THE
WRITING
CENTER
AWARDS
1995-96

- Campus Theme Essays
- Writing Across the Curriculum
- English Compositions

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THE WRITING CENTER AWARDS

a recognition of excellent student writing

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The Writing Center Student Writing Awards acknowledge excellence in student writing across the academic curriculum. All too often, excellent papers get written, graded, and returned, but not as often shared with peers. This book is an opportunity for students to share their best work with their peers.

All papers, whether submitted by faculty or student, were read anonymously by teams of readers composed of Writing Center peer tutors and faculty members.

Single awards were mostly selected, however, if warranted, co-winners and honorable mentions were awarded; in some cases, no award was selected in limited categories.

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The Writing Center Awards

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Naomi Wolf, in writing her novel *Fire with Fire: The New Female Power and How to Use It*, has brought many feminist issues to the public regarding the power that women have and are capable of claiming. Her perspectives and attitudes provide a refreshing change to women who could not identify themselves with society’s stereotypes of the feminist movement. Wolf’s experience in the women’s movement, intellectual knowledge, and perception regarding changes around women’s views, have all helped to build a sound epistemological foundation for her views on the direction of the movement and the necessary steps toward equality. She not only discusses the plagues of the feminist movement (lesbianism, antifamily, antimale, etc.), but she provides the cures of this plague by emphasizing the importance of women using the power that they already have (political clout, purchasing power, etc.). She starts by stressing the importance of shifting from victim feminism to power feminism.

Although feminism started as a movement to raise the public’s consciousness of society’s inequalities between women and men, this movement has reached complexities that resulted in a feminist split. This split is between victim feminism and power feminism. Aside from the fact that both victim feminism and power feminism are both making the public aware of women’s traditional and limited roles, little comparisons can be made between the two. According to Wolf, the powerlessness accompanied with victim feminism must be stopped if real progress is to be made. In her presentation (1995), she spoke of victim feminism as “the dark side of feminism.” By “the dark side,” Wolf was referring to the powerlessness, antisexual, self-sacrificing, and noncompetitive ideologies accompanied with victim feminism. In Wolf’s opinion it is these ideas, accompanied by the overidealized ability of rearing children, that keep women in the bondage of traditional roles and stereotypes (139).

In spite of these limited views, Wolf sheds some light on the feminism that could free women from these traditional views. Wolf describes power feminism as victim feminism’s polar opposite. In her presentation (1995),
her love for power feminism was met with a smile and friendly tone, as she stated that it is "open-minded," "sexually tolerant," accepting of leadership, and welcoming of men, joy, humor, and pleasure. In her eyes, power feminism is the solution and the means for women to gain control of their lives, views, and power sources. In the beginning of the book, Wolf writes how power feminism, "means taking practical giant steps instead of ideologically pure baby steps; practicing tolerance rather than self-righteousness" (53). These baby steps are the repressive means catapulted by victim feminism.

The major differences between victim feminism and power feminism are related to the female repression and powerlessness that result from victim feminism. The first major difference centers around the victim feminist view that power, money, politics, and aggression are male traits. This creates the limited belief that it is "safer to say that power was male than to say the men had too much of it" (175). It is in this sense that the popularity of victim feminism, begun in the 1980's, has retraced rather than progressed the steps of the movement. This is why Wolf proposes the emerging importance of power feminism as a means of gaining true equality and control.

Another major discrepancy between power feminism and victim feminism centers around consensual sex. Victim feminism places consensual sex at levels equal to rape and powerlessness. The victim feminists further believe that all sexual encounters, even with equal power, are bad because, according to victim feminists, men are evil and women are not capable of having sexual desires. However, Wolf believes, "consensual sex with a married man is not the moral equivalent of a drunken car crash that leads to a death by drowning" (181). Kio Stark (1994) believes that the victim feminists' focus on rape and harassment deter the public's attention from the real issues of politics and power. Stark states that, "focusing on that struggle obscures the relationship between the private and public, between what happens inside the bedroom and what goes on outside" (138).

Finally, Wolf describes the influential results of these two traditions upon contemporary society. In the midst of her book, she describes the victim feminist view as including powerlessness, secrecy of sexual assault, lack of aggression, and belief in sex differences being innate. On the contrary, recent examples of power feminism include: EMILY's List, WAC (Women's Action Coalition), increasing number of woman-owned small businesses, and various other examples that are helping to break traditional stereotypes and roles (162).

Wolf's belief that women have the ability to be powerful and dominating results from her attitudes regarding female/male biological differences.
the beginning of her book, Wolf opines that the increasing biological studies of masculinity and sexual responses contribute to their loss of power and “female critique” (21). These studies include the dangers of male dominance and aggression, as well as proving that men go through male menopause. Wolf describes the results of this research with male sexuality in the following way, “once cloaked in prohibitions that kept women from making comparisons, (it) is under scrutiny, and the secrets of male virility are on display” (21). Wolf also states that women have sexual desires and drives similar to men. In the middle of the book, she stresses that she is a human organism with desires for male companionship:

I want men, male care, male sexual attention. This desire doesn't necessarily make a woman a slave or an addict;...Male sexual attention is the sun in which I bloom. The male body is ground and shelter to me, my lifelong destination (186).

Wolf not only openly states her own desires, but writes of females’ desires for sex and power. The female retaliation against victimization can be seen in many films including The Burning Bed, Extremities, and Fatal Attraction. Wolf explains that these films became popular because women have power to exert their influence upon Hollywood and desired men to see these various films (223). Because women have increasing power, women are possessing the opportunity to harass and objectify men. She is not exactly saying that women in power should harass men, but rather she is emphasizing the capabilities that women have of being able to be “bad girls.” Wolf describes this bad girl as a sexual avenger. In the section titled “Integrating the Bad Girl, Wolf declares, “I am good and evil, nurturer and aggressor, creator and destroyer, I am no victim, no saint, but a potential human being: loving to friends, dangerous to those who danger me” (228). Wolf further asserts that this desire to be bad is innate to women and men. It is in using this innate desire for power, that women are able to run for office and compete in a traditionally male society. Furthermore, she writes how it is much easier to claim victimization, because in claiming power, women have new responsibilities and choices. But these responsibilities are the power feminism’s means for gaining control and respect of one’s self (232). These new responsibilities extend beyond the traditional female roles that involve acting as nurturer and caregiver to others.

Towards the end of the book, she writes about her own child-rearing. Like many families today, she grew up with dual-career parents. Her father and her mother worked and cared for her. This upbringing has helped to guide her beliefs in the importance of shared responsibilities between both parents. She desires for women to “share housework 50-50,
keep their maiden names, and vote for choice" (127). Wolf uses Gautama Buddha, Jesus, Martin Luther King, and other historical figures to illustrate that men have the capability to be just as nurturable as women. It is unfortunate that past stereotypes, regarding male strength and female nurturance, have dominated over "nonstereotypical" historical figures. Wolf amplifies this fact by stating that there are, "innumerable fathers, healers, advocates, and caretakers whose names are lost to history because it is indeed the male generals, rather than the male nurturers and sustainers of life, who garner most of the accolades" (148).

Wolf also addresses the influence of testosterone upon nurturing roles. It is in this section that she states how older men's decreasing levels of testosterone lead to more nurturant roles while women's increasing testosterone levels lead to more aggression. In a recent class, Dr. Bruce Friesen (1995) displayed a chart on the effects of testosterone and socioeconomic status upon crime. The fact that socioeconomic status, more than testosterone levels, effected criminal acts could lead to the idea that society has more of an impact than biology upon these behaviors. This would support Wolf's view that women are just as capable as men in engaging in aggressive behavior. Thus, according to Wolf, women are capable of sexual desires and drives, claiming power, and engaging in sadistic fantasies. Additionally, men are capable of being nurturant and caring towards others.

