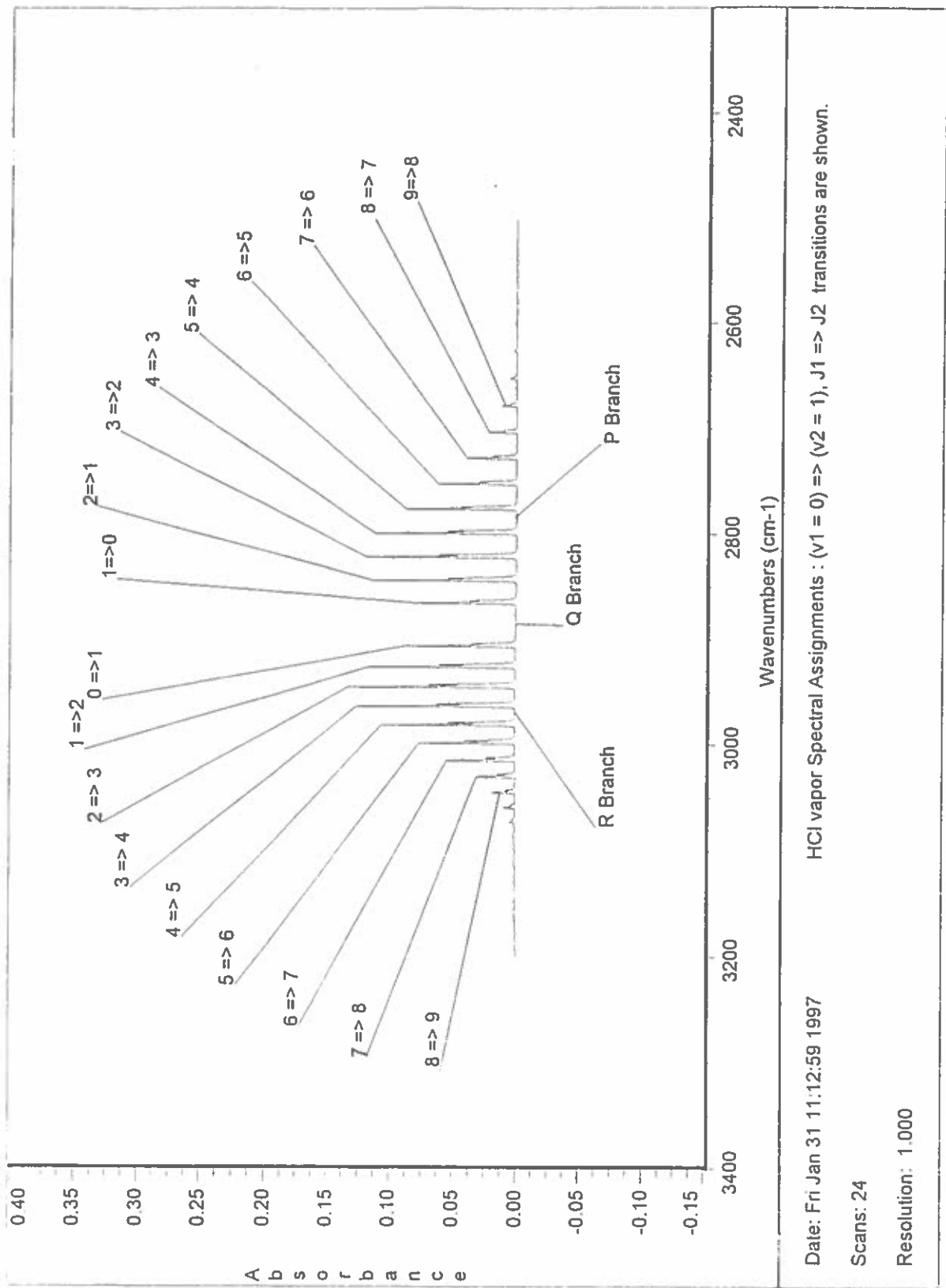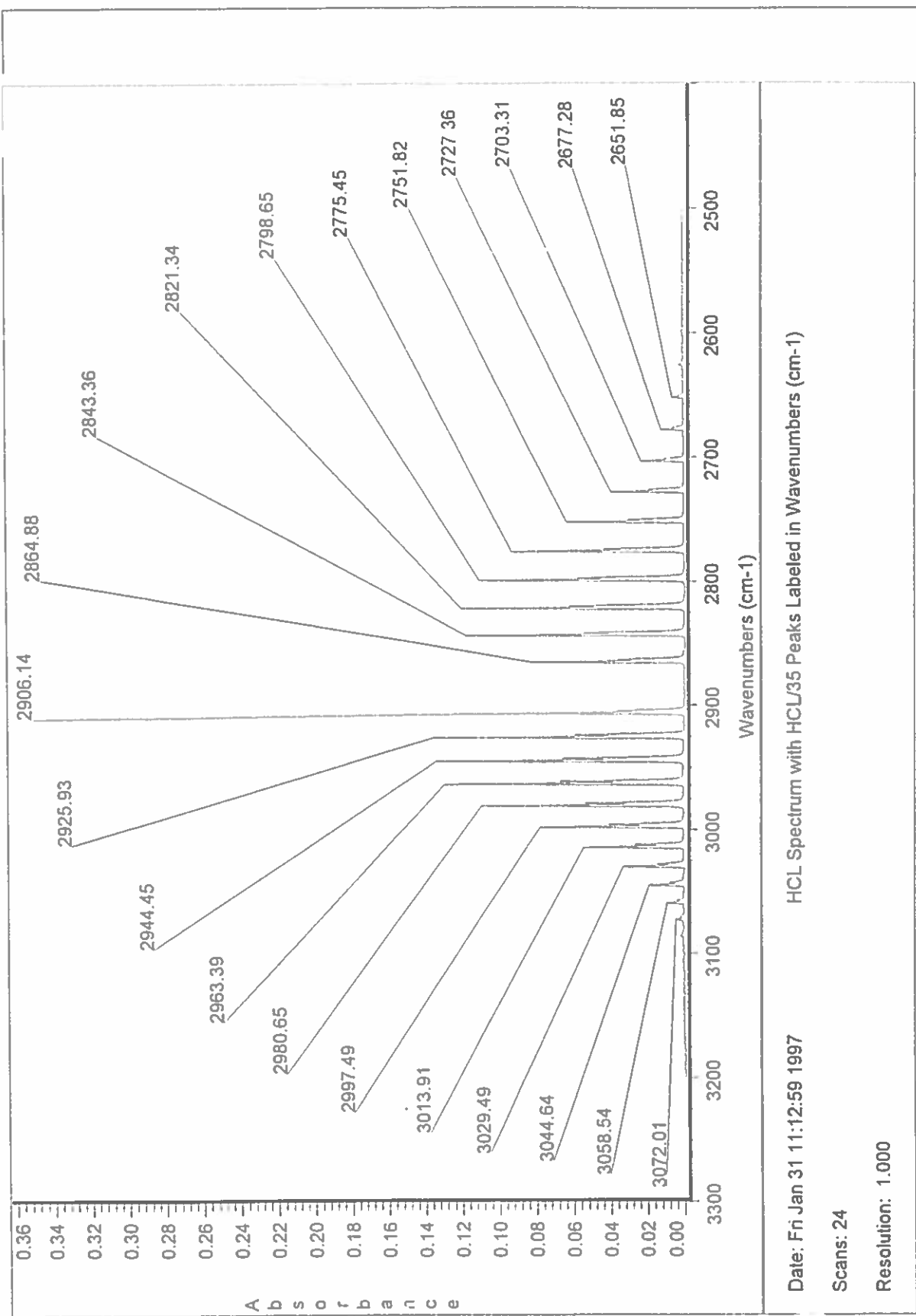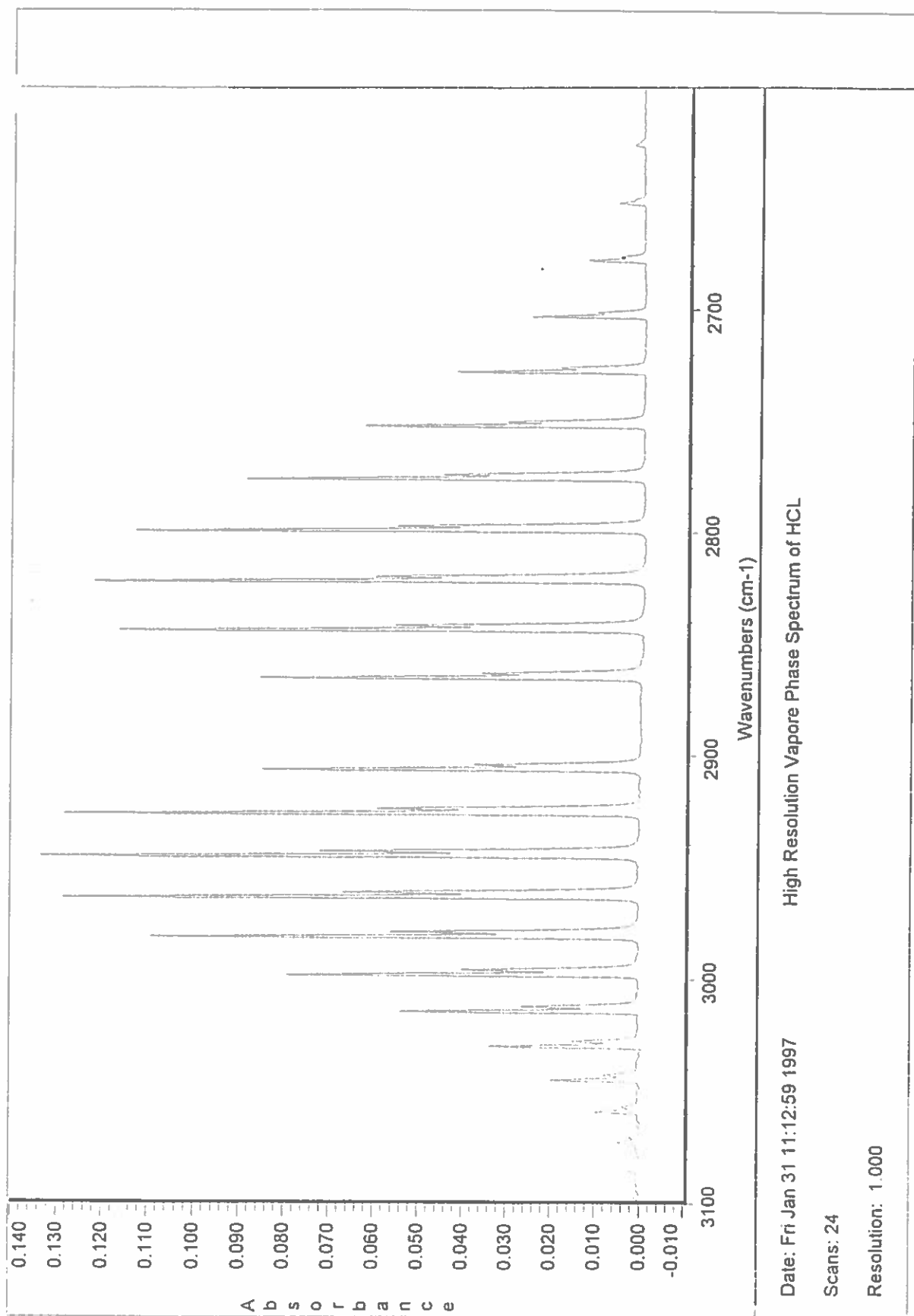
Figure 3 :

66

Figure 4 :

Date: Fri Jan 31 11:12:59 1997

HCl vapor Spectral Assignments : (v1 = 0) => (v2 = 1), J1 => J2 transitions are shown.

Scans: 24

Resolution: 1.000

Figure 5 :

Absorbance

Peak label	Value
2906.14	
2864.88	
2925.93	
2843.36	
2944.45	
2821.34	
2963.39	
2980.65	
2798.65	
2997.49	
2775.45	
3013.91	
2751.82	
3029.49	
2727.36	
3044.64	
2703.31	
3058.54	
2677.28	
3072.01	
2651.85	

Wavenumbers (cm-1)

Date: Fri Jan 31 11:12:59 1997   HCL Spectrum with HCL/35 Peaks Labeled in Wavenumbers (cm-1)

Scans: 24

Resolution: 1.000

68

Figure 6 :

High Resolution Vapore Phase Spectrum of HCL

Date: Fri Jan 31 11:12:59 1997

Scans: 24

Resolution: 1.000

69

Mathematical Treatment of Data:

The high resolution I.R. spectrum of HCl vapor arises from transitions between definite rotational energy levels belonging to definite vibrational states. It is therfore a vibrational-rotational spectrum. The expression for an energy level in the approximation corresponding to the harmonic oscillator and the rigid rotor is:

$$E_r^v = \left(v + \tfrac{1}{2}\right)h\nu_o + B_v J(J+1)$$

where v is vibrational quantum number, J is the rotational quantum number and $(v + \tfrac{1}{2})h\nu_o$ is the vibrational term and $B_v J(J+1)$ is the rotational term.

h = Planks constant ($6.63 \times 10^{-34} Js$)

c = Speed of light ($2.99 \times 10^8 m/s$)

ν_o = Fundamental vibration frequency (Hz)

v = Vibrational quantum number, with allowed values of $1, 2, 3, ...$

J = Rotational quantum number, with allowed values of $0, 1, 2, 3, ...$

B_v = Rotational constant for a certain vibrational level.

B_o = Rotational constant for a ground vibrational state ($v = 0$).
B_1 = Rotational constant for the first exited vibratioal state ($v = 1$)

B_o is not equal to B_1, because the first exited state has a bit longer equilibrium bond distance

Absorption of I.R. radiation by vapor phase HCl gas molecules causes a transition from a lower energy state $E_1(v_1, J_1)$ to a higher energy state $E_2(v_2, J_2)$.

$\triangle E$ = the change in the energy of molecules; the energy of a photon of I.R.

radiation causes this change. Therefore $\triangle E = \mathcal{E}_{photon}$

$\triangle E = E_2 - E_1$; E_2 is the final energy and E_1 is the initial energy.

Pluging E_r^v into E_2 and E_1 :

$$\triangle E_{J_1 \to J_2}^{v_1 \to v_2} = E_{J_2}^{v_2} - E_{J_1}^{v_1} = (v_2 - v_1)\,h\nu_o + B_2 J_2(J_2 + 1) - B_1 J_1(J_1 + 1)$$

Since at ambient temprature almost all (> 99%) of the HCl molecules exist in the ground vibrational state ($v = 0$) and vibrational overtones ($\triangle v = +2, +3, ...$) are of much lower probability and much higher frequency (off the graph), we only need to consider the fundamental vibrational transition of the molecule:

$$(v_1 = 0) \to (v_2 = 1)$$

$$\triangle E_{J_1 \to J_2}^{v_1 \to v_2} = \triangle E_{J_1 \to J_2}^{0 \to 1} = h\nu_o + B_2 J_2(J_2 + 1) - B_1 J_1(J_1 + 1)$$

The quantum mechanical selection rules are such that only transitions with $\Delta J = -1$ (P Branch) and $\Delta J = +1$ (R Branch) are allowed. Transitions with $\Delta J = 0$ (Q Branch) are forbidden. Figure 2 shows the energy level diagram for the first few allowed rotatational transitions of the fundamental vibrational transition.

Now, if we take the difference of differences, we can solve for B_1 and B_2. By subtracting $\triangle E_{J_1 \to J_2}^{0 \to 1}$ values that have the same value of J_2, all the terms in ν_o and B_2 will cancel out. Then we can solve for B_1, as shown for the $\triangle E_{0 \to 1}^{0 \to 1} - \triangle E_{2 \to 1}^{0 \to 1}$ case:

$$\triangle E_{0 \to 1}^{0 \to 1} = ((h\nu_o + B_2(1)(1+1) - B_1(0)(0+1))$$

$$\triangle E_{0 \to 1}^{0 \to 1} = h\nu_o + 2B_2$$

$$\Delta E_{2\to1}^{0\to1} = h\nu_o + B_2(1)(1+1) - B_1(2)(2+1)$$

$$\Delta E_{2\to1}^{0\to1} = h\nu_o + 2B_2 - 6B_1$$

$$\Delta E_{0\to1}^{0\to1} - \Delta E_{2\to1}^{0\to1} = h\nu_o + 2B_2 - (h\nu_o + 2B_2 - 6B_1)$$

$$\Delta E_{0\to1}^{0\to1} - \Delta E_{2\to1}^{0\to1} = 6B_1$$

where $\Delta E_{0\to1}^{0\to1}$ is the first line in the R branch and $\Delta E_{2\to1}^{0\to1}$ is the second line in the P branch.

Each consecutive set of lines that can be used to calculate B_1 move $4B_1$ farther away from each other compared to the previous set that was used. The results of the first four sets of subtractions are shown below:

$$\Delta E_{0\to1}^{0\to1} - \Delta E_{2\to1}^{0\to1} = 6B_1$$

$$\Delta E_{1\to2}^{0\to1} - \Delta E_{3\to2}^{0\to1} = 10B_1$$

$$\Delta E_{2\to3}^{0\to1} - \Delta E_{4\to3}^{0\to1} = 14B_1$$

$$\Delta E_{3\to4}^{0\to1} - \Delta E_{5\to4}^{0\to1} = 18B_1$$

Similarly, if we subtract $\Delta E_{J_1\to J_2}^{0\to1}$ values that have the same values of J_1, all the terms in ν_o and B_1 will cancel out and one can solve for B_2. Each consecutive set of lines used in these calculations also move farther away from each other by $4B_2$ as shown below:

$$\Delta E_{1\to2}^{0\to1} - \Delta E_{1\to0}^{0\to1} = 6B_2$$

$$\Delta E_{2\to3}^{0\to1} - \Delta E_{2\to1}^{0\to1} = 10B_2$$

$$\Delta E_{3\to4}^{0\to1} - \Delta E_{3\to2}^{0\to1} = 14B_2$$

$$\Delta E_{4\to5}^{0\to1} - \Delta E_{4\to3}^{0\to1} = 18B_2$$

Therefore, from just one I.R. spectrum, the rotational constants B_1 and B_2 can be evaluated many different ways and the results of all the determinations can be

averaged. Once the average values for B_1 and B_2 have been determined the moment of inertia of the vibrational ground state (I_1) and first excited vibrational state (I_2) can be calculated as shown below:

$$I_1 = \frac{\xi}{B_1} \qquad\qquad I_2 = \frac{\xi}{B_2}$$

where ξ is equal to the group of well known physical constants ($h/\ 8\pi^2 c$) and can be evaluated numerically to be 2.799 x 10^{-46}.