The changing stereotypes between men and women contribute to the split between two male views. In the chapter entitled "The Decline of the Masculine Empire," Wolf writes of how men are beginning to see their patriarchal world die. Of course, this is not easy, nor desirable, for men to see a world representative of power crumbling before their very eyes. She states that, "we are at a point where men have lost their authority before they have lost their power. This falling empire has created a split between two different male groups. Wolf calls these two groups the "egalitarians" and the "patriarchalists" (12). Other feminist writers acknowledge two groups as well. Similar to Wolf's view, Clatterbaugh (1990) calls these two groups the "promasculinist" group, who emphasize men as victims and the "profeminist" group, who support feminists in their scorn for patriarchy (73). According to Wolf "egalitarians," who share the same view of the "profeminists," are trying to transcend traditional stereotypes and help support women in gaining respect and equality. Wolf writes that these are the "men who are trying to learn the language and customs of the newly emerging world" (23). This group is more open to change and the hope of peace and respect between the sexes. In contrast, the "patriarchalists," shared by women and men, are not open to this change and are desperately trying to repress advancements of the movement. This group only sees loss in traditional societal roles, rather than a gain in equality. Although men "waiver between being egalitarians and patriarchalists," they are capable of
being feminists (23). After all, men play an important role in the progression of the movement. Their changing attitudes and roles effect their future generations in a chain that either accepts, or rejects equality. According to Wolf, the issue is not if men can become feminists, but when women accept that they can. She acknowledges this point by stating that, "the patriarchalists are withdrawing because they realize before women do that women have already begun to 'win'" (24). This reveals women's own disbelief about their own ability to use their power and force to accomplish the goal of equality.

Seven cardinal feminine fears of power prevent women from exerting their political and economic influence to shatter traditional roles. The first fear, the fear of leadership, results from girl's socialization into intimate, sharing relationships with friends. This early socialization teaches girls to resent the leadership and capabilities of others. This fear is similar to the second fear of power, the fear of egotism, in the sense that females are taught to be part of the group and not boast over their individual gains (279). The fears of ridicule, conflict, and standing alone, make up the third, fourth, and fifth fears, and they further result from girl's early social cliques. The sixth fear is the fear of having too much. In girls' minds, having too much leads to social isolation caused by group jealousy. The last fear that Wolf describes is the fear of seeing other women have too much. Wolf describes this fear by stating that, "when someone has repressed her own will, she is unlikely to want to see other girls or women express their wills and get away with it" (279).

Wolf proposes attitudes and strategies that would be helpful in overcoming these fears. First of all, she states the importance of valuing one's self-enhancement. Wolf states, "as women move into power, they must begin to separate some connections from others" (286). Another solution involves developing a psychology for women that acknowledges success. This includes accepting other's, as well as personal, success. Wolf also states that one must accept that other people should lose. In exemplification of this solution, she states that, "it's okay to embarrass a discriminatory employer" (288). To reclaim youthful aggression that can aid in overcoming these fears, Wolf encourages women to think back to when they were a child who desired to be president, king, or sports star (280). In reclaiming and acknowledging this desire for power, females can overcome their psychological fears of power. In this way women can work through their differences instead of working with them.

Finally, Wolf suggests forming a female power group (281). Much like its male counterparts, the female power group could prove useful in mentoring younger individuals into societal roles and power structures. This group would be open to new ideas and members. Wolf describes this...
group as making feminism fun and lucrative. She further states that this
group forces women to reclaim their power, expand every woman's net-
work, create a community setting, build new friendships, and ease
anxieties due to seeking power (300).

Wolf argues that media and popular culture influence women's and
men's consciousness. The media promote gender stereotypes through a va-
riety of programming, and this programming represents the social
psychological theory called role theory. According to the text (Michener
and DeLamater, 1994), "role theory holds that a substantial proportion of
observable, day-to-day behavior is simply persons carrying out their roles"
(8). Wolf discusses the relationship of the role theory to feminist issues in
the media by referring to "media omission" and "intellectual polarization." She
states that a "1990 study by Women, Men and Media found men re-
porting 85 percent of the news on the three commercial networks, and men
made up 87 percent of the newsmakers" (78). Wolf further reports that,
"by the year, 1992, the number of men reporting the news had increased"
(78). This means that the role models for authoritative information were
men. Women represented low percentages as role models in programs that
dealt with interviews of politicians, leaders, critics, and policy makers.

Wolf supports the impression of this type of omission of women leaders
as role models upon the developing young female. "How can we be sur-
prised that women question their worth, or that at adolescence girls lose
their voice and their sense of entitlement to an opinion? How could girls
not doubt the validity of their own concerns?, "Wolf asks before she states
that "the gatekeepers of the nation's consciousness certainly do" (83).

She points out that women have great power to influence the media
through their role as consumers. The importance of this power cannot be
underestimated in influencing the future role of women in our culture as a
result of the power of role theory. She suggests that women be assertive in
writing, publishing, or speaking out about their beliefs and criticisms. To-
wards the end of the book, Wolf writes about the importance of reclaiming
the woman's press and she stresses that "a campaign to take proportionate
space in the media generally is crucial to women's turning the corner into
power" (311). She further proposes that women need to argue for a
"reader's rights" movement to force the media to include women. Wolf fur-
ther amplifies this movement's objective by suggesting that it could "erect a
'Billboard of Media Mortification' over Times Square, so that major new-
papers and magazines' 'scores' in coverage of women and inclusion of
women's bylines can be broadcast to all" (311).

I agree with Naomi Wolf's argument that media's influence on women
is descriptive of the role theory (80). Wolf has been influential in sensitiz-
ing the reader to the critical issues of role theory upon the perception of
women in the media. She has pointed out alternative resources and assertive methods to deal with this issue which can influence change. In one of the most powerful sections of the book, titled “What we can do now,” Naomi Wolf boosts the readers’ moral by stating, “by dint of sheer numbers and a handful of change, woman have already begun to win” (320). She does, however, reveal the psychological obstacles that could prevent this victory:

If we continue to distrust the power of our imaginations, our money, and our words, we hand over victory to those who want the majority to remain silent...Are we psychologically prepared? Will we take up the responsibility to contribute to the hidden perspectives of women...to ensure the well-being of everyone, male as well as female? (320)

I believe that both men and women in the future will benefit from mutual respect and opportunity to appreciate the contribution of each gender to society, but the media must demonstrate more diversity and sensitivity in programming. With the portrayal of women and men in diverse roles, both genders will achieve better acceptance and understanding in the future as each takes responsibility for its changing roles.

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WHERE HAVE ALL THE MOTHERS GONE?

Dr. Virginia Carroll

“There are exceptional women, there are exceptional men, who have other tasks to perform in addition to the task of motherhood and fatherhood, the task of providing for the home and of keeping it. But it is the tasks connected with the home that are the fundamental tasks of humanity...if the mother does not do her duty, there will either be no next generation, or a next generation that is worse than none at all...” Theodore Roosevelt (Dobson 155).

The majority of politicians today would rather drill their own teeth than voice such a politically suicidal statement as the previous quotation by Theodore Roosevelt. In the 1988 Reagan Administration, during a debate over the government giving child care grants, most participants favored the grants “only for families whose children were being cared for outside the home” (Dobson 159). When one of the President’s advisors argued for tax-credits for any family with children under a certain age—including stay-at-home mothers—one bureaucrat said, “Why should some woman who is not doing anything be given a grant or tax break?” (Dobson 159). Mothers and their roles of raising children are often scoffed at in such a manner or given no recognition at all by society today. Yet, “newspaper headlines about the disasters of drugs, suicide, and violence tell us loud and clear just how badly our young people need mothering” (Dobson 164). Still the popular belief persists that motherhood is not an acceptable form of employment. In a “round table” discussion on health insurance, Presidential nominee Mike Dukakis, turning to a woman seated with her husband and three children asked, “Do you work?” The woman replied, “I take care of my children. I work very hard” (Dobson 158).