Now that the moment of inertia of each vibrational state is known, the equilibrium bond distance of each (R_{e_1} and R_{e_2}) can be determined as shown below:

$$R_{e_1} = \sqrt{\frac{I_1}{\mu}} \qquad\qquad R_{e_2} = \sqrt{\frac{I_2}{\mu}}$$

where μ is the reduced mass of the HCl molecule and is evaluated in the following way:

$$\mu = \frac{M_H M_{Cl}}{M_H + M_{Cl}} \qquad\qquad M_H = 1.007825032 \text{ amu}$$
$$M_{Cl} = 34.96885271 \text{ amu}$$

μ works out to be equal to 0.979592539 amu or 1.626541287 x 10^{-27} Kg.

All of the calculations described here were proformed using the spread sheet shown in Table 1.

Results Section:

Table 1 shows the Excel worksheet used in the calculations for B_1, B_2, I_1, I_2, Re_1 and Re_2 along with the standard deviation for each. Table 2 gives a summary of these results any compares them to the corresponding literature value. Although we could not find and reference to the parameters B_2, I_2, and Re_2, we feel that these values are also reasonable because one reference[1] gives the equilibrium bond distances of the HI molecule as $Re_1 = 1.62$ A and $Re_2 = 1.64$ A. Our results, much like the results given here for HI, show the expected lengthening of the bond distance of 0.02 A, due to the rotational distortion of the first excited vibrational state.

The determination of the relative abundance of ^{37}Cl and ^{35}Cl in our sample of hydrogen chloride was done by measuring the absorbance of each of the two shoulders on the $0 => 1$ transition of the P branch as shown in figure 7. This determination is possible because absorbance is directly proportional to concentration. The calculation for the percent of each isotope is shown below:

$$\%^{35}Cl = (A_{35} / (A_{35} + A_{37}) \times 100$$
$$\%^{37}Cl = 100 - \%^{35}Cl$$

where A_{35} is the absorbance of the ^{35}Cl peak and A_{37} is the absorbance of the ^{37}Cl peak.
Table 2: Table of Experimental vs. Literature results.

Table 1:

Calculation of Re(1), J(2) values must be the same.

R branch J(1)=>J(2)	cm-1	P branch J(1)=>J(2)	cm-1	ΔE(R)-ΔE(P)	ΔN	B(1)	I(1)	Re(1) in meters	Re(1) in A
0 =>1	2906.14	1 =>0	2864.88						
1=>2	2925.93	2 =>1	2843.36	62.78	6	10.46	2.68E-47	1.28E-10	1.28
2=>3	2944.45	3=>2	2820.58	105.35	10	10.54	2.66E-47	1.28E-10	1.28
3=>4	2963.39	4=>3	2798.65	145.8	14	10.41	2.69E-47	1.29E-10	1.29
4=>5	2980.65	5=>4	2775.45	187.94	18	10.44	2.68E-47	1.28E-10	1.28
5=>6	2997.49	6=>5	2751.82	228.83	22	10.40	2.69E-47	1.29E-10	1.29
6=>7	3013.91	7=>6	2727.36	270.13	26	10.39	2.69E-47	1.29E-10	1.29
7=>8	3029.49	8=>7	2703.31	310.6	30	10.35	2.70E-47	1.29E-10	1.29
8=>9	3044.64	9=>8	2676.74	352.75	34	10.38	2.70E-47	1.29E-10	1.29
9=>10	3058.54	10=>9	2651.85	392.79	38	10.34	2.71E-47	1.29E-10	1.29
10=>11	3072.01	11=>10	2624.61	433.93	42	10.33	2.71E-47	1.29E-10	1.29
					AVG. =>>	10.40	2.69E-47	1.29E-10	1.29
					S.D. =>>	0.06	1.62E-49	9.98E-12	3.87E-03

Calculation of Re(2), J(1) values must be the same.

R branch J(2) =>J(1)	cm-1	P branch J(2) =>J(1)	cm-1	ΔE(R)-ΔE(P)	ΔN	B(2)	I(2)	Re(2) in meters	Re(2) in A
0 =>1	2906.14	1 =>0	2864.88						
1=>2	2925.93	2 =>1	2843.36	61.05	6	10.18	2.75E-47	1.30E-10	1.30
2=>3	2944.45	3=>2	2820.58	101.09	10	10.11	2.77E-47	1.31E-10	1.31
3=>4	2963.39	4=>3	2798.65	142.81	14	10.20	2.74E-47	1.30E-10	1.30
4=>5	2980.65	5=>4	2775.45	182	18	10.11	2.77E-47	1.30E-10	1.30
5=>6	2997.49	6=>5	2751.82	222.04	22	10.09	2.77E-47	1.31E-10	1.31
6=>7	3013.91	7=>6	2727.36	262.09	26	10.08	2.78E-47	1.31E-10	1.31
7=>8	3029.49	8=>7	2703.31	302.13	30	10.07	2.78E-47	1.31E-10	1.31
8=>9	3044.64	9=>8	2676.74	341.33	34	10.04	2.79E-47	1.31E-10	1.31
9=>10	3058.54	10=>9	2651.85	381.8	38	10.05	2.79E-47	1.31E-10	1.31
10 =>11	3072.01	11=>10	2624.61	420.16	42	10.00	2.80E-47	1.31E-10	1.31
					AVG. =>>	10.09	2.77E-47	1.31E-10	1.31
					S.D. =>>	0.06	1.65E-49	3.88E-13	3.88E-03

Table 2: Table of Experimental vs. Literature results.

Parameter	Experimental Result	Literature Value[2]
B_1 (cm^{-1})	10.40 +/- 0.06	10.593
B_2 (cm^{-1})	10.09 +/- 0.06	-----------
I_1 (Kg m^2)	$(2.69 +/- 0.016) \times 10^{-47}$	$(2.642 +/- 0.016) \times 10^{-47}$
I_2 (Kg m^2)	$(2.77 +/- 0.016) \times 10^{-47}$	-----------
Re_1 (A)	1.29 +/- 0.01	1.275
Re_2 (A)	1.31 +/- 0.01 A	-----------
% ^{35}Cl	70. %	75.53[3]
% ^{37}Cl	30. %	24.47

[2] All literature values in table 2 are from Levine, Ira N.; Physical Chemistry, fouth Edition, McGraw-Hill,New York, 1983,p. 698.

[3] Hand book of Chemistry and Physics,53rd edition,*Ed.* Weast,R C., CRC Press, Cleavland, Ohio1973.

Figure 7:

(v = 2864.7 cm-1; A = 0.088 abs.)

(v = 2862.8 cm-1; A = 0.037 abs.)

Wavenumbers (cm-1)

Clorine Isotopic Analysis of 0 =>1 Transition (R Branch)

Date: Fri Jan 31 11:12:59 1997

Scans: 24

Resolution: 1.000

77
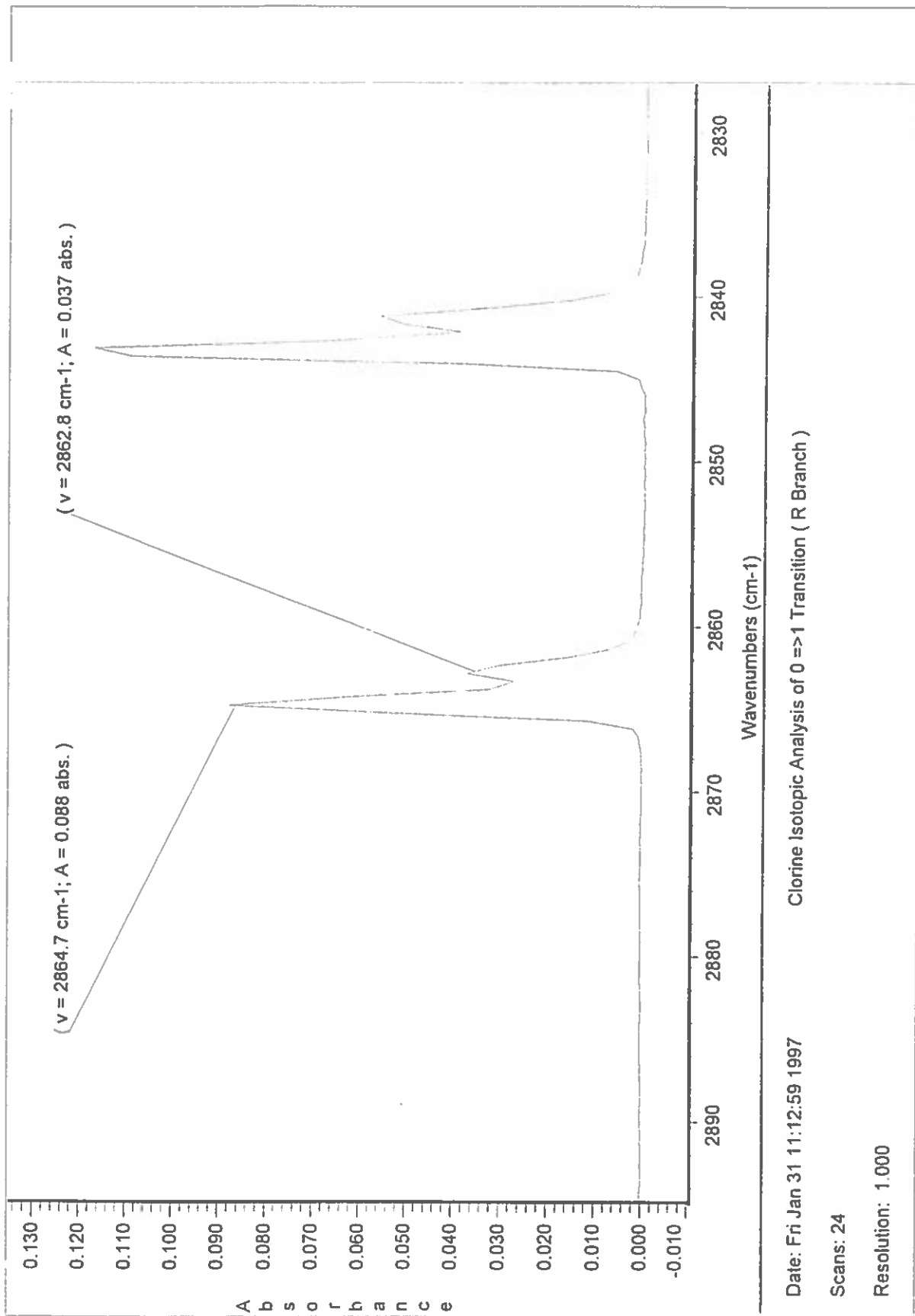
Discussion:

Given that the instrumental resolution of the FTIR is $1.0\ cm^{-1}$, the results are striking. Our spectral assignment for rotational-vibrational transitions agree completely with those given in the literature[4]. The intensity of 4 => 3 transition in the P branch and the 2 =>3 transition in R branch (Figure 4) confirms the idea that at ambient temperature (25°C), the ground rotational level (J=0) is not the most populated state. The $J = 4$ and $J = 3$ are the states where most of the HCl molecules exist. This is not the case for the vibrational states, where more than 99% of the sample is in the vibrational ground state (V=0). This is due to the fact that for a relatively light diatomic molecule such as HCl, the kinetic energy of the molecules at room temperature is not enough to excite the vast majority of the molecules vibrationaly, thus nearly all the molecules are in the ground vibrational level. This is not the case for rotation where at room temperature the majority of the molecules in the sample are in excited rotational states.

Since the molecules are not really rigid rotors, the internuclear distance increases very slightly as the rotational state increases. This phenomenon is known as centrifugal distortion. Centrifugal distortion increases the moment of inertia and hence decreases the rotational constant (Table 2).

Atomic and molecular spectroscopy is important because of its applications to analysis, including the analysis of the composition of inaccessible samples, such as stellar atmospheres. Every substance has distinct spectral characteristics and its presence can be recognized from this spectral "fingerprint." The study of spectroscopy yields information on the energy levels of the particles, their electronic distribution, symmetry and isotopic abundance. These interpretations are crucial in our understanding of the nature and properties of atoms and molecules. The understanding of these interpretations will increase our knowledge of the inner workings of this fascinating quantum mechanical universe.

Notes

[1] Moore, W. J. (1983) *Basic Physical Chemistry.* Englewood Cliffs, NJ: Prentice Hall.

[2] All literature values in table 2 are from Levine, I. N. (1995) *Physical Chemistry* (4th ed.) New York: McGraw Hill.p. 698.

[3] *Handbook of Chemistry and Physics* (53rd ed.). (1973) Cleveland: CRC Press.

[4] Levine, I. N. (1995) *Physical Chemistry* (4th ed.) New York: McGraw Hill. p. 698.

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Judeo-Christian Religion: Its Role in the Subjugation of Women

by Traci Franks

"Those engaged in the struggle for equality of the sexes have often seen the Catholic Church as an enemy" (Daly 53). Perhaps this view is too limited, as it seems that all of the Judeo-Christian cultures, theologies and religious sects are equally guilty of perpetuating the subjugation and oppression of women. In order to clearly see the role these religious cultures and teachings have in the subjugation of women, it was necessary to establish a perspective that analyzed the issues at hand. Radical feminism, which is derived from Marxist theory, will be used as the framework for this analysis.

"The state, according to Marxism, is the institution through which those with power rule" (Abramovitz16); it helps to create the conditions necessary for the profitable accumulation of capital and for the legitimization of a social structure based on the imbalance of social, economic, and political power relations . The history of all previously existing societies is the history of class struggles. "Freeman and slave, patrician and plebeian, lord and serf, guild-master and journeyman, in a word, oppressor and oppressed" have lived in uninterrupted conflict. This conflict has taken the form of an open dispute and the form of underlying tension both of which eventually lead to either a "revolutionary re-constitution of society at large, or ... the common ruin of the contending classes" (Marx and Engels 474).

The oldest and most primary of these class struggles is that between men and women. There is conflict as described above, yet this fight has never reached the radical ends that Marx foretold. Since this is the first and most basic of class struggles, without its resolution none of the others can find anything more than a temporary anesthetizing and an illusion of relief (Engels 739).

The gender neutrality of Marxist theory has elicited responses from each of the feminist schools of thought. Radical feminism emerged in the late 1960's as a break from both liberal feminism and traditional Marxist theory. Its understanding of women's oppression as rooted in patriarchal power relations of male domination and female subordination has brought about a new conceptualization of the state. "In contrast to liberal feminism which sees the denial of rights and blocked opportunities as the source of women's oppression, radical feminism points to the domination of women by men" (Abramovitz 22-23). According to this theory, the institutions of a society are established and kept in order to preserve the inequality of the sexes. These institutions include those of the Judeo-Christian religions.

Judeo-Christianity is a perpetuator of present-day patriarchal power relations; in societies where its teachings have been assimilated into the mainstream culture, women are presented with a diluted concept of self. If it seems ironic that such institutions would subjugate women when a "consistent finding in studies of religion is that on a wide range of measures females tend to be more religious than males" (De Vaus and McAllister 472), we must examine the reasons for the Judeo-Christian institutions' oppressive dogma, look for explanations of women's religious fervor, and seek

to understand the devices used by these groups to mask this dogma, in order to replace this illusion of irony with logic and clarity.

Concerning the motivation of Judeo-Christianity to preach oppressive dogma, de Beau voir maintains that "Christian anti-feminism" is and always has been indisputably linked to anti-sexuality. She qualifies this statement by writing that "in a religion that holds the flesh accursed, women become the devil's most fearsome temptation. In her the Christian finds incarnate the temptations of the world, the flesh and the devil" (167). De Beauvoir goes on to say that there "must be religion for women, and there must be women, 'true women,' to perpetuate religion." The church is in a dependent condition, "and women are a powerful trump in its hand" (621).

Further, I would like to state that such specific motivation is not necessary when we recognize Judeo-Christianity as a tool of the patriarchy. Particularizing the problem to a reason such as anti-sexuality may delude women into believing that the problem is small and affects only certain aspects of our society. When we push beyond this particularization, we realize that the society that we live in is not only ruled by but was also created by men; the institutions they created were established to enforce their rules and standards (Daly, Beyond God 4-5).

The doctrines of Judeo-Christian thought implicitly convey the idea that women are naturally inferior (Daly, The Church). They provide us with a model of women that is restricting and deprecating. This becomes evident to us by examining religious stories such as the creation of Eve:

> Eve was not fashioned at the same time as man; she was not fabricated from a different substance, nor of the same clay used to model Adam: She was taken from the flank of the first male. Not even her birth was independent; God did not spontaneously choose to create her as an end in herself and in order to be worshipped directly by her in return for it . . . it was to rescue Adam from loneliness that He gave her to him; in her mate was her origin and purpose; she was inessential. (de Beauvoir 141)

Once it becomes a religious "fact" that Eve is less than Adam, it is not hard for the church to use this story as a metaphor in an attempt to justify the claim that all women are less than all men. This model is then used to support and justify men's domination of women; if it is accepted that women truly are inessential, their subordination must be seen as the logical conclusion (Engels, "The Origin").

According to Merlin Stone, the myth of Adam and Eve was designed to be used in the continuous battle to suppress the female religion. Symbols such as serpents, sacred fruit trees, and sexually tempting women may once have been understood to symbolize the Goddess and Her worship. In the Paradise myth, it is possible that these images were used to teach individuals that listening to women who revered a female deity had once caused the expulsion of all humankind from the original home of bliss in Eden (Stone 198-199). It follows logically that any woman who recognized herself as having value, and thus being "divine," would be a great danger to society. Thus, in order that patriarchy be safe from any possible revolt, any woman who challenges the present social order is stigmatized as the spawn of Eve and silenced either by condescending trivialization or by paternal judgment (Marx and Engels, "The Manifesto").

It is said that the particular childhood experiences of females predispose them towards religious values and involvements. More specifically, the socialization of females is said to emphasize resolution, submissiveness, gentleness, nurturance, and other expressive values that are congruent with religious emphases (De Vaus and McAllister 472). These values are necessary to ensure the continuance of male domination as they reinforce the "inescapableness" of female subordination. When women finally come together as a class, they will no longer cling to the submissive values that they have been taught.

Also, the teachings of these religions have prolonged a traditional view of women that simultaneously idealizes and humiliates them. This contradiction leads many women to accept the roles delegated to them by deluding them into believing that such roles are honorable and even glorious. Specifically, the teachings of Christianity concerning the Virgin Mary have led many women to become fascinated by the exalted symbol of "Woman" and kept them from focusing upon or understanding the distress imposed upon countless real, existing women (Daly, The Church).

The myth of the Virgin mother is often seen as a reaction to the pagan religions of antiquity that worshipped the Goddess as the supreme deity. "It was as Mother that woman was fearsome; it is in maternity that she must be transfigured and enslaved" (de Beauvoir 171). To do this, Christianity presented us with the Virgin Mary, and she was praised. She could bring forth her child (thus fulfilling her duties as a woman) without the use of her body or her sex (which are said to be intrinsically inferior and even evil). "For the first time in history the mother kneels before her son, she freely accepts her inferiority." This act has been taught to us to remind us that a woman's role is to adore and serve men (de Beauvoir171).

"It is through being his docile servant that she will also be a blessed saint" (de Beauvoir 171). Like Mary, women are glorified only when they accept the subordinate role assigned to them by the patriarchs. In litanies we hear her being addressed as fecundity, dew and the wellspring of life; she heals and she strengthens. As Eve, she is the devil's doorway, but once she has been transformed to the servant of God and man, she is the doorway to heaven. God "is full of the rigors of Justice; the Virgin is full of gentleness and charity." This establishes role models for humanity and teaches us that "men are defenders of the law, of reason, of necessity," while women gain their worth only in subordination (de Beauvoir 181).

It is important to note that many women accept the stereotypes that these religious groups place upon them. This false consciousness, as Marx referred to it, makes it impossible for women to unite against their oppressors (Schaeffer and Lamn 1995). Following Marx' model, exploitation will inevitably lead to the destruction of the patriarchal system. In order for this to occur, women must first develop class consciousness, "a subjective awareness held by members of a class regarding their common vested interests and the need for collective political action to bring about social change" (Marx, "Wage Labour & Capital" 215). Unfortunately, class consciousness has not been developed and as a result many women freely accept their subordinate position as natural, or feel that they are the only women being subjugated. If this view point is not expanded, women will not be able to see that all women are exploited by men; they will not realize their common stake in revolution and patriarchy will not be overthrown (Marx, "Wage Labour & Capital").

Once the sacred books of these religions had taught men that women were dangerous and

had diluted women's sense of reality with empty symbols, it was easy for these groups to establish moral teachings which also perpetuate the subordinate status of women. For instance, women are sacrificed in order to perpetuate both the family and the patrimony that reigns over the family. According to the catholic Church, at marriage the woman becomes the property of her husband. He requires complete fidelity under threat of extreme punishment. Yet, according to de Beauvoir, "one of the results of the 'honest women's' enslavement to the family was the existence of prostitution" (102).' Although this may seem to be in conflict with a husband's request that his wife be faithful, both St. Augustine and St. Thomas asserted that the suppression of prostitution would disrupt both the family and the society at large.

Shopenhauer expressed this same view when he stated that "prostitutes are human sacrifices on the altar of monogamy" (de Beauvoir 103). It is interesting that although it is the man's demand that creates the supply, he suffers no disgrace as a result. Man is measured by other standards besides sexuality, and the respectable official remains so whether he frequents brothels or not. Woman has been reduced to the condition of a "venereal" being and so "stakes her moral value in the contingent realm of sexuality" (de Beauvoir 614).

Another example of these religious groups using so-called moral issues to further the oppression of woman is their view on abortion. Judeo-Christian tradition is to give attention solely to the "isolated physical acts involved in abortion" and to refuse to view the act within its social context (Daly, Beyond God 109). Christian moralists have generally paid attention to context when dealing with such problems as killing in self-defense, war and capital punishment, as these issues affect the male segment of the population as well as the female segment. Yet in considering abortion a "woman's issue," these moralists refuse to consider her social situation; that is, they refuse to admit that there is a connection between the oppressed state of women and the issues of abortion and unwanted pregnancy (Daly, Beyond God). "The traditional maxim that circumstances affect the morality of an action is all but forgotten or else rendered nonoperative through a myopic view of the circumstances" (Daly, Beyond God 109).

Even worse than this, the Catholic church does not permit the use of any contraceptives. This not only reduces women to instruments of procreation, but it exposes them to STD's and HIV, placing their personal health and well-being in grave danger. Furthermore, recent studies have concluded that the child-rearing role of women induces a greater commitment to religion. If we assume that this knowledge was available to the church, then we can conclude that one of their reasons for condemning the use of birth control and abortion is to increase the loyalty of the female sex to the religious sect to which she belongs.

Therefore, the church has successfully managed to increase the loyalty of women with the same measure that it uses to oppress them (De Vaus and McAllister 472). If women are unable to prevent repeated, unwanted maternity, they will be successfully kept from gainful employment. It is through such employment that woman is said to have "traversed most of the distance that separated her from the male; and nothing else can guarantee her liberty in practice" (de Beauvoir 679). Once she ceases to be dependent upon man, the system based upon her dependence shall surely crumble.

The prayer and philosophy of these groups also contribute to limiting and destructive portrayals of women. For instance, male orthodox Jews thank God "that He did not make me a

woman" in their morning prayers. St. Thomas Aquinas affirmed the Aristotelian idea of fixed natures and put forth the complementary idea that women's role in procreation was minor, thus belittling the only function Judeo-Christian morals saw fit for women to perform, that of begetting children. According to Aquinas's doctrine, although women provided the matter in conception, it was the male that provided the form. This would give a father the right to "lay claim" to his posterity. The idea of woman's special sinfulness, stemming from commonly held interpretations of the Bible, combined with the notion of her inferior nature, affirmed by Aristotelian philosophy, thus made it seem that the sociological fact of women's subordination was inscribed in the heavens (Daly, The Church).

It is unlikely that oppressive dogma would exist in our modern-day society if it was truly seen, and so this religious propaganda is often masked with deception. Ecclesiastical propaganda pretends to put woman on a pedestal; thus, even though in reality it "prevents her from genuine self-fulfillment and from active, adult-size participation in society," the illusion created is used to act as a blindfold and keeps women from realizing the injustices that are done to them (Daly 53). Also, these religious groups often distract women's attention from present injustices to rewards in an afterlife. Beyond this, the Judeo-Christian traditions confirm the social order and justify women's resignation by giving them hope of a better future in a bodiless and, therefore, sexless heaven (Daly, The Church).

"As the victims of a planetary caste system whose very existence has been made invisible to us, women have been divided from each other by pseudo-identification with groupings that are androcentric and male-dominated" (Daly, Beyond God 132). These groups include the Judeo-Christian religions whose ideologies both degrade and mystify women to such an extent that even this degradation is not perceived by its victims. Women need to be alerted to the dangers of the false glory and deception of Judeo-Christian dogma (Daly, Beyond God). The "Second Sex," as de Beauvoir referred to us, needs to look past the propaganda of the patriarchs; when we do this, women who had previously been blinded by side issues will be able to see their common situation and unite against their oppressors (Schaeffer and Lamn).

The false pedestal that women are put on by the Judeo-Christian religions is enough to delude many into thinking that the oppressed state of women in our society is not only tolerable but desirable. These and other falsehoods need to be exposed, and women need to develop new philosophies and new ways of thinking that alert them to their beauty and worth. Women need to find groups that acknowledge their worth and leave the patriarchal groups that have suppressed them for so long. We can no longer afford to play a part in the oppressive institutions of the patriarchs who have subjugated them. According to Marx,

> Only under the sway of Christianity, which objectifies all national, natural, moral and theoretical relationships, could civil society separate itself completely from the life of the state, sever all the species bonds of man, establish egoism and selfish need in their place, and dissolve the human world into a world of atomistic, antagonistic individuals. (Marx, "On the Jewish Question" 51).

By objectifying these relationships, Judeo-Christianity has successfully justified the subjugation of women by men.

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The Journey Towards Self-Definition

by Darnell Simon

Conceive in your mind a post Civil War moment in time. A chapter closes on one of the darkest moments in **our** existence. Shouts of FREEDOM!! reverberate from the harbors of Massachusetts, to the cotton fields of Mississippi. Yet as our culture awakened from the euphoric intoxication of sudden freedom, a colder, more sobering sensation began to take hold. Those regarded as children and treated as such, were suddenly forced to fend for themselves. The black race embarked on a journey from obscurity to definition. Along this strenuous journey for an identity, many African - Americans sought to answer one of life's greatest questions as pondered in the following poem:

A Puzzle's Piece

A puzzle's piece?
A piece of the puzzle.
Defined by the puzzle's shape?
Or unique for what I can create.

Worthy only as total sum?
Or worth given to each one.
A puzzle's piece?
A piece of the puzzle.

The essence of this poem lies in the struggle for true definition. It is the same struggle that has historically plagued the black race since its brutish indoctrination into this country. As similar as these ideas seem, their difference is as vast as our imagination. In being "a piece of the puzzle," the emphasis or importance lies in the being An individual, rich with your own unique qualities. So if we value ourselves as a "piece" of the puzzle, we are able to revel in our uniqueness as an individual. When someone is "a puzzle's piece," they only emphasize their importance to society. A person's individuality is not important. As African-Americans, when we live our lives content just to be a "puzzle's piece," we reduce ourselves to being valued only for what we can contribute to society as a whole. This struggle for definition has been a long and tenuous struggle for black people as eloquently explained by W.E.B. Du Bois:

One ever feels his twoness - an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this strife, this longing to attain self-conscious manhood, to merge his double self into a better truer self (Souls 3).

This struggle for the proper definition of the black race brought together two of the greatest black minds of all time, Booker T. Washington and W.E.B. Du Bois. Each man stood at the crossroads of our existence to ponder, whether to become "a puzzle's piece" or "a piece of the puzzle."

Washington possessed a holistic view of human development. Washington believed that the ultimate end in the evolution of a moral person is maturity. The degree of maturity that a person is able to obtain depends upon the level of challenges encountered by that person spiritually, physically, and intellectually. The person produced from this process is a hardworking person that is able to contribute to the economic growth and prosperity of society. During a speech before the Alabama State Teachers' Association on April 11, 1888, Washington stated that "the perfect man is to come through a systematic and harmonious development of body, mind, and soul" (16). This perfect man which Washington speaks of is authentic. Author Robert Michael Franklin explains that Washington believed that "the authentic person would be a laborer who possessed distinctive and refined agricultural or industrial skills and who could provide desired services in the local community" (Visions 18-19).

W.E.B Du Bois' concept of human fulfillment is best characterized as a strenuous belief in two key principles: personal refinement and civic virtue. Du Bois had a very diversified concept of personal development. He viewed life as "(1) Beauty and health of body; (2) Mental clearness and creative genius; (3) Spiritual goodness and receptivity; (4) Social adaptability and constructiveness" (Dusk 141). This image of life was a direct product of Du Bois' middle class lifestyle as well as from his studies of classical Greek culture. Du Bois viewed life as "the fullest, most complete enjoyment of the possibilities of human existence" (Speaks 2:113).

For Du Bois life's greatest pleasures exist only for those who possessed the courage to experience all that life has to offer.

The second element that Du Bois believed was necessary to gain the most out of life was civic virtue. Du Bois believed that full and complete participation in politics was the essential key to human fulfillment and social justice. This concept was based upon his childhood experiences in New England, where Du Bois saw first hand, the power of politics in motion through town meetings and civic debates. Du Bois felt that blacks should be insistent and even impatient about their demands for justice in America. Du Bois' vision was that voting was the means that blacks could maximize their existence by securing political and social justice for themselves, and by returning America to its original premise that all men are created equal. The power of voting, to Du Bois went far beyond choosing a person or an idea. For Du Bois it was crucial that the black race raise voting and political participation to the level of civic duty. The neglect of this duty becomes the slow mechanism of peril for all. Du Bois believed that when blacks exercised their voting power, they secure their own

political liberty as well as the prevention of more subtle forms of reenslavement through legislation.

The issue of voting served as a particular public battle ground between Washington and Du Bois. Washington did not concur with Du Bois' assertion that the essence of power for Negroes is found in political power. Washington believed that economic progress was the key to black power in America. He advocated that blacks should adopt a more adaptive personality. Washington further theorized that " adaptive blacks should help create the context out of which economic progress would emerge. Thus, blacks were urged to consider economic instead of explicitly political means for supporting their claims for equal opportunity" (qtd. in Franklin 13). This does not suggest that Washington did not view voting and political participation as important. Washington simply believed that economic progress was higher on the hierarchy of needs than political participation. This analysis points to another key difference between Washington and Du Bois. Du Bois saw voting and political rights as inalienable, or predestined to all people. In contrast Washington views political rights as something that is rewarded to blacks when they prove themselves useful in society.

With each philosopher's concept of human development in mind, we can now analyze the primary means that each man used to fulfill their concept: education. The issue of education has long been a key issue between Booker T. Washington and W.E.B Du Bois. The contrast, surprisingly, did not exist in the importance of higher education versus the importance of industrial education. The focus of contrast was the priority of the two forms of education.

Washington believed that there was more of an immediate need for blacks to obtain a vocational education, as he explains:

> If education is of any practical value it should serve to guide us in living, in other words, to fit us for the work around us and demanded by the times in which we live. It should aid us in putting the most into life in the age, country, and into the position we are to fill (Speeches 19).

Upon further reflection one can see that while Washington had a great appreciation for higher education, he felt that the basic things in life must be laid down first. In Washington's educational philosophy education should be designed to address the three basic dimensions of a person: personal, social, and religious.

On the personal level, Washington believed that education was designed to instill moral virtues in a person. Washington pondered:

> Is the ability to master and converse in foreign languages, to travel through the wonderful intricacies of geometry and trigonometry education or the end we seek for? No, they are but the means to and end...nor shall the end be reached till every passion, every appetite be controlled, … and every faculty of the mind be so governed that the united and harmonious action of body, mind, and heart shall lead us up till we live in that atmosphere where God dwells (15).

Washington expands his view of education beyond the personal level to incorporate societal connectives. Education should also create within a person a sense of moral obligation and responsibility to work toward the common good of society. Inherent within this concept of Washington was the idea that education ought not to be used as a means of isolation, but rather as an organ of humanitarian aid to the least advantaged in society. Washington used this idea of social connectiveness in education to serve as a medium between the North and the South as well as between blacks and whites.

The final dimension of education which Washington explores is the religious realm. Under this premise, education should affirm black people's belief that they are a creation whose gifts, talents, and vocational callings are derived from their connection with God. This was the most important aspect to Washington's theory on education because it served as the basis for all of his other values. Washington firmly believed in God's presence in creation, nature, and history. He believed that it was God who sustained blacks during the dark hours of slavery. Therefore, a proper education should reinforce an individual's consciousness of God and should refine individual faith by creating a person who can reflect on the nature and effects of their religion.

All three dimensions act as stepping stones according to Washington. When implemented together in a cohesive educational strategy, the result is an adaptive person who is able to accept both the burdens and benefits of being in society by their acknowledgment of their dependence on God.

Upon placing a keen eye on Du Bois' views on education, one observes the relation between higher education and the self-actualization of man. Du Bois professed a belief that higher education contributed to greater human fulfillment. The experience of fulfillment was available to all people who were "sufficiently well-bred to make human contact bearable, if they leaned to read and write and reason; if they [had] character enough to do right; if they could earn a decent living and know the world in which they live" (Franklin 61). Du Bois extends his theory by providing a direct correlation between higher education and the development of manhood:

> If we make money the object of man-training, we shall develop money-makers but not necessarily men; if we make technical skill the object of education, we may possess artisans but not, in nature, men. Men we shall have only as we make manhood the object of the work of the school - intelligence, broad sympathy, knowledge of the world that was and is, and of the relation of men to it - this is the curriculum of that Higher Education, which must underline true life. On this foundation we may build bread winning, skill of hand and quickness of brain, with never a fear lest the child and man mistake the means of living for the object of life (Talented Tenth 566).

This quotation crystallizes the foundation of Du Bois' idea that the future of our race lies in developing men of higher intellect who can travel beyond the monotonous routines of industrial labor to the vast sea of complexities that is the world itself. Institutions of higher education thus become the

primary means for African- Americans to handle the complexities of life. It was this earnest belief that empowered Du Bois to become a strong advocate for black colleges. He believed that the Negro colleges held the solutions to the problems plaguing the black race. In commitment to this idea Du Bois spent many years at Atlanta University, which fostered a commitment to the social scientific examination of all aspects of black life and culture. While Du Bois recognized the importance of industrial education and supported Washington's efforts, he believed that man ultimately should seek "life" rather than mere existence because "life" was the cornerstone stone of manhood.

Perhaps no area of theory has received more historical analysis than the economic ideologies of these two great thinkers. Washington had a stern belief that the most immediate concern of the black race should be its ability to become economically self-reliant. He concluded that working class blacks must learn to apply scientific knowledge and methods to daily life, in order to make life more comfortable and efficient.

Washington expands his theory of economics to a more spiritual level. Washington postulated that achieving an authentic moral life entailed going beyond mere employment. People need to have vocations so that they can discover their true purpose in life according to God. Washington understood vocations as innate aptitudes and gifts which God calls individuals for in order to carry out his purpose. It is through the diligent use of these gifts that a person can receive ultimate fulfillment in life. Fulfillment comes not so much in experiencing happiness in performing one's vocation; rather it comes from the knowledge of doing God's work. The sense of fulfillment is enhanced by the knowledge that by doing God's work you are contributing to a better community.

It is important for us to realize that Washington's view on economic self-reliance does not suggest that he did not believe in the attainment of other values in life. Washington believed that economic power was the key to all of attainments in life:

> I would set no limits to the attainments of the Negro in arts, in letters or statesmanship, but I believe the surest way to reach these ends is by laying the foundation in the little things of life that lie immediately about one's door. I plead for industrial education and development for the Negro not because I want to cramp him, but because I want to free him. I want to see him enter the all-powerful business and commercial world (qtd. in J. Franklin 392).

Washington believed that achievements in the arts, politics, and other more refined, non-material ventures received their greatest significance when bolstered by an economic power base and community self-determination.