Research reports reveal that many women would rather be at home during the early years of their children’s lives than at work. One recent poll shows that 84 percent of all employed mothers would prefer to be at home if money were not an issue (Dobson 133). However, in spite of their preferences, many of these women are forced to work to provide the extra income necessary to pay their federal tax bill (Dobson 125). In the last twenty-five years the number of mothers in the work force has tripled (Hewlett 213). “We have no choice,” said a father of two, ruefully. “Sandra [wife] has got to go back to work.” The children needed her, but the family needed her salary more (Keating 120).
It is time to give stay-at-home mothers equal opportunities! Even though the U.S. Department of Labor tells us that "41.3 percent of all married mothers with preschool children are full-time homemakers...[and] another 20 percent only work part time," this part of our population is virtually ignored by the government (Dobson 112). One step that would go a long way towards correcting this problem would be to update the Tax Reform Act of 1986. This legislation provided for the dependents' deduction to be raised from $1,000 to $2,000 per child. This should be increased again to $7,000. This proposal is not as radical as the difference in numbers would have it seem. An increase to $7,000 would simply "return the average family to the level of taxes that families enjoyed at the end of World War II, when corrected for inflation" (Dobson 136). This additional tax-credit could allow mothers, who so desired, to stay at home with their children.

A second method of action that could be taken is equal media coverage. Today's society demands equal time and space for Republicans, Democrats, whites, blacks, homosexuals...and the list goes on. So why not devote the same amount of time and space to stay-at-home mothers as to mothers in the work force? "Countless times each day a mother does what no one else can do quite as well. She wipes away a tear, whispers a word of hope, eases a child's fear...But no editorials praise these accomplishments" (Dobson 164). Instead, the newspaper headlines boast that "Ms. Jones is named the first female Vice President of Trendy, Cash and Now" (Dobson 164). It is no wonder that women who stay at home to perform the crucial task of raising the future generation of our nation feel alone and outdated. The media would have them believe that because they are not out in the work force, their potential is being wasted. Stay-at-home mothers need to know that they are not alone. A group of people that make up almost 41.3 percent of the population deserve some media recognition.

Motherhood is a precious and honorable occupation. "A mother's love is the common currency that not only enables individuals to resist a slide into madness and antisocial behavior but also permits civilization to prevail from one generation to the next" (Dobson 137). When mothers play such a critical role in society they deserve a tax break and some media recognition. They especially deserve a break if they are willing to give up a career to give their children the love and guidance that children so desperately need. If our nation does not start providing for and encouraging mothers to do their duty by raising their children, "there will either be no next generation, or a next generation that is worse than none at all..."
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By now just about every one of us has been exposed to information about HIV/AIDS. The focus of my paper is not to talk about the virus itself or on how to prevent yourself from getting it, rather, how it affects Stark County, and what programs we have here to deal with PWAs (persons with AIDS). My intentions are to walk you through an AIDS clinic from start to finish, and give you some insight into what the people are like that work there. I also want to show what other services we have to provide care for HIV/AIDS infected people in Stark County.

According to Mrs. Render of the Stark County Board of Health's Nursing Department, there have been 135 reported cases of HIV/AIDS in Stark County since 1982. "But," admits Render, "the biggest problem with these statistics are that they only reflect the number of infected people that we know about. Recently we have found that some people can go as long as 15 years without showing any symptoms." What she is saying is that it is very likely that there are even more cases in Stark County than are reported. Another aspect brought up by Terri Hudson of Aultman Social Services, is that there are many people afraid to come forward that know they have HIV/AIDS. Both Hudson and Render concur that our method of surveying the number of people with HIV/AIDS is poor, yet neither could see a dramatic change in how these cases were logged coming any time soon. After talking to these two ladies, I decided to find out more about the local programs we have to deal with PWA's problems.

I was lucky to encounter Tonya Richards of AHSP (The AIDS Holistic Services Program). Tonya described the clinic as "a direct response to our community to help meet the social and daily living needs of people with AIDS." The clinic provides food, medical supplies, transportation, support groups, and emergency assistance through the Ryan White Program. The Ryan White Program is a source of funding for those who are diagnosed with AIDS. I asked Tonya to basically walk me through the process of admission as though I were a "client" myself.

First of all, I was told that I would have to go to Aultman Hospital for an AIDS test so that I would have formal documentation of the disease (of course I skipped that). The reason she said that they recommend Aultman
is because it has a very good reputation for keeping strict confidentiality of the patients' names that go in for the tests. Tonya says, "Confidentiality is very important. You've got to be sure that your name is not given, because if an insurance company gets a hold of this information they may drop you even if you test negative." She goes on to say, "The reason they may drop you is because they think the reason you are being tested is because you have been putting yourself at high risk."

The next step was to fill out seemingly endless amounts of paperwork. The first form was called the "Client Intake" form. This is about an eight page questionnaire that covers every aspect of your situation. It asks questions like, how did you get HIV/AIDS?, how long have you known you have had HIV/AIDS?, and where do you think you got HIV/AIDS?. "The last one is usually the hardest for people to answer, because most people don't know where they got it," explains Tonya. The next form is a two-part form. The first part deals with your eligibility for the Ryan White Program. The second is a questionnaire for Ohio's state statistics on PWAs. This form asks a lot of the same questions as the previous papers, but without it you can't get the Ryan White Fund. "We are required by law to have them fill out this form before we can administer any help to them" says Tonya. After finally filling out all of the entrance forms, you are asked if you would like to submit yourself to clinical testing.

At first I thought who wouldn't do this? Then it was explained to me that a lot of the drugs that deal with AIDS have really bad side effects. Some of the side effects are severe nausea, fatigue, and even blindness. Many of the people have a tough time choosing between quantity or quality of life. "Of course there is always the hope that they will find the miracle drug to cure AIDS, right?" I said to Tonya. She replied, "Not really. We don't have much hope of curing the disease...we want to control it." The reason as explained to me is because we can not kill many types of viruses, but we can inoculate ourselves against them. This is why we don't have huge outbreaks of cholera and smallpox anymore. After we covered all of the paperwork and discussed how clinical research is not necessarily the right answer for everyone, we got into the counseling aspect of AHSP.

Tonya said that there are three types of counseling that they offer at AHSP. The first is "The Buddy System". This is a group of trained volunteers that are assigned to patients to give them someone they can talk to confidentially about AIDS any time they need it. The next type of counseling is generally used when discussing issues of anxiety (fear of dying) and family issues. "The family issues are often the hardest to deal with," admits Tonya, "because most of our clients have been cast out of their families." The third and final type of counseling that AHSP provides is.
group counseling. This is where PWAs can talk to other PWAs about problems and network with each other to find friends with the same problems.

Along with psychological help, the clinic also offers both medical and dental care. "The reason we have a doctor and dentist on staff is because there are a lot of doctors and dentists that won't work on PWAs," Tonya said that it is extremely important for someone with AIDS to take care of themselves, because their immune system is so weak they can get sick and die from something that may not even affect us. This is where the final aspect of the clinic comes into play. This is ongoing case management.

What they mean by ongoing case management is a continuous monitoring of their clients. Making sure that they are okay or have transportation to medical appointments or even if need be to give them food. The food is brought to them with the help of Violet's Cupboard, which is a non-profit organization that brings food and medical supplies to people with AIDS that can not afford or physically cannot get for themselves. I noticed that Tonya often referred to the people as clients so I asked her if they had to pay for this service. Her reply was no, they just call them clients or PWAs out of respect because it sounds much better than "AIDS Patients". She said that all of their funding comes from private donations and government funds. They are also proud to say that because of all of their private support they can give two dollars worth of services for every one dollar of government funds, but this is not enough; they need more support from the public in order to keep this kind of care going.

One of the final aspects this organization deals with is the inevitable death. Once a patient's case deteriorates so far, Hospice is called in. Hospice deals with people that have only six months or less to live. The whole purpose of Hospice, says Tammy Thomson, is to deal with pain control and psycho-social health. Hospice is not just for AIDS patients, it is for anyone who is terminally ill. Hospice also likes to focus on one's spiritual needs as well. "By the time a patient comes under our care all hope is lost, so our biggest job is to make them as comfortable as possible," says Tammy. Hospice is another organization that runs mostly on donations and volunteer support.

In general, the care that Stark County provides for those afflicted with AIDS is exceptional. I say this because right now the programs they have to deal with those affected by HIV/AIDS do an exceptional job of dealing with the workload that they have. In the future the number of AIDS cases is expected to increase dramatically. There will be an ongoing need for volunteers, donations, and political support. More funding has to be provided for organizations such as these to keep up with the rising demand. Also, people need to become more and more educated about the subject in order
to decrease their risk of contacting AIDS and to alleviate some of the prejudices and myths about it. AIDS is not going to go away anytime soon so more funding is also needed to support research that may some day lead to a vaccine. With public and private support we may see a time when this virus is regarded in the same manner as cholera or smallpox.

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During the past thirty years leaders in organizations have begun to recognize the value of good community relations for the success of their business, group, or political life. Women business owners and professionals are accepting community leadership roles that were traditionally held by men. Officer or trustee of such organizations as Rotary, Chamber of Commerce, school boards, community councils and business associations are positions being filled by women who aspire to succeed in their careers and to influence the quality of community life in powerful and positive ways.

Wishful thinking alone will not bring these women to fulfillment of their goals. Leadership requires that women run in two tracks; the inside track of relating to, and being accepted as colleagues by the men who have traditionally provided all the community leadership, and the outside track of being accepted and supported by the women’s network. The challenge is to master the communication of both networks in a way that not only draws support from the networks but also places women in respected roles of leadership. The dualistic nature of a woman’s success in community leadership is dependent upon building two slightly differing aspects of trust and personal worth.

This paper will examine ways to develop trust in both networks and discuss communicative methods of metaphor, language strategies, humor, and nonverbal techniques that women can use effectively to establish themselves as cosmopolites, opinion leaders, and mentors in the networks of community infrastructure. In addition, the author will expand on her experiences and observations of how women limit themselves through poor communication techniques.

Male and Female Leadership

Hundreds of thousand of journal articles, books, magazine, and newspaper stories have been written about the differences between men and women in socialization, communication, business, and emotional, psychological, and mental perspectives. The topic is well-researched. Leadership styles and management techniques have often been neatly categorized into compartments of male, transactional, control and command versus female, transformational, interactive process methods. Despite Deborah Tannen’s
assertion that cross-cultural differences exist in communication between genders, pigeonholing simply does not work (Tannen 42). Linking interactive leadership directly to being female ignores the men who use transformational styles. Claiming that all women leaders thrive in participatory, horizontal and interrelational groups draws doubt from persons of both genders who hold an objective and formal view of organizations. Studies have recently shown results that indicate “gender is not as significant as personality factors and organizational culture in discussion of leadership styles” (Kazemek 16).

One such study is The International Women’s Forum Survey of Men and Women Leaders conducted in 1989 by Judy Rosener, faculty member of the University of California Graduate School of Management. She reported that “both men and women respondents described themselves with an equal mix of ‘feminine’ traits, ‘masculine’ traits, and ‘gender neutral’ traits,” (Rosener 123). Using the descriptive words below to identify these traits, those who were interviewed may have perceived themselves as achieving the best of all worlds.

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Testing four theoretical perspectives in the organizational power hierarchy, Ellen Fagenson, George Mason University, wrote that

“. . . individuals’ perceptions of their attributes will vary according to the position they occupy in the organizational power hierarchy,” and, “the perception of the amount of masculine and feminine characteristics possessed by men and women in organizations can differ at each level within the organization” (Fagenson 208).

Possession of both gender traits is mutable and fluid. Citing the research of developmental psychologist Eleanor Maccoby, Carol Tavris concludes that “men and women do not have a set of fixed masculine or feminine traits; the qualities and behaviors expected of women and men
vary, depending on the situation the person is in,” (Tarvis 292). Expressing styles of leadership as gender specific is limiting in the sense that a dualistic approach demands an either/or, us/them perspective. Leaders must be sensitive and responsive to their audiences; everyone with whom they work and network. Opponents to the necessity of flexibility may use the words chameleon and Machiavellian to describe such leaders. Tarvis feels otherwise,

“This flexibility has proven to be a good thing. People who are rigidly masculine or feminine across all situations are less healthy, mentally and physically, than people who can adopt the best qualities associated with both extremes. Under some conditions the qualities we label feminine are good for both sexes, and under some conditions the qualities we label masculine are good for both sexes,” (Tarvis 293).

Context, then, is more significant than gender. And yet, Rosener found that women who described themselves as predominantly “feminine” or “gender-neutral” reported a higher level of followership among their female subordinates than women who described themselves as “masculine.” It seems that there is a glitch in the hypothesis. Why would women respond negatively to another woman, perhaps a competent and respected leader, because she happens to be more “masculine” than others? It may just be her personality. The burden of proof, however, lies with the superior if one agrees with clinical psychologist David Keirsey, “So if a leader accepts the primacy of appreciation he then has the task of learning about his own temperament and that of his subordinates,” (Keirsey 130). Know thyself and everyone around you and act accordingly could be the rule of thumb for women in power; women who run both the inside and outside tracks in leadership.

Language as Liberator

The problem lies in the discrepancy between the theory and what actually occurs in practice. Courting both networks may result in belonging to neither; “...the lesson we might have learned form the real careers of Golda Meir, Indira Gandhi, and Margaret Thatcher namely, that a powerful woman is bound to be isolated from other women,” is a sad commentary on the resistance of some women to accept and support their own as leaders (Kaye 51). According to feminist scholar, Carolyn Heilbrun, we lack images of women in power because power is defined in terms that apply to males. If power is the ability to take part in the discussions that matter, then language plays a key role in rising to positions of leadership. Men’s language, the language of the powerful, is spoken by “people who are in charge of making observable changes in the real world,” (Tavris 297). By employing the language of the powerful, a person who is culturally cast
into a subordinate role may be able to break free of hierarchical constraints, challenge the status quo, and become a leader/mentor. The controversy of the Sapir Whorf linguistic relativity thesis, “we adopt the view of the world that is fashioned and portrayed by our language,” finds fertile ground for consideration in the field of community leadership (Vander Zanden 100).