Du Bois reaction to Washington's theory took on two basic forms. Initially, especially during the time of Washington's Atlanta Exposition Address, Du Bois was openly critical of Washington's views. He believed that without having political power, society will never allow the black race to obtain economically. However, Du Bois' views on the importance of economic empowerment changed after the crash on Wall Street in 1934. This traumatic event opened his eyes to the importance of black economic empowerment. Du Bois believed that Washington's vision of

economic progress was limited to its own time and did not look toward the 20th century. In Du Bois' vision blacks should form alliances and prove their utility with industry. In order to fulfill this ideal Du Bois called for a more united college and vocational system that placed greater emphasis on engineering and industrial planning. This vision expands the original vision of Washington. Du Bois theorized that while affirming the proper role of each vocation within the black community, black laborers and black professional could merge their collective talents under the tenet of economic and political liberation:

> There exists a chance for the Negroes to organize a cooperative state within their own group. By letting Negro farmers fees Negro artisans, and Negro technicians guide Negro home industries, and Negro thinkers plan this integration of cooperation, while Negro artists dramatize and beautify the struggle, economic independence can be achieved (Speaks 2:85).

Whereas Washington's vision was of economic self-reliance and its impact on the personal, societal, and spiritual life blacks individually, Du Bois viewed economic empowerment as the means by which African-Americans can unite and form a cooperative state or nation within a nation. Du Bois' vision saw an opportunity for greater black mobilization through the black community's usage of its political, economic, and intellectual power.

In a final analysis a few truths become clear. The greatest mistake that history has made is defining these two men as adversaries. Both Booker T. Washington and W.E.B Du Bois shared many private conversations with each other. Washington served as a trustee of two of the leading black institutions supported by Du Bois, Fisk and Howard University. Du Bois' shift in economic policy shows the incorporation of some of Washington's ideas. The essence of these men lies in their visions toward a just society. For Washington a just society existed as a utopia. In this vision a new country is formed with a sense of national unity. This new form of unity would be the outgrowth of stern obedience to moral duties that allows for the upliftment of the disadvantage in order to create a stronger more progressive state. For Du Bois the just society was one in which all people can strive the ultimate goal of self-actualization.

The primary barrier of difference between these two men was the priority of values to be obtained by the black race. In time each man recognized their mutual interdependence on each other. Washington's ability to appeal to white people in a non-threatening manner allowed for the greater demands of Du Bois later in history. Washington mastered the ability to be publicly passive on certain black issues (such as voting) and yet privately supportive financially to many black causes and institutions. With time being ever continuous I envision these men today still discussing the original question of the puzzle. Their conclusion would be very similar to my own. God originally creates all of us as individual unique "pieces." Our uniqueness brings glory to God and beauty to the world. Ultimately our purpose is to take our unique abilities and create a grater good under God. Thus through the visions of Booker T. Washington and W.E.B. Du Bois, we can all recognize the answer to "A Puzzle's Piece?" or "A Piece of the Puzzle." It is **our** destiny to be **both!**

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Revising the United States Constitution

by Lisa Denig

> We the people of the United States, in order to form
> a more perfect union, establish justice, insure domestic
> tranquility, provide for the common defense, promote
> the general welfare, and secure the blessings of liberty
> to ourselves and our posterity, do ordain and establish
> this Constitution for the United States of America,
> (Constitution 11).

These are the monumental words that begin the oldest national charter still in use today. Our United States Constitution is looked upon with awe and reverence both here in America and also in many other countries. School children are forced to memorize its famous preamble. Judges cite it frequently as the basis for their decisions. The president is sworn to uphold it. The original draft of the Constitution is in the National Archives in Washington, D.C. It is preserved under tinted, shatterproof glass and shielded by inert gases. Each night it is lowered beneath the earth into a reinforced vault where it can be protected should the nation's capital be attacked. It is considered by the majority of people in the United States to be a sacred document. But does this mean it is a flawless document? Not even the man credited with contributing most to its substance could call it flawless. James Madison wrote in a letter to a friend, "I am not one of the number if there be any such who think the Constitution lately adopted a faultless work" (Sundquist 1). Even Benjamin Franklin, while urging his fellow Founding Fathers to sign it, began his plea with "I confess that there are several parts of this constitution which I do not at present approve..." (Bowen 255). The fight for its ratification was a long and bitter one. There were large masses who denounced the Constitution for various reasons and only the strong persuasion of a vocal group of supporters secured its passing. How, then, did we become a nation unquestioningly faithful to a document that, at best, squeaked through? A common answer to this question is the document's durability. Our Constitution has carried us through several foreign wars, our own Civil War, the Great Depression, presidential assassinations and many other landmarks in our history. It has provided us with a governmental system that has kept our shores safe and promoted economic prosperity. Under our Constitution, the United States has proudly become the richest nation on Earth and a world superpower. Why repair a system that isn't broken? Well, "breakdown," quips James L. Sundquist in his book Constitutional Reform and Effective Government, " is not usually an absolute but a matter of degree" (4). It is illogical for the people of this nation to stand by and silently witness the small cracks and fissures that may one day in the future cause total collapse. A perfect example of this was seen in 1995. Our entire government was shut down while the President and Congress

bickered over party politics. In order to understand why and what we must change about our Constitution, we must first look at how it was formed.

I. History: Presupposition of Change

The steamy, Philadelphia summer of 1787 wasn't nearly as hot as the debates that went on inside Independence Hall those four months. The Articles of Confederation, which formerly held together the Union, were faltering and needed revision. What they got was replaced. Some fifty-five delegates, chosen by their respective state legislatures, met to frame a new government that would satisfy a young, growing nation such as this one. Each brought with him his own personal opinions not to mention the issues faced by his home state. They had little to go on. No other nation such as this one existed at that time. Nonetheless, they established a government separated into three branches--executive, legislative, and judicial. In the Constitution they enumerated the powers of each branch and were careful to separate them so that no one branch could overpower another. These checks and balances, as they are often referred to, were a direct response to the times in which our Constitution was formed. The United States was a young nation which just recently had thrown off the shackles of monarchy through a long and torturous revolution. The framers were distinctly aware of the people's aversion to anything even remotely resembling the tyranny from which they had just freed themselves. The tripartite system seemed, to them, the perfect plan. They even incorporated short terms of office (four years for the President, two years for House Representatives) to virtually insure that no one person or group could single-handedly control the government. They also believed the separation of powers and short terms would eliminate the fear of corruption. Although the Founding Fathers claimed to be forming a government for the common man, they didn't exactly trust the people's judgement. Alexander Hamilton told the Constitutional Convention, "The people are turbulent and changing. They seldom judge or determine right" (Black 27). This same notion was echoed by Roger Sherman, the delegate from Connecticut, when he announced, "The people immediately should have as little to do as may be about the government" (Black 49). And so, the electoral college was born. In Article II of the Constitution, the framers decided that each state shall appoint a number of electors equal to the number of Senators and Representatives that state is entitled to (Constitution 17). These are the people who the writers of our Constitution, distrustful of the common man, decided would choose the president. However, Article V shows the great wisdom of these 18th century men. In it, they detail an appropriate way to amend the Constitution should succeeding generations deem it necessary. As Thomas Jefferson later wrote to a friend, "Happily for us, that when we find our Constitution defective and insufficient to secure the happiness of our people, we can assemble with all the coolness of philosophers, and set them to rights, while every other nation on Earth must have recourse to arms to amend or to restore their constitutions" (Bernstein and Agel 222). The American people must take this power, the very one thrust upon them by the writers of their national document, and use it to correct the errors in their government that time has brought to the surface. Our Founding Fathers meant for us to review and revise their work, otherwise they would not have seen fit to establish a particular way to do so. As Bernard A. Weisberger puts it in his column in American Heritage magazine, "Whatever they thought in 1787, ...

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they were willing to submit to the revision of future generations through the amending process. It's still one of the best reasons to admire them" (24).

II. Redefining Relations Between the President and Congress

When the framers of our government set about their work, the balance of power between the three branches was the trickiest issue to settle. They finally, after much arguing, decided on a system that they felt would leave each branch a certain power and also gave each branch a distinct way to check the power of another. For instance, the President has the option of vetoing any legislation sent to him by Congress. The Congress, when the legislation is returned with the President's veto, may override the veto but only with a 2/3 majority which, in Congress, is a very difficult thing to obtain. The Supreme Court has the power to declare laws unconstitutional (a power not enumerated in the Constitution but later declared by Chief Justice Marshall in the famous Marbury-vs-Madison case). However, Supreme Court Justices are appointed by the President and, therefore, will most likely vote according to his views. If that wasn't enough, presidential appointments must first be approved by--who else?--the Senate. This intricate network of checks and balances was agonized over by the delegates to the Constitutional Convention. Still, when it was finally agreed upon, some took the position that the President was too weak and Congress was too strong or vice-versa. So prevalent was this opinion among the people that Madison argued in the Federalist Papers, a series of articles in support of the Constitution, that the weaker departments would be protected "against the invasions of the stronger" (Annals 226). In 1787, protection of the infant republic against the prospect that the presidency might grow into an elective monarchy or that Congress might ride roughshod over the rights of the people was a valid point. This no longer seems so large a menace. In fact, it is precisely this divisiveness that critics blame for our ineffective government. When the system was first established in 1787, the implementers had never even heard of a political party. George Washington was elected unanimously and most believed that our legislators would work as a cohesive unit. That was not the case. Friction began during Washington's second term between two factions, each holding a different view of what America should be. The party names have changed over the years but the distance between them remains vast. Critics charge that our governmental problems "lie with a system which promotes divisiveness and makes it difficult to develop truly national politics" (Sundquist 9). We are, more often than not, confronted with a president from one party bickering over a difference of opinion with a Congress ruled by the opposing party. This is precisely what happened in our recent government shutdown. Failure of the President and Congress to agree on a budget proposal forced our government to, essentially, call off all operations causing many to be laid off from their jobs as government offices closed shop. It is more common for people to blame the individuals holding office for such a stalemate. But the problem goes deeper than that. The division of power between the President and Congress, stipulated in the Constitution, makes deadlock inevitable. It is imperative that these two branches be somewhat united in order to bring about a coherent, working government. In researching this aspect of constitutional reform, I came upon an incredible number of proposals, but I will highlight only a handful that I believe to be most effective and possibly attainable.

The Constitution has been amended twenty-seven times and yet only two amendments, the seventeenth and the twenty-second, have actually dealt with the basic system. The seventeenth amendment requires that Senators be elected by the people, whereas previously they were chosen by the state legislatures, and the twenty-second amendment restricts the presidency to two consecutive terms of office. Still, even these were only slight changes. No amendment has really altered the structure of the government and this is, I believe, the root of our present problems. There are several ways in which the basic framework of our government can be revamped to produce a more harmonious rapport between the branches. The most promising idea is to lengthen the terms of members of the House of Representatives from two years to four years with their election occurring simultaneously with the presidential election. This small change would have a colossal effect on the way our government does business. The two year term was implemented in a time when people were fearful and distrustful of government and wanted their officials to be held accountable by frequent elections. This has left us with representatives who virtually only serve one year and spend the next year running for reelection. This reelection also occurs mid-term for the President who then faces the possibility of having to start all over again with a new House. If the President and House members were elected at the same time, each for a four-year term, we might begin to see legislators spend the majority of their terms actually legislating. If one wanted to truly test this hypothesis, then senatorial terms could be lengthened from six years to eight years thereby eliminating the mid-term election altogether. But let's start with a more attainable goal. The election of the House at the same time as the presidency might also have an extra bonus effect. If a strong Republican President, let's say, wins big, there is a good chance that he will pull into office a House majority of the same party, if one believes in the doctrine of "riding the president's coattails" into office. Nonetheless, even if the parties were still opposite, it is more likely that needed legislation would be passed without the distraction of the mid-term election.

Some have contended that the preoccupation with reelection, especially for the President, colors and contorts all that he does while in office his first four years. Therefore, the proposal has been put forth by many prominent politicians, former President Jimmy Carter among them, that the President should be elected to one six or seven-year term with no chance of reelection (Taking 54). Although I realize the running of a campaign takes an unbelievable amount of time and energy, I am wary of a president who enters a six-year term as a "lame duck." When one completely takes away his accountability to the people, then one runs the risk of an executive who may become tyrannical or even just impossible for the Congress to work with. With no reelection to worry about, he may decide to try and push measures that he alone believes are worth pushing. If the people have no recourse, then who's to stop him? Besides, the six-year term would contradict the logic behind four-year terms for Representatives, and I feel that is a far more sensible change.

Another possibility for enhancing cooperation between Congress and the President is the notion that members of Congress serve simultaneously in the President's cabinet. This would require a formal amendment since Article I, Section 6 of the Constitution states that "no Senator or Representative shall, during the time for which he was elected, be appointed to any civil office..." (Constitution 13). This is an intriguing idea but several complications will certainly arise. The job of choosing who will serve in these positions is a touchy one. If the President chooses, he will incite

jealously and hatred among the rest of the Congress but if Congress decides on whom to send, then the President might be stuck with people he absolutely cannot work with. An option is to let seniority rule, but there is the drawback of possibly not getting the best man for the job under this system. Added to this problem is the heavy workload that would be imposed on these liaisons, not to mention the question of salary. Still, I believe this to be a noble suggestion with the chance of great success, if all these minor glitches were to be worked out. We could possibly begin this program with small appointments such as the chair of a veteran's affair panel being appointed to the Veterans Administration, or the chair of a small business subcommittee to the Small Business Administration. These lesser cabinet positions are not going to revolutionize government, but if everyone agrees that this program works well, it might be worth attempting at a higher level.

When most politicians discuss the gridlock now so common in our government, they almost invariably declare political parties the cause of it. Some have suggested that the election ticket be changed so that the presidential nominee and the Congressional nominees of the same party must be elected together. This sort of straight ticket voting is the key, some say, to cohesive government. It is possible in more than half of our states to elect all of a parties candidates simply by pulling one lever in the voting booth. Although I am wholeheartedly in favor of a system that induces cooperation, I cannot help but balk at the idea of being denied the choice to split my ticket if I so choose. This is precisely the attitude that some say is stalemating our government. Proponents of the straight ticket plan cite the British Parliamentary system as their example. In England, the Prime Minister is chosen by the majority party and retains his position only as long as he retains the party's favor. This, in turn, forces the two to work as one. However, I cannot support a measure that I see as usurping my freedom of choice, and I believe that most Americans would feel the same way. A more attractive practice to be copied from the British would be their custom of requiring the Prime Minister to appear regularly before Parliament to justify his or her actions in a rough and tumble question and answer session (Taking 61). If our President was commanded to appear before a joint session of Congress once a month or so, it would make the executive more responsible to the legislature and would serve the public better than the censored press conferences we are subjected to today.

A measure being called for overwhelmingly by presidents as of late is the Line Item Veto. This would enable a president to veto a part of a bill while passing other parts of it. The presidential veto was written into the Constitution only as a means of encouraging legislators to take a second look at a bill (Antieau 70). If it was meant for anything more, then the President would have an absolute veto. As it stands, however, Congress can override the President with a 2/3 vote. A line item veto could, in some respects, make the executive branch more powerful and disturb the sacred checks and balances. This is easily offset with allowing the Congress to override line item vetoes with a simple majority rather than the often difficult to obtain 2/3 majority. This allows "the President to score his political and public relations points and still not clog up the machinery of government by vetoing entire appropriations bills that could result in Social Security checks going unmailed or government employees being laid off" (Sundquist 14).

While I do not completely support all of these proposals, each suggestion advances a change in our basic structure that would eliminate deadlock and begin to induce harmonious relations between

the President and Congress. The lengthening of terms for House Representatives is, in my opinion, the strongest amendment and definitely worth passing. If a campaign was undertaken to educate the American people as to the reasons for such stalemate in our system, they might then become quite receptive to a change such as this one. It is a huge issue that must be addressed before the cancer of divisiveness spreads any further.

III. Elimination of the Electoral College

Alexander Hamilton's indictment that the people seldom judge or determine right was a pervasive thought at the Constitutional Convention, and the wealthy aristocrats who made up that body were determined to keep the election of the executive in their hands. They detailed a scheme in Article II, Section I of the Constitution that provided for each state legislature to appoint as many electors as they had representatives in Congress to vote for the President. Nowhere is there any mention of a popular election by the people. As Eric Black states in his book Our Constitution: The Myth that Binds Us, "The college is a vestige of the anti-democratic intentions of the framers of the U.S. Constitution" (53). Several times the electoral college has failed us, most notably in the election of 1888. Benjamin Harrison won a majority of the electoral votes although his opponent, incumbent President Grover Cleveland, received more popular votes. This occurred because Cleveland's 90,000 more popular votes were grouped in 10 states which only had 168 electoral votes whereas Harrison won very close victories in 20 states and received 233 electoral votes. Since a candidate is given all of a state's electoral votes even if he only wins the popular election by 1 vote, it is easy to see how this could happen. Another consideration is the "faithless elector" argument. Although some states require an elector to vote according to popular majority, many states have no such requirement. Therefore, a rogue elector may simply decide to disregard the will of the people and vote for whomever she chooses. It is unexplainable to me that an advanced democratic nation such as ours still adheres to this archaic philosophy. Senators and Representatives have introduced hundreds of different proposals to rework or abolish the electoral college, but none have amassed the political support needed to emerge from the amending process. Some plans have simply proposed that the electoral votes of a state be doled out according to how that state's House districts vote in the popular election, with the majority winner in that state receiving the 2 senatorial votes. Even this small change would be a start. Critics charge that a truly popular election would cause candidates to focus only on highly populous areas, such as New York, California and Florida, and, therefore, the interests of the entire nation would not be taken into account. This is an argument devoid of real substance considering the fact that our present system works exactly the same way. I didn't see Clinton or Dole stumping through Montana or Idaho all that often in 1996. The electoral college must and should be eliminated.