Community leadership groups called T.A.P. (Talk About Potential) were begun in 1990 by a State Representative in areas of his district. They are visionary groups more than task groups, although there are committees that work on projects such as community survey, Adopt-A-Highway, retaining the local rail system, community center, etc. One TAP group is comprised of local political and business leaders, school board members, police chiefs, township trustees, village mayor, Chamber of Commerce trustees, and civic organization officers. There are more men than women involved in this consensus group, with the chairperson and most committee heads being male. During a recent meeting, C., a newcomer to TAP, gave her insights regarding the community’s rejection of a water and sewer line. Her ideas were accepted and repeated by some of the men who spoke later. After the meeting, several women gathered around her and voiced their relief that a woman had finally been taken seriously by the men. They indicated that the men in the group didn’t seem to be very enthusiastic about doing anything, and were especially hesitant to pick up on a woman’s ideas. C. was pleased to have the feminine support, but seemed puzzled by the level of intimidation that the other ladies experienced, since they were all either successful business women in the community, or leaders in their civic organizations. Upon reflection of the TAP group’s meetings, she noticed that when the women spoke they projected some uncertainty, used powerless talk, and subservient nonverbals. Many times they began their comments with a disclaimer, “I don’t understand..”, “This may be a dumb question..”, or hedges, “I guess,” “I think.” They were hesitant and almost seemed to fidget as they spoke, using excessive hand movements. C. had naturally used a strong and firm tone of voice, stating her thoughts in a concise manner with minimal hand and head movement. By utilizing the language of the powerful, she was regarded as powerful.

Breaking out of the stereotypical mold begins with language. If women use words that historically belong to the male metaphor, change in perception and attitude follow. With hindsight it can be noted that, “the sweeping social shifts in the second half of this century, primarily feminism, but also civil rights—promoted a growing sensitivity to the power of words to exclude, to trivialize, to marginalize, even to render others invisible,” (Hughes 1). Women are visible, but are they heard? During an interview, Deborah Tannen gave voice to the value of crossing language boundaries,
"Often a woman at a meeting will make a comment that is ignored; later a male colleague makes the same point and it's discussed, taken seriously, and ultimately attributed to him. Part of the reason may be that the woman presented her point in a stereotypically feminine way she spoke briefly, phrased it as a question, spoke at a low volume and a high pitch. If the man who followed her used a stereotypically masculine style of speaking, he spoke at length in a loud, declamatory voice—his message was the same, but the meta message was different,” (Lusardi 93).

**Metaphor as Strategy**

Meta messages are similar to the root metaphor concept, “Root metaphors can be recognized by their ability to undergird a broad area of meaning,” in that “metaphors play a crucial role in the productivity, understanding, and communication of human thought and action,” (Smith 369). If women are linguistically excluded from organizations, then “metaphors are an essential medium through which reality is constructed,” and are functional in bringing about new ways of thinking and a new order (Wilson 883). Metaphors are not necessarily language neutral; notice the extensive use of war, religion, and sports metaphors in corporate America. Phrases and words like *bite the bullet, shafted, pain, exhaust, destroyed, mission, get a grip, spread the word, trouble-shooting, project mission, smash the roadblocks, crusade, prophetic vision, total believer, screwing it up, run with it, shooting blanks, challenge existing beliefs, you've got two strikes and we're in the last inning, and score*, are examples of language that highlight men's experiences and hide women's. Religious metaphors bring the greatest burden of exclusion and marginalization to women, for they are the most illusory. During a 1991 presentation entitled, “Theological Integrity and Human Relationships” given to the Society for Study of Theology, D. Hampson asserted that,

"Religion has been fundamental to the conceptualization of gender in the west. So deeply is gender woven into Western religion, that to step outside the gender position dictated by one's sex is fundamentally questioning the religious order. That God has been seen in the image of one sex and not another has skewed western culture” (Wilson 894).

Religious metaphors strengthen the old order, with women in the second position, unless it is the women who use them. If women at the conference table and in their mostly male work groups speak the metaphors of war, sports, and religion, then they can break the established hold
of hierarchical status and begin to change the culture of the company, the organization, and the community. Using male metaphors occasionally in their female networks, they may simultaneously earn respect of the women and help other women ease into the language of the powerful. Certainly, words alone will not catapult a woman to power and influence. Knowledge, ability, and expertise are prerequisites. But to run victoriously on both the inside and outside tracks of leadership and power, metaphor is the necessary footgear.

Male metaphors were evident in the speech of successful women interviewed by Judy Rosener for the International Women's Forum Survey: "I'm sort of evangelistic about it...You have to have a head of steam...I have to take the bull by the horns...I know the territories shift, so I'm not preoccupied with turf." Metaphor as a catalyst for change may be most effective when the speaker is a man using feminine metaphors or a woman using the male metaphors. But women leaders should not limit themselves to male metaphors. It is equally important to introduce neutral and female metaphors into the discussion to broaden the concepts of the entire group. Family metaphors like "you are one of the family, no one is divorced from each other" and gender-neutral language, "Not everyone has a flame that can be lit, it's a real gem, are as effective as feminine analogies, "Without their input I'd be working in an ivory tower, let it simmer, put it on a back burner, bring this to a boil" in triggering a perceptual shift and initiating the process of change. "The use of different metaphors may lead to different behaviors," (Wilson 899).

Women’s Leadership Roles

A change in perception and behavior is necessary for both men and women. In "The Dilemma of Being Nice," Victor Klimoski, dean of the School of Divinity at the University of St. Thomas, cautions about caricaturing being nice.

“It would not be helpful to conclude that women tend to be the ones fostering niceness while men are the standard bearers for honesty. At issue is the realization that there is no single way to analyze, plan, evaluate, or reach a decision. The issues of group relations and group tasks have a symbiotic quality for which all members of a group bear some measure of responsibility," (Klimoski 45).

Women must come to the bargaining and planning tables with new strategies that do not include niceness, which is a "powerful trap," asserts award-winning journalist, Patricia O'Brien, "One of the most frustrating realities women face at the conference table is the fact that they won't get attention by smiling and waiting their turn. Plagued with the hesitancy of
niceness, for which there is no reward,” they are left out of the discussion. Compelled to become tacticians, women as outsiders “must either remap the terrain of the Inside or adopt guerilla tactics” (O’Brien 58).

But it does not have to be a battle. Women on Capitol Hill say “that the challenge is to retain an outsider’s view while building relationship and a reputation with colleagues inside the system” (Huckshorn A14). The role of cosmopolite is ideal for women who are blocked in their trek; linking with a larger pool of knowledge positions them as outsiders with information important to the insiders. It succeeds with both the feminine and masculine networks and can lead to emergence as an opinion leader; one who, without a formal position, is sought out for his or her opinions and influences. In the communication network of an organization,

“A cosmopolitan person is one who belongs to all the world or one who is free from local, provincial, or national ideas, prejudices, or attachment. A cosmopolite is an individual who has contact with the outside world, with individuals beyond the organization. Cosmopolites link organization members with people and events beyond the confines of the organization structure. Organization members who travel a lot, are active in professional associations, and read regional, national, and international publications tend to be more cosmopolitan” (Pace 143).

Cosmopolites find that both networks are open to them because their contract with the larger world “helps uncover information executives need to know” (Mandelker 13). The flow of information, collected and released by the cosmopolite, opens inlets leading to the new lands and vistas as she or he becomes a source for new ideas and a channel for fresh insights. Establishing oneself in the binary role of cosmopolite may also allow for practice in developing a sense of humor; it is easier to be forgiven if the joke flops. Humor as a way of conveying authority and self-confidence is worth cultivating, but it must be relevant and not self-deprecating. “A person who has a sense of humor is one who reacts with lightness,” explains humorist and professional speaker, Jeanne Robertson. “Someone who is hysterically funny doesn’t necessarily exhibit grace under pressure” (Russell 75).