IV. Improving the Amending Process

Although there are a great many things in our Constitution to admire, none is more venerated than Article V, the amending process. The Constitution states that "The Congress, whenever 2/3 of

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both houses shall deem it necessary, shall propose amendments to this Constitution..." (21). It also provides for a way in which state legislatures can call conventions in order to propose amendments. But it doesn't give the right directly to the people to initiate Constitutional amendments. George Mason thought this was a dangerous omission and made his opinion known to the Convention in 1787. He reportedly said that since the "proposing of amendments is in both instances to depend, on the first immediately, and in the second ultimately, on Congress, no amendments of the proper kind would ever be obtained by the people if the government should become oppressive..." (Antieau 100). It is very puzzling, indeed, that there isn't more public outcry concerning it. First of all, no amendment has ever been proposed through the state convention process. The popular election of Senators (the seventeenth amendment) was only one state convention short of the 2/3 requirement when it was finally proposed and passed by Congress, but that is the only one which might have been a deviation from the norm. Otherwise, all of the changes to the Constitution have originated in Congress. Now, if Congress were to somehow become despotic, the people's only recourse would be a revolution to arms. If the people were able to initiate an amendment themselves, which could then be ratified by 2/3 of the voters at the next election, we would hold a popular weapon to combat domination of the legislature by special interest groups. It would stimulate the publics interest in the political process and give them a hands-on approach to democracy. Critics charge that people won't understand complex issues that come before Congress. I say, Congress is the reason some of these issues have become so complex. The people must be given the chance to decide what is important to them. Even if this process would never be utilized, it is essential in a democracy that it be available.

V. The Issue of Judicial Interpretation

It is impossible to discuss revising the Constitution without touching on the Bill of Rights and our Supreme Court's interpretation of them. The first ten amendments, known as the Bill of Rights, are the most controversial of all the parts of our national document. The courts are swamped with cases involving the obstruction of free speech, the separation of church and state and gun control, just to name a few. Mountains of books and articles have been written for or against these issues, but what I found most intriguing was that they all come down to one point--judicial interpretation. In 1803, Chief Justice John Marshall established the doctrine of judicial review, where the Supreme Court interprets the Constitution in such a way that a law is deemed unconstitutional. Since then, the Court has taken it upon itself to interpret virtually every line of our nation's document. It has had to decide whether the protection of free speech applies to every situation or, as some conservatives construe the amendment, only to political speech since it was written as part of a document establishing self-government (Will 74). Many liberals have pushed for the Supreme Court to rule the Second amendment, the right to bear arms, as an "historic anachronism" since it was intended to protect the state's right to a militia (Duffy 28). The Supreme Court has even been required, as of late, to interpret a clause in the Constitution regarding each state's recognition of another state's laws in respect to same sex marriages, a marriage license being the state record of question (Eskridge 11). Obviously, this power of judicial review--a power not directly given to the Supreme Court anywhere

in the Constitution--is an enormous one. In his article "Is the Constitution Superfluous?" Thomas Sowell denounces, in particular, Justice David Souter as using "murky reasoning and lofty, preemptive rhetoric" to assert his own version of what the Constitution says (61). Sowell is not alone in his contention that our highest court has stretched the interpretation of the Constitution to the extreme. Justice Antonin Scalia is a staunch supporter of a much stricter interpretation. He describes himself as a "textualist and originalist" who sees the Constitution as a "text of fixed and narrow meaning" (Kunen 48). Justice Scalia asserts that "Only by such a literal reading can the Constitution's protections be preserved" (Kunen 48). This sounds sensible until one is faced with an issue not specifically mentioned in the Bill of Rights, such as abortion or same sex marriages. Although I agree with Justice Scalia when he derides his associates as "legislators," I think we should accept the practice of judicial interpretation as a necessary evil, in a way. The court's power to interpret the Constitution virtually gives it the ability to change our sacred document in order to fit the times in which we live. Otherwise, we would be stuck with the outmoded, often unacceptable attitudes of the dead. As our society's values and morals change, it is only fitting that the Supreme Court be able to adjust the interpretation of the Constitution to properly show this shift. I am more concerned that the Supreme Court be an actual, true representation of the people at large than whether they should interpret the Constitution strictly or loosely. If the people demand a strict, conservative approach, then that is what we should see or vice-versa. I do not deny those nine honored judges the right to stretch their interpretations but only if it is at the request of the people.

There were many other proposals for constitutional reform that I found in the mountains of research I conducted, but limited space prevented me from reviewing them all. Those that I have reviewed above seem to be of crucial importance to our nation. I firmly believe that the lengthening of terms for House Representatives, as well as the line item veto and Congressmen in the President's cabinet, would enhance government effectiveness. The electoral college is the most outdated section of our Constitution and it is unexplainable why it has lasted this long. A slight adjustment to the amending process allowing for popularly initiated amendments would be a welcome addition. The American people are somewhat resistant to amending as they seem to feel there is something "unconstitutional" about it (O'Sullivan 6). Thomas Jefferson summed it up best when he wrote,

> Some men look at constitutions with sanctimonious
> reverence, and deem them like the ark of the covenant,
> too sacred to be touched. They ascribe to the men of
> the preceding age a wisdom more than human, and
> suppose what they did to be beyond amendment... We
> might as well require a man to wear still the coat which
> fitted him when a boy, as civilized society to remain ever
> under the regimen of their barbarous ancestors.
> (Bernstein and Agel 222-23)

It is high time that our nation have its coat altered.

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New York's Adirondack Park: A Global Blueprint for Eco-Management

by Thomas Santanasto

Preface

There are few academic disciplines that transect as many fields of study as does geography, for geography is far more than maps and the regions they represent. The competent geographer examines people and their relationship to the land. He or she studies culture, language, migration, emigration, climatology, hydrology, geology, ecology, land morphology, history, theology, sociology, government and economics, political science and more.

For example, no geographical study of the western region of the United States would be complete without a thorough discussion of the region's history, including the native American presence, the Spanish conquest, the gold rush of 1849, the transcontinental railroad, the numerous geological fault lines, the massive westward migration of the latter half of this century, and the various "wars" over the meager life-sustaining water resources within the region that support the huge populace.

Lastly, the geographer seeks to discover the relationships of one or more regions to another. I have attempted to address the aforementioned elements that are applicable to the particular case study at hand in this paper entitled, "New York's Adirondack Park: A Global Blueprint for Eco-Management."

New York's Adirondack Park:
A Global Blueprint for Eco-Management

"America's great park lands are in trouble--victims, in part, of their own success," wrote Gordon Witkin in the August 31, 1987 edition of *U. S. News & World Report*. Plagued by pollution, crowds, traffic, crime, and encroaching development, many special natural places around the globe are being threatened. New York State's Adirondack State Park is unique among them in its history of stringent land use regulation of its mixture of both public and private lands. It is also at a critical juncture in its existence that will determine either its gradual demise or the guarantee of its promise to remain "forever wild," perhaps even providing a blueprint for wilderness preservation elsewhere. The key is to strike a balance between the socioeconomic needs and property rights of local residents with the need to limit development, industry, and environmental degradation. Its governing body, The Adirondack Park Agency (APA), is optimistic that it can meet that complex challenge and preserve the Adirondack Park's wild character while maintaining its accessibility to the more than fifty million people who live within a half day's drive in Manhattan, Boston, Montreal, and Buffalo. "The Adirondack Park, which is approximately the size of Vermont, is a microcosm of the struggle over land use and environmental protection"(Berle 6).

What is The Adirondack Park?

New York's Adirondack Park is the largest park of any kind in the lower 48 states. It outsizes the combined acreage of Yellowstone, Yosemite, the Grand Canyon, and Olympic national parks. It is larger than the state of New Hampshire, in fact larger than six other states. Within its boundaries lie 9,400 square miles containing more than 2,800 ponds and lakes, 1,500 miles of rivers, and 30,000 miles of brooks and streams, including the source of the Hudson River and tributaries of the St. Lawrence. "Ninety percent of all plants and animals that exist in the Northeast can be found somewhere in the Adirondacks. Most telling of all, 90 percent of all wilderness east of the Mississippi and north of the Mason-Dixon line lies in the Adirondack Park" (Schneider --).

Political and Physical Geography

The park is located in the upper northeast corner of New York. Its eastern boundary generally follows the state border along Lake Champlain and the Champlain Canal south to the southernmost tip of Lake George and the town of Glen Falls. The line then extends north-westward just north of the Mohawk River Valley to just north of Utica where it proceeds north to the St. Lawrence County line and then northeasterly vaguely mimicking the state borderline.

The park incorporates within its boundaries 2.3 million acres of public lands as well as 3.7 million acres of privately held lands including 12 counties, 13 villages and another 70 unincorporated hamlets. The regulation and management of those private lands has been the most volatile issue in the area and undoubtedly will remain so well into the 21st century as the park's 120,000 permanent residents struggle to preserve the wilderness and still be able to earn enough money to keep their property and live a simple, yet comfortable existence. Courtney Jones, a well-known North Country author, writes:

> It is a landscape of infinite variety. It has
> millions of acres of forests, thousands of acres of wetlands.
> It has high waterfalls, deep gorges, rolling countryside,
> alpine summits. It houses both endangered and abundant
> species of plants and wildlife. It has names that linger in
> the ear, names like Noonmark, Boreas Pond, Tahawas,
> Lake Tear-of-the-Clouds. Its images linger in the mind. It
> is, in short, a natural pageant of unusual richness, a feast
> for the eye and spirit in a time of unusual needs. (Little --)

George D. Davis, a forest ecologist born and bred in the woods, said, "Every wilderness man, or woman, knows of the Adirondacks, for this is more than your typical lightly developed forested mountain region; it is, in fact, one of the most significant of the remaining climax hardwood ecosystems of the temperate climate zones of the entire world" (qtd. in Little --).

The park includes 46 ancient peaks of 4,000 feet or higher, mostly of granite as old as any rock known to man.

History

Samuel de Champlain first explored the lake that bears his name in 1609. For almost two centuries that followed, trappers and traders contracted with the Iroquois and Algonquin to trap the "great wealth of fur in the north." Few Europeans set foot in the region due to its hostile climate and mountainous terrain. In fact, the source of the Hudson River on the slope of Mt. Marcy (the highest of the Adirondack peaks) was not discovered until 1872.

By the late 1830's, the once ubiquitous beaver was all but gone from the Adirondack landscape. As the trappers moved westward, the loggers moved in. Sparks from the locomotive stacks set off innumerable brush and forest fires laying waste to thousands of wooded acres. The clear cutting methods had a devastating effect on the lush forest. "In one year alone, 1872, well over one million Adirondack logs were cut and floated to mills on the Hudson. But by the turn of the century, this bonanza too was over" (Schneider --).

The industrial revolution was now in full swing causing massive urbanization in order to accommodate the labor force necessary to fuel the industrial machine. Ironically, at the same time, those who profited greatly, America's *nouveau riche,* were looking for an escape from the cities and found the Adirondacks to their liking. Thus began the era of the "Great Camps." One of the more famous groups to visit the area in the early years was a party of "Bostonians who stayed in 1858 on Follensby Pond at what became known as the Philosophers' Camp, where James Russell Lowell, Ralph Waldo Emerson, Louis Agassiz, and other prominent intellectuals camped for a month of hunting, fishing, discourse, painting, and of course, poetry writing" (Schneider --).

But the event that would eventually bring tens of thousands to the Adirondack wilderness was the publication of a book by a Boston clergyman named William H. H. Murray. *Adventures in the Wilderness: or Camp Life in the Adirondacks* as "Adirondack" Murray's book was entitled, was a prototype of the modern guidebook, and it not only celebrated the spectacular beauty of the region and its healthful effects (There are still several tuberculosis clinics in operation today.), but contained detailed directions on how to get there (McKibben --).

The "wealthy elite" with names such as Morgan, Vanderbilt, and Rockefeller, developed huge parcels of land and built rustic mansions or "great camps." The popularity and trendiness were not dissimilar to the lure of Montana or the Colorado Rockies today. But despite the love for the wilderness, the adventurers constituted the second great onslaught to the region:

> A major attraction of the "rusticators" was the region's
> hunting and fishing, and while the game lasted they
> pursued it voraciously. Moose were gone by the 1860's;
> stocking of fish streams commenced in 1880; the last
> cougar was shot in 1894; and the last wolf bounty was paid

in 1899. The lynx disappeared, as did the wolverine and
most of the remaining furbearers. Even the prolific, white-
tailed deer was in severe decline by the 1880's. (Schneider)

Enter The Preservationists

The opening round of the current century-plus political battle over regulation of the vast Adirondack lands was led by a young Albany lawyer, Verplanck Colvin. Colvin was able to convince New York business interests that continued irresponsible logging threatened the watershed of the Hudson River and Erie Canal. In concert with the rusticators, hunters and fisherman, intellectuals, and the editors of the *New York Times*, the conservationists were able to overcome the fierce opposition of the timber industry. In 1885, the legislature created a forest preserve on state-owned land. In 1892, the Adirondack Park, with its "blue line" designating the boundaries, was established. Then in 1894, New York took the unprecedented--and as of today unequaled-- step of invoking constitutional protection of the park lands. The amendment that was adopted declared the land "forever wild." According to Schneider, "No other land in the country is so protected" (Schneide --).

A rather tenuous peace existed for the first half of the twentieth century, although the conservationists worried about the imbalance of the percentage of public to private land within the present blue-line boundary (Only about one third public as opposed to 42% public - 58% private today).

> Despite the imbalance of public to private land in a region
> designated as a "park," a period of stability ensued in the
> Adirondacks. The forest-products industry, which owned
> most of the private land (as it does today), went about its
> business, but now with modern, and more responsible,
> forestry practices. The wealthy enjoyed their elaborate
> Adirondack "camps" around the lake shores in holdings
> often totaling thousands of acres. Vacationers from the
> under classes who managed to straggle into the park
> erected their tents in the public woods and could fish and
> hunt with nearly as much freedom as could the
> millionaires on their private preserves. (Little --)

The next major assault on the forest preserve came along with America's post-war prosperity that brought higher wages, vacation time and Dinah Shore telling us to "See the USA in our Chevrolets." In 1956 then president Dwight D. Eisenhower signed into law the National Defense Highway Act. Ten years later Interstate 87 from New York City to Montreal, "would skirt the edges of the park and instantly put 50 million people within a day's drive of the Adirondacks. That's when the privately owned land became a ticking time bomb in the bosom of the woods" (Little --).

There was a tremendous fear of overdevelopment of second (vacation) homes, seedy motels, wax museums, souvenir shops with tacky roadside displays, and all the other amenities of an Atlantic urban region recreational site. So in 1970 a two-year study commissioned by New York Governor Nelson Rockefeller concluded that "the Adirondack Park needed regional land-use regulations and the firm hand of a state-level planning authority to implement them" (Little --). At the time only about ten percent of the 107 communities in the region had any kind of zoning. Despite heavy opposition from local governments, property owners and developers, contractors and labor unions, the Adirondack Park Agency (APA) was created by law in 1971 (Folwell 109).

Some viewed the APA as *big brother*--a representative of downstate interests who would turn their homeland into a vacation wilderness for the rich. Others saw it as a unique, visionary experiment that would demonstrate that man and his environment could live in harmony and actually serve each other. But the dispute turned personal and violent. APA workers and their families were publicly harassed and ostracized by neighbors. Executive Director Harry Daniels received threatening phone calls regarding his daughters. George Farrell, a mechanic, was drummed out of his fish and game club. In 1975, three APA officers were detained by a gang of armed residents of Star Lake. One group of protesters actually dumped a truckload of horse manure in front of the APA headquarters with a sign reading "We've taken yours for three years, now here's ours" (Folwell 56).

Part of the APA's early difficulties arose out of the "traditional Adirondack feeling of powerlessness." It was the lumber companies and wealthy landholders who wielded power in the 19th century and now Albany and New York (City) were assuming control over their legacy. Some of these fears have been allayed by the inclusion of more native Adirondackers on the commission, the creation of the Local Government Review Board, increased state aid to local municipalities for preparing local plans for shoreline setbacks, lot widths, and building density (Folwell 1170).

There is a noticeable transition as one travels north along I-87. As you leave the Capital - Saratoga Region, you are soon aware of the lack of billboards and other road signs. As you travel the back roads, guard rails are constructed of materials that blend in with the environment. Litter laws are strictly enforced. While far from Eden, in the first century of its existence, the park has not only dramatically slowed further environmental degradation but has encouraged reestablishment of once denuded forest lands and plant and animal species formerly extinct in the region.

> So the Adirondacks can boast that they are a second-
> chance wilderness, a model of what can happen in a once-
> trampled temperate region if people simply step away for
> a time. Moose are now wandering back into the
> Adirondacks, and eagles nesting once more above the
> lakes. Not much of this land is old growth, but it will be
> soon. (McKibben --)

The Present Dilemma

The latest threat to the Adirondacks has even caused many long time opponents of the APA to grudgingly ally themselves with the agency against wealthy speculators and developers who are attempting to preempt the agency's authority. Higher than average unemployment, acid rain, and skyrocketing land prices are conspiring to ruin what has taken a century to establish. While no one is certain, low gasoline prices, cheap money, and a strong national economy are believed to be at least in part behind the recent rabid interest in development. Land values have risen by 30 to 40 % annually over the past two years. The people of New York approved a recent bond issue to allow the state to purchase additional private land (Whitkin --).

The last development threat of this magnitude came in the 1960's and spurred the formation of the APA.

> The most notorious example of the new market for the
> Adirondacks' deep woods was the sale of 96,000 acres,
> sight unseen, acquired from a British corporate raider
> named James Goldsmith by Henry Lassiter, an Atlanta
> developer, for $17 million. This was the so-called
> "Diamond International-Lassiter Deal" into which the
> State of New York belatedly entered to buy some of the
> Land back, at greatly inflated prices. (Little --)

In order to meet this latest challenge, Peter A. A. Berle, President of the Audubon Society recommends that: (1) low real estate taxes be maintained to give relief to property owners other than selling to speculators; (2) the state acquire tracts of "critical ecological value" as public lands; and (3) "ensure governance of the park that recognizes statewide and local concerns and the social needs of a sparsely populated region" (Berle 6).

Not all solutions need come from the government, however. One example of an innovative solution to a problem unique to its environment is the case of John Rugge. In 1974 Rugge came to the Adirondacks to paddle a canoe. A vacationing young doctor recently graduated from the Yale School of Medicine, Rugge was asked to fill in when the town of Chesterton lost all three of its doctors. Realizing that the challenge was too much for one person, "Rugge helped the town set up a municipal health center, supported by a hospital 40 miles away. From the day he opened the door it was crowded--12,000 visits that first year." Repeating the program in other towns, Rugge eventually developed a nonprofit group practice of doctors linked together covering thousands of square miles and joining isolated mountain villages to modern medical care while locating clinics in abandoned, existing storefronts and other structures (McKibben 102).

Technology will no doubt play an important role in preserving the Adirondacks. The APA has recently become a partner with the New York State Center for Technology in Government. This project is one of four such experimental joint efforts by the State University of New York at Albany, the APA, and several information tech corporations. Maintaining hundreds of thousands of records

used to make decisions pertaining to land acquisition, building construction, demographics, and land use, the project will assist the APA in efficiently managing this huge park region by merging several kinds of technology (geographic information systems, databases, document imaging and work-flow management) originating on every imaginable media source (Dawes --).

Technology may also ease the high unemployment rates by encouraging telecommuters to take up residence in the park, bringing high-paying jobs to the region with little impact on the environment. The development of alternative power and transportation sources may some day contribute to the park's well-being.

While many Adirondackers distrust efforts to further regulate private lands, an increasingly vocal group of park residents have come to the realization that the greatest threat to their way of life is not regulation but the steady attrition of the surrounding lands. A group of such citizens, the Residents' Committee to Protect the Adirondacks, filled the vacuum between the developers and outside conservationists. Their chairman, Joe Mahay said that the real threat to "our Adirondack way of life...is unrestrained development" (Schneider--).

Current APA director, John Collins, a fifth grade teacher from Long Lake, believes that part of the answer lies in solving the "dichotomy of desire." According to Collins, "Learning to take our wealth from the natural glory around us--recalibrating desire so that we're satisfied by the sugar maple and not the shopping mall--is part of the answer." Collins is encouraged by the kids in his classroom. He believes that he sees in them a "sense of limits" that other generations didn't have; they seem to know that "the moose and the mall are mutually exclusive" (McKibben --).

Epilogue

While there is still a long, arduous journey ahead, the people of New York have made incredible progress in meeting the challenge of preserving a priceless natural treasure while trying to do justice to the property rights and social well-being of the park's residents. Their success is already spreading around the world. George Davis, head of the first study commission, has already led a project along the Russian-Chinese border and to save the watershed area of Lake Baikal and will soon journey to Chile (McKibben --).

The latest study commission report (1990) has been hailed by the Sierra Club as being "as visionary an environmental document as a government agency has ever produced," and it makes some 245 recommendations from removing junked cars from lawns to state acquisition of the Bob Marshall Wilderness. The ultimate guideline is that growth will be encouraged in existing hamlets, but land outside of them would be allowed to "continue its reversion to climax forest" (Schneider --).

In any event, if history prevails, the future of the Adirondack Park will be in the hands of the 99.9% of New York's citizens who live outside of the fabled blue line. The millions living in New York City alone have traditionally supported the notion of having an escape from the urban jungle within such proximity. On the other side, the greatest challenge to maintaining the park will come from wealthy non-resident developers and land speculators.

Perhaps we should all keep in mind these words printed in an 1864 edition of *The New York Times:* "Within an easy day's ride of our great city . . . is a tract of country fitted to make a Central

Park for the world" (Farb 48). They may help us to realize what a tremendous jewel exists in the midst of our Atlantic urban sprawl and the constant upkeep that it requires in order to preserve it.

APPENDIX 1
(1970)

The plan Davis and the park agency created dealt with all the land within the blue line, but was most controversial in its provisions for limiting the development of the park's private lands. After all the legislative compromises had been made, it was settled that a limit of 15 buildings per square mile would be permitted on "resource management lands" (53 percent of the private land), 75 buildings per square mile would be permitted in "rural use" areas (34 percent of the private land), with the rest (13 percent of the private land) in more liberal development categories. In the haggling with the legislature, the agency planners found that to maintain a truly low development density in the resource areas of the park - largely commercial forest - the tradeoff required was to relax restrictions on waterfront development and development in and around villages and hamlets. The final regulations did not permit the agency to regulate the settled areas at all. As for waterfront restrictions, 26 buildings per shoreline mile in the resource-management category were allowed, 36 per mile in rural use, and up to 106 per mile in hamlets - effectively a building every 50 feet (Little --).

Here are the key elements of what the commission - which counts among its membership the cream of New York state conservation, civic, and business leadership strongly recommends:

•The creation of the largest true wilderness area in the Northeast. In fact, at 400,000 acres, the Oswagatchie Great Wilderness, as it will be called, will be the third largest wilderness east of the Mississippi. But it is to be managed much more stringently than any federally designated wilderness area. In all, the Adirondack wilderness system will include 16 units and 1,650,000 acres. Remaining public lands are to be managed for low-intensity recreational use.

•The purchase of an additional 650,000 acres of land in fee title, mostly to go into the wilderness system and to protect biological diversity; and the authority to purchase conservation easements over the years on as much privately owned resource land as possible - theoretically all of it - to guarantee in perpetuity that the land will never be developed and to provide for recreational access as needed. "On privately owned resource lands (87 percent of nonpublic lands, about 3 million acres in all, mostly in forest use), to reduce the building allowed under present regulations by 90 percent by allowing every landowner one residential unit, regardless of the size of holding. Those with larger acreages can build one additional residence per 2,000 acres. In addition, a "transfer of development value of land under previous regulations. A forest-use tax-limiting program, along with the aggressive conservation easement program, rounds out the plan designed to preserve the park's forested character.

•Shoreline development along the many thousands of lakes and ponds are more than a thousand miles of rivers would not be permitted any closer than 650 feet in back country areas and 200 feet anywhere in the park; nor would owners be allowed to disturb vegetation, except for a five-foot path that must be designed so that no structure would be visible from the water.

•Development would be permitted in already-settled parts of villages and hamlets but not allowed to sprawl into surrounding landscape by: making county governments, not small towns and villages, responsible for rigorous land-use and subdivision regulation; setting up an "Adirondack Park Community Development Corporation" to provide for appropriate and affordable housing and public facilities; requiring that all future commercial land uses be confined to settled areas; eliminating all off-premises outdoor advertising with on-premises signs allowed only on a permit basis.

•In undeveloped areas, no buildings would be allowed within 200 feet of a roadway unless fully screened by vegetation; pre-existing eyesores would be purchased by a nonprofit authority when the property comes on the market, the buildings would be torn down, and the land transferred to state ownership or resold (Little --).

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Vanity Has a (Male) Face

by William Henehan

Over the past decade job insecurity has been on the rise. Workers in today's marketplace no longer feel sure that the job they have today will be there for them a year, month, even a week from now. Also on the rise over the past decade has been the area of male cosmetics. Plastic surgery and beauty aids are no longer marketed just for women. While men do not undergo as much plastic surgery or provide as much money to the cosmetic industry as women do, the number of men who do is steadily rising. The reason for this is that the man of the 1990's is no longer sure of his place in the workforce as he was 50 years ago. Downsizing and the "Beauty is Good" myth have led to the present explosion of the male cosmetic industry and to the new male vanity.

In large companies, approximately 46% of employees are frequently worried that they will be out of a job in the near future. This number has been rising over the past decade. In 1994 the number was 44% and in 1992 it was only 31%. Other gauges of job security are plummeting also. 47% of employees of large companies fear that their employer will close facilities. Only 32% of workers felt this way in 1992 (Mandel, 1996, p.30).

Workers' perception of their companies has also changed for the worse. Only about 66% of the workforce believe that their company is highly regarded by their customers. In 1992, that number was as high as 72%. Many personnel no longer feel that their company is performing as well as can be expected. 45% of workers were concerned about the future of their company in 1992. In 1996, that number has risen to about 53% (Mandel, 1996, p30).

In this age of high levels of layoffs, corporate downsizing, and job insecurity, more middle-aged men are being forced to actively look for work in the job market. In the 1950s, if a man had a job, there was a good chance that man had the job for life, or at least retirement (Bruning, 1996, p.9). That is no longer the case. Corporate loyalty is now an aspect of a bygone era. Middle-aged men are competing with younger men and women, who are fresh out of college with their MBAs in hand (*Economist*, 1993, p.63). To stay competitive, the middle-aged man has to retool himself both mentally and physically. One would assume that a worker with a lot of experience would not have to worry too much on what his appearance is, but that is not the case.

The Arrow Shirt man used to exemplify what the average worker was. The ad had a clear goal in mind. It said that by just going out and buying an Arrow Shirt, a man could achieve almost all of his goals. This was the extent of men's fashion. No one cared what he looked like under that shirt. Now the dominant male models seem like statues of Adonis or The Discus Thrower. Today's male model is usually half naked, with enormous pectorals, well-defined glutes and calves, and chiseled abdominals. Today's man is Marky Mark, whose visage grins out to men, teasing them by almost saying outright "You wish this was you." Buying new underwear is not the only thing a man

has do to have what Marky Mark has. He also has to do hundreds of sit-ups a day(Farnham, 1996, p.69).

In the past, overweight bodies were the norm, and the size of a man's paycheck made him distinguished. Muscles are now taking the place of money in the new male (Farnham, 1996, p.69). Muscles seem to be the best ingredient in the new man's cosmetic smorgasbord. They are obvious to the naked eye, and are real (Farnham, 1996, p.82). "So compulsory a fashion accessory have muscles become that writer Sam Fussell calls them 'a dress code made flesh'" (Farnham, 1996, p.82). Fussell is a bodybuilder who writes about the new cavalier muscle man in his book, *Muscle*, and in a follow-up essay (Farnham, 1996, p.82).

Over the past few years, muscles have become the new chic among men. Fussell remarks that leather weight training belts have become as common an accessory as beepers in the suburbs (Farnham, 1996, p.82). Since its inception in 1986, *Men's Health* magazine has catapulted in circulation from zero to 1.3 million. This magazine is similar to the women's magazine *Cosmopolitan* in its content (Farnham, 1996, p.68). Michael Lafavore, the Executive Editor of *Men's Health* defended the magazine, by writing:

> When we first conceived *Men's Health* nearly a decade ago, we saw that men were hungry for information...Nutrition, fitness, disease prevention....these were issues that concerned us all, yet there was a severe lack of resources for men to turn to. If there is a new male vanity, it springs from the fact that men are more aware of their health and how to take care of it (Lafavore, 1996, p.97).

But the new male vanity has gone beyond simply caring about oneself; it has turned into $9.5 billion a year industry. Men are spending this not only on face-lifts, hairpieces, and makeup, but also on outrageous procedures such as liposuction, penile enhancements and breast reduction (Farnham, 1996, p.66). One out of every four cosmetic surgery procedures done today is on a man. The American Academy of Cosmetic Surgery reports that in 1994, the last year in which statistics are available, the numbers for male procedures are as follows: 197,276 hair transplants and restorations, 37,743 liposuctions, 36,290 chemical peels, 22,204 rhinoplasties, and 18,350 eyelifts. 12,318 men had their own fat reinjected into other parts of their body such as their cheeks or penis (Farnham, 1996, p.68).

"More men, especially businessmen who want to keep up with younger competition, are checking themselves in for nips and tucks" comments Toby Mayer, a plastic surgeon whose practice is located in Beverly Hills, California (Servin, 1993, p.49). With the death of corporate loyalty and the birth of downsizing, more middle-aged men are being sent hunting for jobs in a world that values youth over experience (Bruning, 1996, p.9). "The business world is prejudiced against the ugly" (Farnham, 1996, p.69). It is not impossible for a burn victim to succeed, or a man with a crippled arm to run for president, but a simple fact remains that the high road in business has less potholes in it if one is handsome (Farnham, 1996, p.69). To be in a consulting firm, it is a near requirement to be beautiful. One woman commented "Every time I met a good-looking guy and asked him...what [he does], he was a consultant. The ugly ones are all accountants" (Farnham, 1996, p.69).

If muscles represent the best thing a man can do, then makeup and hairpieces are the worst. These two are fake and, once detected, usually bring about a lot of embarrassment. Men fear being found out by other guys more than women (Farnham, 1996, p.69). "The vain heterosexual man risked...women finding him more attractive against a downside both sure and terrible: Other guys will poke fun at him if they discover what he is up to...Guys love to stick their fingers in other guys' sorest spots" (Farnham, 1996, p.78). Fake-looking hairpieces are so embarrassing that men are now buying pieces that have receding hairlines. The only thing worse than being discovered wearing a piece is to be caught with bad makeup(Farnham, 1996, p78). Makeup, while widely used by men, is still seen as being something only for women, *Rocky Horror Picture Show* addicts, and residents of New York's West Village.

Old faces mean old ideas is the notion that too many employers have stuck in their head. In the decade of the downsize, a man is dolt if he does not pinch himself in the cheeks to make himself look livelier (Farnham, 1996, p.69).

Why are we so obsessed with beauty? Karen Dion (1972) and Ellen Bersheid (1972) of the University of Minnesota, along with Elaine Walster (1972) of the University of Wisconsin attempted to answer this question. They conducted an experiment which was designed to discover if beautiful men and women are thought of as having better personality traits than unattractive people, and assumed to have better lives than the rest of the population. They link personality and appearance first by citing that certain personality traits can influence the appearance of an individual. A tense, irritable person may develop more lines and wrinkles on his face than a calmer, more relaxed person. Also, stereotypes within one's culture may mold personalities of certain people(Dion et al., 1972, p.285). "If casual acquaintances invariably assume that attractive individuals are more sincere, noble, and honest than unattractive persons, then attractive individuals should be habitually regarded with more respect than unattractive persons" (Dion et al., 1972, p.285).

The above assumptions brought up the following queries to the experiment. Do people really have stereotypes about personality and attractiveness? How accurate are these stereotypes? Also, what is the correlation between looks and personality, if one really exists. Certain groups of people will immediately deny that this stereotyping exists. The biggest of these are rehabilitation workers who work with people who have facial and other disabilities (Dion et al., 1972, p.285). Summer Rose, a burn victim who has succeeded in business, and Bob Dole would both probably argue that this stereotype is nonexistent and that their successes prove it (Farnham, 1996, p.69). But most likely they are the exception to the rule. As mentioned earlier, even the most successful business people would probably be doing better if they were more attractive. Likewise, those in the rehabilitation business have a strong interest in the belief that overt physical appearance is relatively unimportant to the chances one has in life (Dion et al., 1972, p.285).

In the test they conducted, Dion, Bersheid, and Walster, distributed envelopes to 60 untrained psychology students at the University of Minnesota at random. The breakdown of the group was 30 males and 30 females. Each envelope contained three photographs. One of the

photographs was of an ugly person, one was of an average individual, and the last was of an attractive person. The relative attractiveness of these people was determined in a prior experiment. Subjects were told that they were part of an experiment to see if they could predict what the lives of these people would be like, and their personalities better than a group of people trained in the area of interpersonal perception techniques. They were also told that this was a long term experiment and the people in the pictures were going to be monitored for the next 20 years (Dion et al., 1972, p.286).

The students were then given a list of polar extremes as to how the personalities and the future successes of these people would be like. It was stressed that the subjects rate these people sincerely and forthrightly, and that their answers would eventually be checked with the lives of the people. Five areas were questioned about: marital happiness, parental happiness, social and professional happiness, total happiness, and occupational success (Dion et al., 1972, p.287).

The attractiveness ratings assigned by Dion, Berscheid, and Walster were accurate. The people they deemed attractive were found to be better looking than the average people who were found to be more beautiful than the unattractive people. The average rankings for these groups were 2.87, 2.02, and 1.12 out of a possible three respectively (Dion et al., 1972, p.287).

After the test was completed, the results were amazing. The attractive people beat out the other two groups in every category except for parental competence, in which it placed third. In terms of occupational status, it was found that the more attractive a person is, the more likely that person will be to have a better job. This was expressed equally by both sexes (Dion et al., 1972, p.288). The subjects felt that attractive people are more likely to secure more prestigious jobs and enjoy more fulfilling social and occupational lives. The results of this study suggest that there is indeed a physical attractiveness stereotype. It is assumed that attractive people have more desirable personality traits and that they will achieve more happiness in their lives. This means that a physically attractive person will have more advantages in life because, unless they are jealous of this person, they will assume good things about him (Dion et al., 1972, p.289). Previous work by F. Monahan (1941) in the book *Women in Crime* notes that social workers have a hard time believing that a normal, pretty girl could be guilty of committing crimes (Monahan, 1941, p.103). "Most people, for some inexplicable reason, think of crime in terms of abnormality in appearance" (Monahan, 1941, p.103). This shows that this stereotype reaches beyond the world of business and into everyday matters.

A follow-up study (1991) was done by Alice Eagly and Mona Makhijani of Purdue University, along with Richard Ashmore and Laura Longo of Rutgers - The State University of New Jersey to find out why this stereotype exists. They stated that the "What is Beautiful is Good" stereotype is regarded as playing a big role in underlying differential treatment based upon attractiveness, and the development of self-fulfilling prophecies (Eagly et al., 1991, p.110). Eagly and her companions deduced that this stereotype exists for three reasons: the idea that attractive people bring about positive reactions from others, the thought of a link between attractiveness and social skills, and the media portrayal of attractive people being the most popular and getting the most attention (Eagly et al., 1991, p.112).

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To evolutionary psychologists, the "Beauty is Good" stereotype should come as no surprise. A man wanting rhinoplasty or a facial would be seen as trying to maximize the number of chances he has in finding a mate and reproductive success (Buss, 1986, p.559). If these procedures lead him to a better job with higher pay, he will then be able to acquire items of higher status. With these, he could impress females of his species the way a peacock brandishes its tail feathers to impress members of the opposite sex. This clearly falls under Darwin's idea of survival of the fittest (Buss, 1986, p.559).

David Buss discovered interesting statistics regarding attractive people. In his studies, he found that beautiful individuals are more accepted in social circles, while ugly people are more often rejected. The social satisfaction of college students is positively correlated with good looks (Reis, 1982, p.980). Of very high importance, Reis and colleagues stated that attractive men felt a greater percentage of their social interactions were "mutually initiated rather than self or other initiated, implying but not demonstrating greater social confidence" (Reis, 1982, p.980). Reis's study agrees with the evolutionary perspective. In a study conducted, it was found that less attractive men had a harder time with females than their more attractive counterparts (Reis, 1982, p.981). This may have nothing to do with the personalities of unattractive people, but with the stereotypes we assert on the way someone appears (Dion et al., 1972, p.289).

Applied to the business world, this research is very illuminating. Even if the "Beauty is Good" stereotype is unethical or even unconscious, one can not deny its existence. This stereotype shows why no one seems to be immune to the new male vanity. Almost every recent president has had the bags under their eyes touched up to appear more youthful (Servin, 1993, p.49). But you don't have to be the leader of the free world or even the leader of a small business to feel a need for these procedures. Peter Farnham (no relation to the magazine writer), a UPS driver in Dallas, has admitted to getting implants in his butt to improve its contour, and is planning on getting the smile lines removed from his face (Farnham, 1996, p.68).