Grace under pressure is one quality women need to attain in mastering both tracks of leadership; it is recognized and appreciated by men and women. Carol Moseley-Braun, the first black women in the Senate, challenged and persuaded colleagues to reverse a vote protecting a patent logo, the confederate flag, for the Daughters of the Confederacy. “If I have to stand here until this room freezes over, I am going to do so,” she said.
"As Moseley-Braun spoke, Senator Diane Feinstein looked up and saw a tear forming in the corner of her friend's eye. She stood and took Moseley-Braun's hand. The image became a symbol for the women's presence here," (Huckshorn A14).

The strength in that symbol is indicative of the wave of solidarity that can swell from among the network of women and turn the tide of "male as the norm" into acceptance and appreciation of all persons. If it sounds too idealistic to be true, consider dramas played out daily in organizations across the country:

The Executive Board of a small town Parent Teacher Organization recently called an emergency meeting because the treasurer had made some recording errors in the checkbook and a balance of less than $30 was left, rather than the $3,000 that the board thought was available. Although no money was missing, some members of the organization reacted very negatively to the news. The purpose of the meeting was twofold: 1) reassure everyone that the errors had been discovered in time to prevent overdrafts, and 2) elect a new treasurer. The executive board consisted of women, many of whom had worked together for a number of years. Twenty-four of the 34-member board were present for the meeting. When the nominating chairperson opened the floor for nominations for treasurer, one of the dissenters accusingly pointed to the past president and indicated that she should not be trusted because the error occurred during her term. The nominating chairperson interjected that,

"While you raise a valid concern regarding trust, B., I think it is important to note that there is a previously established level of trust that exists in this group. It is true that voting in E. as treasurer could be construed as a mistake by those outside this decision-making body, but there is another value that can be seen by backing E. as treasurer. That is, our decision to stand by her with confidence and support. By voting in E. we send the message that we believe in her, we trust her, and that we as an organization are not going to fall into bickering and infighting when dealing with mistakes. Retaining E. as treasurer is redemptive not only for her, but for all of us. Many of the committees that we chair handle money. Perhaps this is the time to realize that we all share in the responsibility of being aware of the financial statements."

The nominating chairperson was voicing the group's horizontal communication process. The dissenters were blaming the person who sat at the top of the hierarchical order, not realizing that although there are hierarchical
The organization operates as a flat structure. The final vote, 24-1, placed the former president as treasurer. This is an example of strength and support that the feminine network gives, placing a high value on the relationships of its members. One could speculate about the exchange and decisions of the group if it were all male; it is possible that the same result would have taken place.

As the paradigm shifts and the glass ceiling begins to crack, more women will become role models and mentors to other women—and to men. The fear that women would compete, win, and take over has passed with the second stage of feminism which asserted the superiority of women. The journey is still a marathon, the wall has been hit several times, and now the vision is clear; two parallel tracks that challenge and complement each other, moving together in synchronization, with benefits for both. Male and female networks will continue to exist, but without the superiority of hierarchical status. Organizations will function differently, more humanely. People of both genders will bridge the networks, enabling those on each track to communicate effectively with the hope that prejudice will be eliminated. Leadership in America has passed the first leg.

Works Cited


INCLUSION: WHY AND WHY NOT

Dr. Russell Hurd

There are both positive and negative aspects of inclusion. Through my project, I set out to determine whether the advantages or disadvantages of inclusion outweighed the other. I began by reading four articles from an education journal (Educational Leadership, December 1994/January 1995), two supporting inclusion, and two opposing it. From these articles, I narrowed down what appeared to be the most common claims for and against inclusion implementation. With these claims in mind, I observed three classrooms: a high school special education room, a high school resource room, and a junior high inclusion classroom. I spent one to one-and-a-half hours in each. I interviewed the teachers of these classrooms, as well as the teacher’s aide in the inclusion classroom and a teacher of a non-inclusion classroom. I combined the teachers’ perspectives with the analysis of my articles to reach the following conclusion: inclusion as a concept is beneficial; however, current implementation generally leaves much to be desired. I will specifically elaborate on how this is so throughout the remainder of my paper.

Articles

Albert Shanker, in his article “Full Inclusion is Neither Free Nor Appropriate,” and Douglas Fuchs and Lynn S. Fuchs, in their article “Sometimes Separate is Better,” outline the arguments against inclusion. The basis for many complaints is the practice of full inclusion, which requires all students to be admitted into regular classrooms, regardless of the severity of their handicaps (Shanker 18). Full inclusion is at times implemented for economic benefits—to avoid the high costs of special education—rather than for the social benefit of students (Shanker 18, Fuchs 22). Because of economic motivation, funds are not adequate for proper implementation, resulting in a lack of assistance provided for teachers of inclusion classrooms. Students’ medical needs may become the responsibility of untrained teachers (Shanker 19). Furthermore, students with special needs are likely to lose a wide range of services otherwise available in separate classrooms (Shanker 20). For students with special needs, appropriate education needs must take priority when they conflict with social interaction (Fuchs 22). Another contention against inclusion is that parents’ views are not sufficiently considered in determining how to educate a student with special needs (Shanker 21). Perhaps the biggest
argument against inclusion, based on all the possible negative results, is that implementation is being rushed (Shanker 19, Fuchs 26). Separate classrooms can mean an education more suited to particular students' needs, rather than an inferior one. Shanker recalls that during his school years, many disabled students were not allowed to attend school at all. He states that "this bad policy is being replaced by another bad policy" (20)—full inclusion.

"Not a Way Out: A Way In," by Dede Johnston, Will Proctor, and Susan Corey, describes a district's success with an inclusion program called Team Approach to Mastery (TAM). "How Inclusion Built a Community of Learners," by Kent R. Logan, Elena Diaz, Marisa Piperno, Diane Rankin, A. D. MacFarland, and Kay Bargamian, describes a student's success with inclusion. These articles claim that the advantages of inclusion include individual attention for students, motivation for high-level thinking, academic improvement for non-disabled students, the ability of students to apply their experience as citizens, an understanding and acceptance of differences, and development of empathy and compassion. A good example is given in the article about the success of Katie, a disabled student in an inclusion classroom. As Katie's classmates were learning math, she was learning to discern the number two. It was Katie's assignment to practice picking up two flash cards, while other students were to add the sum of the two numbers on the cards (42).

Although it is encouraging to read of Katie's success, there are still apparent problems with the inclusion concept in general. To begin with, TAM is one inclusion program, and Katie is one disabled student. This minimal display of success is certainly very important, especially to the students who benefit, but it is not evidence that inclusion is always the best solution. The TAM article claims to have no resource rooms, however this does not necessarily mean there are not separate special education classes for some students (46). Furthermore, although the TAM article maintains that non-disabled students benefit from inclusion, it never refers to the benefits of the disabled students (48).

A closer look at the two articles provides support against the concept of full inclusion. The TAM project has gradually implemented inclusion over the past twenty years (46). In Katie's district, only a few students have been gradually included over three years (44). It certainly appears as though these successes with inclusion were not rushed. The TAM article claims that there is a ratio of 2 to 1 (able to disabled) students in its classroom (46). One has to wonder what is being considered disabled when one-third of the students in a regular school district can be described as such. Furthermore, both articles describe the staff present in each inclusion classroom, which in both cases includes at least two or more
adequately trained teachers. It would seem as though these inclusion programs are not under-funded, and therefore are not implemented merely for economic concerns.

The TAM article and the article about Katie are evidence that inclusion can work in specific instances. However, part of their successes would seem to be because they avoid the problems posed by opponents of inclusion—full implementation that is rushed for economic reasons—that are characteristic of the current method of inclusion.

Observations & Interviews

The first classroom I observed was high school special education. There were 6 students, ranging from ages 18-22. It was a small, casual setting with tables and chairs. In the classroom was a small kitchen area with cabinets, a sink, a refrigerator, and coffee. When I first walked into the room, Mrs. "Arnold" had the students introduce themselves to me. Some of the students were very professional in doing so, but others were extremely shy. I could not hear some of them pronounce their names, and one boy even giggled and covered his face.