The causes of the new male vanity and the surge of cosmetic products aimed at men can be found in "The Beauty is Good" myth and in the recent downsizing of corporate America. The pool of applicants for jobs has greatly increased, with middle-aged men trying to compete with younger men and women. In a country where youth is valued more than experience, these men going under the knife are doing whatever it takes to keep their heads above water in a race that has quickly become more cutthroat. With the notion of corporate loyalty thrown out the window and research saying that better looking people are perceived as more personable, one need not wonder why the male cosmetic industry is expected to consistently rise over the next few years.

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Family Violence

by Jennifer Jacoby

A social problem, as defined by James W. Coleman and Donald R. Cressey, is a "condition that a significant number of people believe to be a problem. A condition where there is a sizable difference between the ideals of a society and its actual achievements" (1996, 2). The difference between a "social problem" and a "personal trouble" is that a social problem happens to many people, not just one. Therefore, a social problem exists when a significant number of people experience and see a certain condition as a problem. A personal trouble, as C.W. Mills called it, is not seen by people as being a problem for society as a whole, while a social problem is seen as a problem and also seen as needing to be fixed. Therefore, we must begin by asking the question is family violence a social problem? Does it happen to many people, and do many people view it as a serious problem that needs to be corrected?

There are many women and children who become victims of family violence. For instance, an American woman is more likely to be murdered, raped, or assaulted by her male partner than any other attacker ("Facts" 1996). Approximately 12 million wives are abused by their husbands each year, and approximately one - two million children are also abused each year (Coleman and Cressey, 1996, 135). United States FBI statistics from 1992 show that a married woman is abused every 30 seconds. An American child, according to 1994 statistics, is abused or neglected every 13 seconds (Briscoe, 1994, 26). In 1995 alone, over 70,000 calls pertaining to domestic violence were received by police agencies in Los Angeles ("No Excuse", 1996). It is estimated that family violence costs American businesses three to five billion dollars because of increased health care costs, missed work time, and low productivity ("Facts" 1996). Family violence occurs in every racial, ethnic, and socio-economic group; no one is immune. It can affect anyone, rich or poor, white or black. These statistics prove that family violence does occur often and is a serious social problem that needs to be solved.

Data and Methods

The research methods that I used were library research and a personal interview. I interviewed Pam Pillsbury, who is the program director of The Turning Point of the Lehigh Valley. I asked her questions concerning the problem of family violence, and how it affects the Lehigh Valley. I asked her how many victims the agency deals with per year, how many arrests for family violence are made per year in the Lehigh Valley, if the Lehigh Valley statistics match the national statistics, what she feels can be done to help stop domestic violence, and other questions.

Literature Review

Family Violence has been overlooked throughout our history until the woman's movement of the 1970's brought this problem to the public's attention. Today, society is growing more concerned about family violence. In the past, however, society chose to ignore it. For example, in 1879, an American court refused to hear many complaints from battered wives. The court said, "if no permanent injury has been inflicted, nor malice nor dangerous violence shown by the husband, it is better to draw the curtain, shut out the public gaze, and leave the parties to forget and forgive" (Roy, 1977, 31). This exemplifies the criminal justice system's past attitude towards domestic violence. It was viewed as a private, family matter with which the court should not interfere. In fact, it was viewed as the husband's privilege to beat his wife. Woman had few, if any, privileges at this time. They were simply to serve their husbands by cooking and cleaning. The husband was the dominant figure in the family; he told his wife and family what to do.

Children also had to endure violence at the hands of their family. In 1874, the Society for the Prevention of Cruelty to Children was formed. This program, however, did not significantly help to stop child abuse. Children were viewed as the property of the parents, and the father had absolute control over the child just as he had control over his wife. Fathers were also allowed to punish their children by beating them. These beatings were not viewed as abuse but were seen as proper disciplinary acts (Johnson and Sigler, 1995, 480). However, it should be noted that it is women who are the primary child abusers.

There are four types of child and spouse abuse which are: psychological abuse, sexual abuse, physical abuse, and neglect. Psychological abuse includes behavior that causes the child and/ or spouse emotional pain by name calling or constant criticism. Sexual abuse is forcing the child and/ or spouse to have sex against their will. Physical abuse is the inflicting pain on the child and/or spouse by punching, hitting, kicking or other physical ways. Neglect is failure to provide the necessities of life like food, shelter, water, and clothing (Johnson and Sigler, 1995, 479). For the next 100 years, family violence still continued to occur without much intervention from the court system. Men still continued to brutalize their family without having to pay any consequences (Landes, 1995, 15).

During the 1970's, however, women began to speak up about these injustices . The women's movement occurred, and it played a large role in getting laws written; they lifted "the heavy blanket of denial over the issue of male violence against woman" (Thorne-Finch, 1992, 23). They also protested against the violence done to children. Women wanted to have the same rights as the men had. They were tired of being slaves to their husbands. They successfully brought to everyone's attention that there was a serious problem with male violence against women. Women began to attend colleges, get jobs, and play an active role in society. Men were finally being prosecuted for domestic violence, mostly by woman lawyers. Today, both civil and criminal remedies are available to the victims of family violence. It finally seemed that domestic violence might be stopped. The court system, however, tends to view domestic violence as a civil rather than a criminal matter. The courts seem to be reluctant to penalize abusers with serious jail time. Instead,

they attempt to use other methods such as threat of arrest, peace orders, mock divorces, or fines. Peace orders, such as restraining orders, are the most common forms of intervention. When fines are issued, the entire family ends up being punished, especially in poor families where they can not afford to pay the fines (Johnson and Sigler, 1995, 478-479). Family violence is still a serious crime that is showing no signs of decreasing. This horrible violence unfortunately still haunts American society.

Family violence is a serious problem today that causes millions of women and children pain each year. I will next discuss some macro level issues that apply to family violence. Couples seem to argue over money problems the most. Money problems derive from another serious social problem, the economy. Abusive families do not provide adequately for many of the six universal functions of the family. They do not provide the first function of the family, physical or economic survival. This means that the family must provide each other with food, shelter, and clothing. Many of these abusive families neglect their children, which often leaves the child undernourished. They also do not provide the family with the third function, socialization. This means that the family must socialize the children to have the proper skills, behavior, and beliefs. Many children of abusive families are not socialized properly because they view violence daily and come to believe that violence is a normal function of the family. They also do not provide the family with emotional maintenance. This means the family must provide the members with a feeling of being wanted and a feeling of security.

Karl Marx's Class Conflict Theory could be applied to family violence. This theory discusses the gap between the haves and the have-nots. James William Coleman and Donald R. Cressey define class conflict as, "The struggle for wealth, power, and prestige among the social classes" (1995, 564). Money equals power in this materialistic culture. Poor people may feel powerless, and one way to feel powerful is to be the man of the house and control their families lives. Feeling frustrated and powerless could lead to family violence. Engels' Gender Conflict Theory also applies here. It states that women are doubly exploited in our society. First, they are exploited by their pay. In 1993, women made an average of $11,046 while men made $21,102 (Foster et al 1996, 89). Second, women are exploited at home by their controlling, violent husbands. Therefore, while Marx's Class Conflict, may explain why some men are violent, Engels' Gender Conflict shows that women are doubly exploited by their pay and subordination at home.

There are some studies that link family violence to poverty. Candace Kruttschnitt, Jane D. Mcleod, and Maude Durnfield conducted a study in 1994. They discovered that poor children are more likely than middle class or upper class children to be abused by their family (299). National surveys of family violence from 1975 to 1985 show that severe violence towards children was more common in families with incomes that fall below the poverty line (Kruttschnitt et al,1994, 300). Candace Kruttschnitt noted, "conditions of economic deprivation are often intertwined with other negative stressors which, in turn, explains inadequate parenting... we can only conclude that family violence may be both a consequence of, and create continuities in, economic disadvantage and antisocial behavior" (Landes, 1995, 94). Dr. Murray A. Straus also has noted that violence does occur more often in poor families. He says,

... when you come to the more serious kinds of violence, then the lower the socio-economic status, the higher the level of violence, by very large amounts. Now that doesn't mean that serious violence is just a poor people's problem. There's plenty of wife-beating in middle class and upper middle class families. (Landes, 1989, 97)

Micro-level issues also relate to the social problem of family violence. Sociologists, such as Leonard Berkowitz and Albert Bandura, believe that social learning is responsible for the violence in men. They believe that family violence is learned in the same way as other behaviors are. There are three social learning influences on aggression. One is the aggressor's previous learning history. For instance, whether or not violence was in the aggressor's family life. This depends on whether the aggressor was exposed to violence in his family life, the military, among friends, or in the mass media. Second is the current rewards or punishments for the aggression affecting his behavior. This includes whether or not the aggressor feels threatened with punishment for violent acts. Finally, the aggressor's social, environmental, and cognitive-emotional factors. This includes the aggressors tolerance of frustration, management of anger, and ability to be able to distinguish between real and unreal stressors (Stacey et al, 1994, 37). Sociologists Murray A. Straus, Richard J. Gelles, and Suzanne K. Steinmetz said of Social Learning Theory:

Each generation learns to be violent by being a participant in a violent family. We traced this learning process through three generations. The more violent the grandparents, the more violent the couples in our study are as husband and wives, and the more abusive they are to their children. The children of these couples, in turn, tend to follow the pattern of their parents. (Stacey et al, 1994, 37)

Cooley's Looking-Glass Self ties into the social learning theory. This states that children learn their self-concept, in essence who they are, from the reactions from those around them. When children are abused, they may come to believe that they are worthless and that they deserve the violence. Mead's Significant Other also relates to the Social Learning Theory. This states that children learn through the imitation of others close to them. If the child is constantly seeing his father beat his mother, he may come to believe that this is what he should do. The child will probably begin to imitate the parent's abusive behavior because the child believes that this is acceptable.

A study was conducted in 1995 by Ronald L. Simons, Chyi-In Wu, Christine Johnson, and Rand D. Conger on the linkage between past abuse and family violence. They believe that there are three main perspectives that attempt to explain family violence. The first perspective, the "parenting role perspective," shows that children who are abused are at risk for abusing their own families. Indeed, prior research has shown that children who are abused are at risk to be violent to their families. It has been estimated that children who are abused are five times more likely to be abusive as an adult. Therefore, children learn their parenting styles and how to act as a parent from the interactions and actions of their parents. "Thus, children exposed to harsh treatment learn that severe, coercive measures are a normal part of parenting, and, as adults are apt to enact these

parenting scripts in interaction with their offspring" (Simons et al, 1995, 142). The second perspective, the "family roles perspective", is similar to the first but extends it a bit, arguing that if a child is exposed to abuse as a child, he is more likely to abuse his children as well as his wife. The third perspective is called the "antisocial trait perspective,"and it says that people who commit a certain crime tend to commit other types of crime. Studies show a link between a child's involvement in antisocial behavior and ineffective discipline by parents. Therefore, this behavior occurs partly due to inadequate parenting styles. Family violence is seen as an expression of antisocial behavior that originated from poor parenting styles. In fact, recent studies show that many abusers have had prior contacts with the police for many other crimes (Simons et al, 1995, 143-144) The authors say that these three perspectives "contend that harsh parenting is a function of some stable characteristic of the individual' (Simons et al, 1995, 144). The findings of their study show a link between all of the perspectives and family violence. However, they found the strongest link between the antisocial perspective and family violence (Simons et al, 1995, 162).

In 1979, Lenore Walker proposed a theory of domestic violence called the Cycle of Abuse, which explains patterns of behavior within abusive relationships. The cycle of abuse occurs in three phases called "the tension building phase,"the "act of violence phase," and the "honeymoon phase." In the "tension building phase," the man begins to threaten his wife, usually by calling her names or pushing her around. The woman usually experiences a number of psychological responses to the abuse, including the Freudian defense mechanisms of denial and rationalization plus the conscious awareness of fear and anger. Denial occurs when a person refuses to acknowledge that a problem exists. Rationalization occurs when a person substitutes socially acceptable reasons for thoughts or actions based on unacceptable motives. The woman also will try to calm the man down or make an extra effort to please him. The police are not likely to be called to the home in this phase. This phase tends to last anywhere from several months to many years. In the second phase, the act of violence phase, the violence becomes serious. The man begins to punch, kick, slap, choke, or sexually abuse the woman. The man may even use weapons in this phase, such as belts, guns, or knives. In this phase, the woman tends to deny the responsibility of the man for the abuse. She begins to blame herself for the abuse, even though it is not her fault. The police are often called to the home. If the police leave the victim there, they are more likely to be beaten again, this time more violently. The victim is more likely to flee after this stage is over. This phase can last anywhere from two hours to two days, or more. The third phase, the honeymoon phase, occurs when the man apologizes for the abuse and brings gifts for the woman and showers her with love. He will promise her the abuse will never occur again. A phenomenon called "symbolic bonding" occurs in this stage; this means that the woman views her husband as loving and completely dependent on her alone for support and love. In short, she feels responsible for his well-being. However, the longer the couple stays together, the shorter the honeymoon phase, and the longer and more severe phase one and two become (Carden, 1994, 549-550).

Some sociologists believe a major cause of family violence is external stressors. Stressors such as employment status, number of children, and income have an impact on family violence. Murray Straus, Richard Gelles, and Suzanne Steinmetz found that families with low incomes, low levels of employment of the husband, and more than five children were more prone to family

violence. They discovered a strong connection between the number of stressors experienced and the rate of family violence. Men experience positive reinforcements from family violence. The man experiences a reduction of body tension after a violent episode, which helps to reduce the man's anxiety and stress. The second positive reinforcer is that it puts an end to the uncomfortable and stressful situation, at least temporarily. Finally, the violence becomes a way for the man to control his partner; therefore, the man feels less threatened by the woman's independence (Sonkin and Martin, 1991, 47). Men become threatened by the fact that woman are no longer just housewives; they now have jobs. They are now attending college and even graduate school. This independence and freedom threaten the man's control over his wife. Consequently, a woman who has a higher education and higher paying job than her husband is more likely to be abused because the man feels threatened by the woman's status. The violence, then, becomes a way to reduce stress and vent the man's anger.

One theory called Excitation Transfer Theory or the Frustration-Aggression Hypothesis is concerned with the man's frustration levels. This theory, from John Dollard, says that if there is frustration, there will be some form of violence. In other words, frustration is either directly or indirectly transformed into some form of violence. The frustration that occurs in one area of the abuser's life transfers into another area of his life. The issue that men abuse their families frequently seem to be trivial and frivolous because these issues are not what is bothering them; it's the emotional transfer that occurs. Stacey, Shoupe, and Hazlewood describe a husband's reasons for his family violence, "Working irregular hours, he would abruptly return home and fly into a rage if his favorite meal was not on the evening's menu. Or he might request one dish for supper and change his mind during the day, unknown to his wife" (Stacey et al, 1994, 39). This man was unable to handle and cope with the stress from his job. This, and the man's inability to manage his frustration and anger, led to violence. Therefore, frustration as well as stress can lead to family violence.

A study conducted by Glenda Kaufman Kantor and Murray A. Straus led to the creation of the "drunken bum theory of wife beating." Many people believe that alcoholism is associated with family violence and, therefore, is higher among alcoholic families. Alcohol use is not the cause of violent behavior, but it does have a psychological effect that may cause violence. Alcohol is said to have a disinhibiting effect on people, which makes them do things that they would not normally do. A person may turn to alcohol in stressful times or when he feels tension building. The tension becomes released during an argument through violence. Therefore, alcohol does not cause violence, but it mediates the way it's expressed (Sonkin et al, 1991, 49). The findings in the Kantor and Straus study show a link between alcohol use and family violence. In fact, alcohol was involved in approximately one out of four instances of spouse abuse. The authors, however, say that we should not embellish the link between alcohol use and family violence. They note that approximately 80 percent of the men surveyed who drank did not hit their wives. The authors say,

> ...while we found that alcohol was often an immediate antecedent of wife abuse, most instances of such abuse took place when neither the husband nor the wife had been drinking. Thus, it is evident that alcohol use at the time of violence is far from

necessary or sufficient cause for wife abuse despite the stereotype that all drunks hit their wives or all wife hitting involves drunks. (Kantor and Straus, 1987, 213)

The study also found that violence occurs more in homes where the man is a blue-collar worker. The highest likelihood of family violence occurs when the man is a blue-collar worker, approves of violence, and is a binge drinker. Men with these characteristics are 7.8 times more likely to be abusive. Therefore, this study did show a link between alcohol use and family violence; however, it is not the cause of violence (Kantor and Straus, 1987, 220). Other drugs beside alcohol have also been linked to family violence.

Some researchers have looked at domestic violence in the military. Military personnel are subject to specific training in the use of force and violence, a situation to which civilians are not subjected. The life of a military man is quite a difficult one. It consists of long hours, low rank and status, low wages, humiliation, and little power and control. They are trained to be good at using firearms, one-on-one combat, and other military activities. They begin to develop a "healthy paranoia" of the enemy. Daniel Jay Sonkin, Del Martin, and Lenore Walker write, "What about when the conflict occurs at home and not on the battlefield? If a person's repertoire includes only these combat skills and these skills are most frequently used on a day-to-day basis, it is not hard to understand how violence occurs in military families" (1991, 50). Military families also are plagued by numerous other stressors. Military men are often separated from their families during basic training and tour of duties, often for long periods of time. Military families are often faced with having to move frequently, which adds much stress on their lives. They have to leave their friends and family behind in order to serve the military. They often feel isolated from their family because of their long work days and temporary separations. They experience a lack of privacy because everything that they do is monitored by the military. Recent studies have indeed shown a link between family violence and the military. This type of violence also occurs in families of police officers and athletes. Police officers and athletes are both taught to be tough and in some instances even hurt people. Therefore, violence is not uncommon in families of the military, police, and athletes.

Another factor that helps to produce violence in males is our traditional gender roles. Males are socialized from the time they are born to be tough and "take it like a man." They are not supposed to show any emotion except anger. If they are sad, they shouldn't cry or show any emotion because that would mean that they are a "wimp." Males are viewed in our society as being strong, big, tough, and traditionally, the head of the family. Females on the other hand, are viewed as gentle and sensitive. They are viewed as being dependent on their spouse for all of their needs. The mass media show these gender roles every day. Men are portrayed as strong and dominant while females are viewed as emotional and dependent. Violence is portrayed daily as well. The violence is usually being done by a male, not a female. The females are usually the crying, emotional victims. Therefore, our gender roles and the mass media help to support male violence.

Interview Data

I interviewed Pam Pillsbury, the Project Director of the Turning Point of the Lehigh Valley, on Tuesday, December 2, 1996. She told me that she has a Master's degree in Counseling of Education. She said she chose this field "by accident." She found an ad in the paper for a 3-11 shift concerning a job about counseling and presenting programs. She did not know until she went for an interview that the job was at a domestic violence agency. She said that "it all fit together" because of her background in counseling and education and also because she was formally a battered woman herself. [1]

I next asked about the history and functions of Turning Point. It was founded in 1978 by a group of formally battered women who wanted to help other victims of family violence. They started a hotline, called the May Day Hotline, out of a laundry room. The following year, they opened an office in a church located in Allentown. In 1980, they rented space to provide shelter for victims of family violence, which could hold about three families. In 1983, an office in Easton was opened in order to provide more counseling and support services. In 1989, another shelter was opened in Bethlehem, which could hold about seven families. A transitional housing project was opened in 1993 that provides victims with four apartment units; this was expanded to 17 in 1994.

I found out that Turning Point offers many different programs and services. They offer shelter for victims in which they can stay for up to 30 days. They offer a hotline that is run by staff as well as volunteers. The hotline provides support for victims 24 hours a day, seven days a week. Support groups are offered at their shelters for both children and adults. Individual counseling is also offered, which helps the victim make decisions about the future as well as provide them with emotional support. Court Accompaniment is offered from volunteers and four legal advocates. They provide transitional housing, which gives the victim one year of subsidized housing and support services. The support service provides job training programs to help them obtain jobs so that they can support themselves. They also offer community education, where workers go out and discuss the problems of family violence in public forums.

I asked Pam what she felt was the cause of domestic violence. She said that it is a "power and control issue." The abuser uses this power and control in order to feel good about themselves. This information could be applied to Walker's cycle of abuse. In the cycle, the abusers use power and control in the second phase when they violently abuse their partners. I also asked her about the demographic background of the average victim and she said that it is not confined to any particular ethnic, religious, racial, and socio-economic group. This is consistent with the information that I found through my library research.

When I asked her if the number of domestic violence cases has increased recently, she showed me a chart containing information of how many clients they helped from July 1, 1991 to June 30, 1992 and another chart showing the number of people they helped from July 1, 1995 to June 1996. In 1991 - 1992, they served a total of 2,201 adults and 442 children. In 1995 - 1996 they served 4,884 adults and 1,189 children. This shows a dramatic increase from 1991 to 1996, and it was only a five-year period. Therefore, it appears that domestic violence is on the rise in this area. However, this could be due to the fact that domestic violence is a problem about which the public is

aware. Therefore, the statistics could be one the rise because more people are aware of it. There is no sure way to know if it truly has risen. Nonetheless, it is still a serious problem that needs to be addressed.

I asked Pam next why women stay in abusive relationships for so long. She said that it is due to several reasons. One is that they hope that their partner will change. Some may believe that no one will believe that their partners abuse them, which discourages them from leaving. They also may be scared to leave because many battered woman are killed by their partners after trying to leave. Often, they feel that they can not make it economically on their own because they are economically dependent on their partners.

I then asked her what she feels can be done to stop family violence. She said that it needs to be prevented from the beginning. You need to talk to kids and let them know that violence is not acceptable and should not be a part of family life. She also feels that our culture needs to respect women more than they do. Cooley's Looking Glass Self, Mead's Significant Other, and Social Learning Theory can fit in with what she said. Social Learning Theory says that aggression and family violence are learned from your past family life as well as other factors. Cooley's Looking Glass Self says that a child learns who they are from the reactions of those around them. Mead's Significant Other states that a child learns from imitating those around them. Therefore, children learn to be violent from their families, and they will be violent to their families unless the cycle can be stopped. Pam stressed the necessity of stepping in and teaching abused kids that violence does not need to be a part of family life and is not acceptable.

I asked her how many arrests occur in the Lehigh Valley for family violence. She said that she does not have the information, partly because if arrests are made, they are not listed under family violence but under assault or other crimes. Therefore, it is hard to figure out exactly how many arrests were made for domestic violence.

I asked her if she felt that abusers can get successful counseling. She replied by saying that it is a very difficult process because you can sometimes stop the physical violence, but the psychological violence is hard to stop. It can be done, but it's difficult because the abuser has to admit that he has a problem before any progress can be made.

I asked her if the Turning Point has received any cuts in funding recently, and she said they did from the government, but it did not affect them because they make that up in fundraising and from other areas, called soft money. They have to reapply for soft money every year. She says family violence is a "hot topic" due to the O.J. Simpson trial, so that has helped them receive funds. The government supports about 60 percent of their funds. The other forty percent comes from the United Way, foundation grants, and contributions from groups and individuals. The proposed budget for 1996 - 1997 is $1,154,000.

I asked her how the victims deal with their situation, and she said that it takes a while for the victims to fully get on with their lives. They often suffer from depression, anger, hostility, difficulty trusting others, and alcohol/drug problems. Children suffer emotional and psychological problems as well. As mentioned earlier, they may grow up to abuse their own families.

I also asked her if the statistics in this area match the national statistics, and she said that she did not have access to that information. She did say however, that a woman is abused about every

nine seconds in the United States. The final question that I asked her was what she felt the future was for family violence. She said that the future does not look promising. She also said that it is hard to say for sure, but one thing that needs to be done is that society needs to lessen the stigma of being a victim of family violence. Also, if methods of effective counseling for abusers cannot be found, then this vicious cycle of abuse will probably never end.

As you can see, family violence is in fact a serious social problem. What makes it even more serious is that we do not even know exactly what causes a person to become violent. I feel that the social learning theory and the cycle of abuse are the best theories about family violence. I believe that a person learns to be violent by being abused himself by his own parents. The cycle of abuse explains why abuse keeps occurring. I feel that more research should be done in the area of causation, such as the social learning theory. I also would like to see more research into how police officers and the courts treat abusers and what punishments they usually receive.

What I found most disturbing was how we treated domestic violence in the past and how we still treat it today. I find it incredible that we used to allow men to abuse their families. Even today, we do not punish abusers enough. Usually we just give them a slap on the wrist and tell them not to do it again. This shows that we seem to go soft on these abusers, even though family violence is a serious crime. Despite the fact that white collar crime is serious, our society goes soft on them as well, mostly because the people committing white collar crimes are powerful people. I believe that in order to stop family violence we need to start adopting tougher laws and begin to put abusers behind bars where they belong. We need to take children out of abusive homes so that they do not learn to abuse their own families. We also need to control the types of violence that are portrayed by the mass media and our biased gender roles that seem to favor men. Our society is growing more violent every day, and we need to do something about it. The question is, what? There is no easy answer. In fact, I haven't thought of a solid solution. We have to protect our children now, before they learn to abuse. Nobody deserves to be abused. I think too many of us forget that. There are innocent woman and children getting hurt, and it seems as though society is not doing enough to stop it. Unfortunately, I feel that family violence will always be a major problem, but perhaps one day we will begin to take charge and try to stop this horrible crime.

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[1]Pam Pillsbury publicly and openly speaks about being a victim of domestic violence.

Female Genital Mutilation: A Crime of Tradition

by Rachel Craven

There are many human rights violations that never come to the attention of those outside the culture that perpetuates them. Ignorance is not "bliss," and when other cultures turn a blind eye and ignore a problem, it doesn't go away. Female genital mutilation (FGM) is an example of a deeply rooted tradition, based in patriarchy, that is a crime against women about which little is known. Human rights activists generally agree that without knowledge of FGM, the world's leaders cannot find a solution. The goal of this paper is to educate readers about FGM and its many physical, social, and psychological consequences as well as laws and global attitudes towards it and the use of prevention as a means of fighting it.

Types of FGM

Female genital mutilation is a very graphic subject; it tends to make those who discuss it uncomfortable. To truly learn about FGM it is important to know all the details so that the reader can have full understanding of this type of mutilation. As of 1995, the American Medical Association defines female genital mutilation as "The medically unnecessary modification of female genitalia"(2). The most extreme form of FGM is infibulation, which is the removal of the entire clitoris, labia minora, and parts or all of the labia majora. The sides of the vulva are stitched together with catgut, silk, or thorns and a small opening is left for the passage of blood and urine. The two other types of FGM are lesser versions of this. The first, "excision" involves the removal of the clitoris and parts or all of the labia minora . In the procedure known as "sunna" all or parts of the clitoris are removed (2). The World Health Organization has made groupings to standardize the terminology for FGM. Sunna fits into group one and infibulation fits group three. In addition, they have added a fourth grouping to encompass other types of genital mutilation, such as introcision, piercing, incising or stretching the clitoris, incising or stretching the labia, scraping or cutting the vagina or introducing corrosive substances and herbs into the vagina. The mutilation is done with a variety of objects, razor blades, kitchen knives, scissors, glass, and in some places teeth are used without the benefit of anesthetic (8). Once the mutilation has been performed, the girl's legs are bound from hip to foot for up to 40 days so that scars will form. When a young girl is mutilated, she is either held down or is made to sit on a stool with her legs apart. FGM is carried out for the most part by traditional practitioners, usually untrained. Only 12 percent of FGMs are carried out by physicians. FGM is also performed in some hospitals at a high cost for medicalization of the mutilation. This hospitalization for FGM is done mostly for the upper classes who live in large cities. Tradition is usually cast aside in these cases and anesthesia is used. FGM can occur anytime from infancy to adolescence with the average age of seven (5). In the areas in which FGM is illegal, the age is younger because younger girls do not resist as much.

Physical Consequences

The health consequences of female genital mutilation are numerous, starting with the terrible pain due to lack of anesthesia during the mutilation. The most immediate danger after the procedure is exsanguination, this is when the mutilated girl bleeds to death. The person doing the mutilation can sever major blood vessels and cause damage to adjacent organs. Other serious complications that can occur after the mutilation include shock, infection, hemorrhage, urethra and/or anal damage, keloids, cysts around the wound and stitch line, tetanus, septicemia, bladder infection, and tough scar tissue. The match-size opening left after the mutilation will sometimes shrink over the vagina and cause serious complications for the menstrual cycle and urination (8). Urination can be very painful, and it may take a mutilated girl half an hour to urinate or she may not be able to urinate for days. The menstrual cycle for mutilated women is prolonged and very painful; it can last 10 days or more. Sexual intercourse through penetration often cannot occur without the opening being cut. Penetration during intercourse may take months of repeated attempts to succeed; men in the meantime lose sexual potency because of the fear of never being able to penetrate their wives (2). Mutilated women are more afraid of intercourse; they are afraid of the pain of intercourse and have high rates of reported frigidity. The scar, when opened for intercourse and childbirth, leads to even more chances of infections. Chronic urinary and vaginal infections lead to far more serious problems such as sterility, dysmenorrhea, dyspareunia, apareunia, urinary tract infections and increasingly tedious urination. Childbirth is made more dangerous by FGM. Those countries in which it is practiced are the countries with the highest maternal death rate. The birth canal can be obstructed by scar tissue complicating the birth and delaying the second stage of labor. Scar tissue and a narrow vaginal opening can damage the baby's head and cause brain damage and/or death. The age of the girls bearing children elevates the risk of obstructed birth because their bodies are physically immature. Women who have to endure prolonged labor can sometimes damage the bladder and other surrounding organs and cause tears between the vagina and rectum and/or bladder. These tears cause the woman to leak feces and/or urine and these women are ostracized by their families and communities. The risk of infection with the AIDS virus is very high in FGM. The tools used in the mutilation are often not washed or sterilized between procedures. There have been no studies linking the exploded AIDS epidemic in Africa, but it can be assumed that FGM has the potential to spread AIDS through a large population (8).

Socio-Cultural Consequences

The history of female genital mutilation is not known, but FGM appears to date back 2000 years. It is practiced mainly in the Middle East and Africa but is not limited to these areas (3). FGM still continues because it is a resulting paradox of a patriarchal society. The flattery and attention given to a mutilated girl, in addition to marital traditions which require the surgery, make FGM an almost unavoidable step towards a normal life. The pain and complications are seen as a much easier burden to bear than the shame of being uncut.(5) When a girl is mutilated, she is praised, given new clothes and told she is a blessing to the family. She is assured a marriage, and her

family's financial state is usually improved. She is socially accepted and gains status in the eyes of her friends. If she is not mutilated, she will be unable to find a husband and will be a shame to her family. She will be ostracized by her friends and thought to be unclean and a whore. No man will marry an un-mutilated woman because the mutilation is like a seal of virginity and fidelity (9).

There is a mysticism to the rite of FGM; all reasons given stem from the belief that the clitoris is magical and evil, almost like a source of feminine power. Those myths are accepted as truth, since women rarely forgo the mutilation. An example of one myth is that if the clitoris is not cut, it will grow to the size of a penis, or if it is not cut, it will hurt the man and any children conceived because the clitoris is full of poison. FGM as a social norm keeps women in a state of powerlessness; the highest level these woman can gain is that of " reproductive stock." In the Muslim religion, proponents of FGM find justification in the supposed words of Mohammed. He was to have said that cutting just a little flesh was good for the wife; this form of surgery is called sunna. Mohammed was also reported to have said that if both circumcised parts meet before prayer, it is a requirement to wash before prayer. However, such teachings are questionable.

Psychological Consequences

There is a reluctance in cultures that practice female genital mutilation to give out information about it, making research of the practice difficult. It must be assumed that the terrible pain of mutilation stays with the women their whole lives, so that every day they experience it. FGM makes sex unbearable, and women are then categorized as frigid because they cannot look forward to the pain of intercourse (2). Women have explicitly questioned their mutilations, and these reports are the best reference that we have on the psychological pain of FGM. Angela Davis recorded the words of Fathia al Assal about her mutilation in her article for Women: A World Report. Fathia al Assal describes the experience:

> One night I woke up and they took me, my hands tied together, like an animal to be slaughtered. "What are they going to do?" I asked my mother. "They are going to butcher you as they butchered my mother and my mother's mother." I screamed but the knife butchered me. My blood was running red before my eyes. I became two people, one bleeding and the other on the edge of the knife. "Now you are ready for marriage to a man," said my mother. "Now I am half a human being. Who needs a man, unless he is half a human being?" (1)

Fighting FGM: A Preventative Approach

Female genital mutilation will end as soon as the women bound by this tradition realize that they have power over their bodies. A large step has been taken by the Women's International Network (WIN) who in 1981 began sponsoring the childbirth picture book (CBPB) which is now printed in 19 different languages. It demonstrates in graphic detail how a woman's body works in conception and birth and how FGM is not necessary and is damaging to both mother and child.

Through surveys and questionnaires WIN has found the CBPB to be very effective. It informs those who were socialized in societies valuing FGM that this form of surgery is a damaging tradition. They have won thousands of pledges from readers of the CBPB that promise they will spare their daughters from such surgery (11).

Many community education and advocacy groups all over the world have made education against FGM their goal. The low literacy rate of many women bound by this tradition means that these groups must use educational tools such as broadcast media, videos, plays, and skits to send their message. Some groups use alternatives to FGM to encourage communities to retain their traditions but to respect the health of their daughters (4). This includes the traditional celebration of the rite of passage from girlhood to womanhood without the surgery. Instead of being mutilated, the girl receives gifts celebrating her new status. Another preventative measure is re-training traditional practitioners of FGM for another trade. These practitioners are not willing to give up the surgery without an alternative source of income since FGM is their only skill they have and taking that away would make them destitute. This retraining works to the advantage of the practitioners because such surgery is seasonal. Many countries, including the United States, have laws prohibiting FGM due to the lobbying of advocacy groups (10).

Fauziya Kasinga was the first African woman granted asylum in the United States. She fled her native country of Togo to avoid her family's insistence that she have the surgery. A major battle was won when the United States granted Fauziya Kasinga asylum on the grounds of persecution (7). In response to the ruling by the US Board of Immigration Appeals in the case of Fauziya Kasinga, Republican Patricia Schroeder commented, "It is a good day for women globally. I couldn't be more pleased. This has been a long sorry and pathetic saga" (7).

Education is the key to stopping female genital mutilation. Teaching and informing are used to empower women to take charge of their bodies and to save future generations from pain and humiliation. Giving the gift of global support and recognition is very important. Human rights activists around the globe must show these cultures that we applaud their bravery and will protect their right to live as whole human beings. Although diversity in cultural traditions is valued, the need for self respect is universal.

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BEACON '97 PARTICIPANTS

Adirondack Community College (NY)
Bergen Community College (NJ)
Burlington County College (NJ)
DeVry Institute (NJ)
Dutchess Community College (NY)
Essex County College (NJ)
Finger Lakes Community College (NY)
Frederick Community College (MD)
Gateway Community-Technical College (CT)
Harford Community College (MD)
Herkimer County Community College (NY)
Hudson County Community College (NJ)
Lehigh Carbon Community College (PA)
Manchester Community-Technical College (CT)
Middlesex Community-Technical College (CT)
Montgomery County Community (PA)
North Country Community College (NY)
North County Community College (NY)
Northampton Community College (PA)
Ocean County College (NJ)
Quinebaug Valley Community-Technical College (CT)
Rockland Community College (NY)
Sullivan County Community College (NY)
Sussex County Community College (NJ)
The Pennsylvania State University (PA)
Ulster County Community College (NY)
Union County College (NJ)
Warren County Community College (NJ)
Westchester Community College (NY)
Wor-Wic Community College (MD)

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Bergen Community College, New Jersey
George Skau, Jeffrey Saddock, Robert Kahn

Berkshire Community College, Massachusetts
Charlie Weinstein

Brookdale Community College, New Jersey
Elaine Olaoye

Dutchess Community College
John Desmond

Frederick Community College, Maryland
Phyllis Hamilton

Harford Community College
Sheila Allen, Lilli Downes

Herkimer County Community College, New York
MaryJo LaPorte

Leigh Carbon Community College, Pennsylvania
Ralph Sell

Middlesex Community -Technical College, Connecticut
Peter Caprioglio

Northampton Community College, Pennsylvania
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Valerie Freer

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Karl Oelke