The students were working on a Christmas shopping unit. They had worked on a shopping vocabulary list over the past few weeks, as well as visited some stores. Each student had the name of someone else in the class, for whom they would buy a gift. As I observed the class, the students were counting the money each had brought to class that day. Each week they would bring some in and add it to their total Christmas shopping money. With this money they were also going to buy gifts for their families and a girls' shelter. After counting their money, Mrs. Arnold made a list on the board of gifts that each student might want. Each student secretly copies the list of the person they were to shop for. Later that afternoon, the class was going to do the first half of its Christmas shopping at nearby department stores.

I found out more about the class in my interview with Mrs. Arnold. Her classroom consists of multiple-handicapped (MH) students. She and her assistant have been working together for ten years. The students they are currently working with have Down syndrome, are severely mentally retarded, or have a combination of other physical and mental difficulties. Some of her students have been with Mrs. Arnold for six years. Two of her less-severe students attend a regular gym class each morning. One of the students also attends a regular art class; the assistant goes with him.

Each day when the students arrive at school, they have jobs for which they are responsible, such as cleaning the sink or desks. Mrs. Arnold and her assistant also check the student's hygiene, such as whether they have
brushed their teeth, put on deodorant, and combed their hair. The academic work is done in the mornings because this is the time the students are most alert.

Students also participate in non-academic work. Two days a week the students travel to the home economics room to cook. The students shop for the ingredients, measure them, and prepare a dish two days in a row. Each student has his or her own kitchen to work in. They are graded on performing certain functions, such as proper measuring and running the garbage disposal, rather than on the outcome of their dishes. Students also spend time each week working, either for a factory, or for the class's own house-cleaning company. The students receive checks from the school every two weeks, just as the teachers do. Some students are able to keep their factory jobs after graduating from high school.

The students receive report cards and diplomas just as regular students in high school do, but theirs have special codes. Mrs. Arnold explained how varying parental support could be in regards to her students. Some parents are very supportive of their children; others do not attempt to reinforce what is learned in school. Mrs. Arnold related how frustrating it could be to visit a student at home and find that his or her parents do not require him or her to maintain personal hygiene. At the other extreme, there are also parents with unrealistic expectations considering their children's conditions. Mrs. Arnold had spoken to one parent who commented that she thought her daughter would have "grown out of this phase by now."

Concerning inclusion, Mrs. Arnold assists any parents who request that their child participate. However, she feels as if she barely has enough time to spend with her students before they are expected to be able to function on some competent level. But she certainly does not underestimate the students' needs for social competency.

The next class I observed was a high school resource room at the same school. During this particular resource time there were fourteen students, in grades 10-12. In order to get into the resource room, one has to pass through the special education room. Teachers of both classes shared the kitchen supplies, and the teachers worked together on various levels. The resource room also has tables and chairs. Each class period, during which different students come and go, is rather short. It was difficult to tell just by looking at the students that they had learning difficulties.

The class I observed had a quiz on measurement abbreviations. Miss "Hill" would say a measurement out loud, and the students would write the abbreviation. The students were also keeping menus, recording what they ate each day, for their future study of nutrition. One student
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kept making disrespectful comments to Miss Hill throughout her instructions. Miss Hill realized that the student had just found out that she would be moving from the district, which was probably the cause of her unusual behavior. However, she did respond very authoritatively to the outbursts.

Miss Hill was very eager to answer the questions I asked in my interview. She teaches developmentally handicapped (DH) students. She informed me that detection of students with developmental difficulties has recently improved. The school now has two separate classrooms for these students, with two separate teachers. Some of Miss Hill's students are fully included in regular classes through the school's vocational program. Others are partially included—they participate in regular Math or English classes. Many of the developmentally handicapped students come from deficient homes, or have experienced traumatic situations. Because the teachers cannot physically see these students' difficulties, they often go on undetected for some time, until they develop into a handicap. Some of Miss Hill's students have criminal records. She frequently works with parole officers and child protective services representatives.

Miss Hill bases her curriculum on teaching students functional skills. She does not use a text book, but rather a combination of worksheets that focus on things such as checkbook management or renting a home. Miss Hill's students also work in the housecleaning business. They save half of the money they earn each week for a summer trip. In the past they have traveled to Washington, D.C., New York City, and Disney World. Upon graduation, Miss Hill continues to help her students find living arrangements, jobs, and transportation to social interests.

When she was a graduate student, Miss Hill gave a series of lectures concerning inclusion. Her belief is that inclusion is a good idea, but that most teachers have not been trained to manage an inclusion classroom effectively. Currently there is not enough assistance offered to teachers to make inclusion a successful venture.

The final classroom I observed was an eighth grade inclusion classroom in which seven of twenty students are DH or learning disabled (LD). The desks were situated in a U-shape around the room. When I was first introduced as a student observer from Kent, one of the students sitting near me informed me that she went to therapy at Kent. The beginning of the class time was spent by students finishing up their projects on a humor unit. Each student either read a dramatic reading, or showed a movie clip. Each then explained why he or she chose his or her particular selection, and what type of humor it was. This class was behind the other classes in completing the project.
After the humor unit was concluded, Mrs. "Kerr", the English teacher, and Mrs. "Jones", her assistant, checked the students' progress on papers they were working on. Those who had completed their assignments were allowed to cross the hall to Mrs. Jones's room to work at activity centers. Mrs. Kerr accompanied them. Those who had not completed their assignments stayed in the English room with Mrs. Jones to get caught up. The set-up used by the teachers was beneficial because both could work with small groups of students.

I interviewed Mrs. Kerr, the Junior High English teacher. At the beginning of the year she was notified which students were "included", but Mrs. Kerr can no longer remember precisely which students those are, because she has some who are on the borderline but are not considered disabled.

Mrs. Kerr and Mrs. Jones started working together three years ago. Mrs. Kerr had a meeting for the parents of the special education students when they first implemented inclusion. Only one parent attended. Mrs. Kerr also has five students with similar disabilities to those in her inclusion class in one of her morning classes. Although a tutor works with these studies outside of class, Mrs. Kerr does not have an assistant. In the district, the parents of MH children have thus far preferred to keep them in separate classes. Mrs. Kerr believes, as do the other teachers I spoke with, that parents are the largest determining factor in any disabled student's education.

Concerning inclusion, Mrs. Kerr thinks it is necessary for current education students to be more thoroughly trained to work with variously handicapped students because of its increasing implementation. She also feels that team teaching is a necessity in an inclusion classroom. It is especially beneficial for cooperating teachers to be able to compare learning strategies and analysis of their effectiveness.

I also interviewed Mrs. Jones, whose training is in elementary education and special education. She travels with her inclusion students throughout the day to different regular classrooms. At the end of the day students return to their resource room for support. The inclusion of students was implemented by Mrs. Jones and other teachers because they thought it was necessary for the disadvantaged students to learn to cope socially with their peers as they would be expected to do so in society. As far as any economic advantages involved in determining students' education, it only applies to the special education students from five districts who are combined together at one separate facility for financial purposes—because there are so few in each district. Mrs. Jones related to me a problem she has experienced with some of the parents of her students. Some of the students would be better off in separate classes provided by Mrs. Jones in
certain subjects. However, the parents of LD students are generally not fond of having their children grouped with the DH students.

Mrs. Jones believes that inclusion is necessary for her students, and that most actually prefer it. She also informed me that “inclusion” was no longer the politically correct term, but rather “Least Restrictive Environment” was the term they were instructed to use.

My final interview was with Mrs. Dawson, an 11th grade history teacher. Although in a few of her classes she may have a DH or LD student, most of her classes consist solely of regular students. Mrs. Dawson does not object to the concept of inclusion. She has felt very gratified when she has been able to help a student with a little more difficulty than the average. However, she is less optimistic about more widespread inclusion. Although it is great to help a disadvantaged student, it does take time from each activity. This is not necessarily harmful for the benefit of one student, but she worries that if she were to have many inclusion students in one class, that it may slow the class down. Teachers already have a difficult job to do in attempting to motivate the average student.

Mrs. Dawson would also be concerned for the progress of the disadvantaged students. She trained to be a history teacher. She certainly believes that history can be an instrument to promote reasoning among all students, but is concerned that she is not prepared to motivate students with special needs. Mrs. Dawson recently read an article about a student confined to a bed who was admitted into a regular classroom. She could not remember whether the student had any mental difficulties. Mrs. Dawson believed that if the student did not have mental problems, that a regular classroom was certainly the appropriate place for her. But as a teacher she admitted that it would be very difficult to teach a student with such a handicap.

Summary

The primary problem with full inclusion is that it requires students with a wide variety of handicaps to participate. These students have special needs that are often best met in a smaller setting. They work at a slower pace and have a more difficult time retaining material. A teacher in a regular classroom has a difficult enough job without having to take care of the extreme special needs of students. I am in no way implying that these students are less important than any others. They are just as important, but still different than the average. There is nothing wrong with this, nor is there anything wrong with there being separate classes best suited for different learners. It would be best to encourage other students to accept these differences, rather than try to accommodate students with special needs the same as regular students are.
Economic justifications for full inclusion are obviously undesirable. It would be great if successful inclusion produced economic efficiency, but it is more likely that these are contradictory goals. In the near future it will be very difficult to hire extra personnel when finances are not available for current education systems. But the more qualified teachers there are in each classroom, the more individual attention each student will get from a positive role model. In this way, education has the potential to foster progress concerning many social ills. Considering decisions made about education, student improvement ought to be the primary basis.

Finally, the benefits to all students are certainly questionable with current inclusion implementation, especially for MH students. But the concept itself is still desirable and ought to be strived toward. It is good for both able and disabled students to learn to interact with people different from themselves. However, because students’ welfare, especially those who have not been properly cared for by the education system in the past, is at stake, inclusion should be moved towards cautiously. A case-by-case approach should be taken rather than a sudden full-throttle attempt. Constant evaluation and adaptation should be made so that every student involved definitely benefits. After all, it is the job of schools and teachers to enable each student to achieve his and her full potential.

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MACHIAVELLI'S THE PRINCE: AN OPINIONATED BOOK REVIEW AND ANALYSIS REGARDING HIS POLITICAL VIEWS

Professor William Martino

The Prince by Niccolo Machiavelli is written in an interesting and unique manner because the author is offering his gift of knowledge on successful rule, instead of valued materialistic gifts, to future leaders and princes. His composed knowledge sets the mood for an effective piece that will prove useful for years to come. The success of The Prince is due to Machiavelli's personal experience as a political leader and his review of historical political practices, subjective format and composition, and realistic views on a leader's means for exerting and maintaining control of the people.

Machiavelli skillfully combines primary, as well as secondary, sources to achieve the full impact of his political principles. Towards the end of the book, Machiavelli states, “experience in our time shows that those princes have done great things who have valued their promises little, and who have understood how to addle the brains of men with trickery” (64). He uses his personal observations and practical experiences and supports these claims and ideas with various historical examples of leaders who grew from using his principals, or who fell because of unknowingly ignoring them. His knowledge and observance of the cycles of history, prompted him to use these examples for their future usefulness. He integrates the antiquities of Rome, France, Spain, and many other classical places, to document his claim. He repeatedly uses examples of Rome with numerous illustrations of the reigns of Cyrus, Caesar, Alexander, and various other rulers. In particular, he praised the inner strength and stability of the Roman Republic. For example, at the beginning of the book, Machiavelli discusses how a Prince should govern newly acquired cities or provinces. In supporting his ideas and methods, Machiavelli states, “we have examples of all these methods in the histories of the Spartans and Romans” (11). He describes how the Spartans lost Athens and Thebes by creating oligarchies, but that the Romans maintained Capua, Carthage, and Numantia by destroying them (11).

Machiavelli's The Prince is arranged in a jurisprudence manner. Thus, he proposes several laws and regulations that, if heeded, could lead to a
long, successful, and prosperous reign. In the text, Machiavelli’s laws are to “be deceitful and cunning in dealing with rivals; do as people actually do rather than as they ought to do...” (428). His twenty-six laws and regulations range from initially acquiring a Princedom, to management of armies and defensive rule, to the use of cruelty, clemency, and even flattery in achieving whatever is desired. Machiavelli amplifies his ideas with colorful support from various historical reigns contributing to his use of secondary sources. For example, in the section titled, “Of Mixed Princedoms,” Machiavelli describes how to successfully acquire a new state. It is in this section that he writes about the importance of the Prince’s motivation, commonalty of language, annihilation of the other Prince’s bloodline, and stable tax/law regulation (3). Additionally, he stresses that it is important for the prince to destroy ancient blood lines and live in the new princedom. He then exemplifies these points with the Turks and the Greeks. In the midst of the book, Machiavelli addresses the issue of “cruelty and clemency.” In remembrance of Cesare Borgia, Machiavelli suggests that it is better to be cruel: “Cesare Borgia was reputed cruel, yet his cruelty restored Romagna, united it, and brought it to order and obedience” (43). Overall, Machiavelli’s principles include: the supreme power of prince and state, avoidance of neutrality, ability to instill fear, keeping faith and obedience of the people, and diverting the people’s attention from internal difficulties.

Machiavelli’s epistemological means for acquiring a realistic view on a leader’s way of exerting and maintaining control of the people is most likely due to his political experience. In particular, Machiavelli’s first-hand governmental experience results from him being in the political arena for fourteen years as Secretary of The Council of Ten (428). Thus, his political, historical, and theoretical views on human behavior, also contribute to the book’s effectiveness. Although its scandalous content prevented availability to the public during Machiavelli’s lifetime, the provocative nature of this book later catapulted it to new heights. This scandal centered around Machiavelli’s do-or-die honesty regarding the Prince’s rule. One such attitude is “keeping faith by law or force.” He illustrates this attitude by relating it to past Princes being trained by Chiron the Centaur, who was half man and half beast and, thus, capable of using “both natures.” Because, according to Machiavelli, “it is necessary for a Prince to know how to use both natures, and that the one without the other has not stability” (45). Though his point of view and means of maintaining control seems cruel, his ideas are effective in creating a “how-to” manual for Princes.

This manual is created in the harsh realism and stereotypical power structures seen in many political forms even to this day. In pointing out this realism, the text stresses that The Prince is a “theoretical brilliance that has earned Machiavelli a reputation as the founder on modern polit-
cal science" (428). His work not only proves useful in the reciprocity of historical politics, but is rather enlightening on such issues as the psychology of people and the social learning and humanistic approaches to understanding other individuals. As a psychology major, I thought Machiavelli's means and skill of manipulating individuals to be quite fascinating, especially at the time in which it was composed.

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A CRITICAL ANALYSIS OF SEVERAL IMPORTANT CONSIDERATIONS OF A CAREER IN TEACHING

Professor Margie Centrone

"I believe the children are our future--teach them well and let them lead the way. Show them all the beauty they possess inside--give them a sense of pride..." The chorus of this beautiful song should echo the feelings of teachers everywhere. Teaching young children is surely one of the most demanding and rewarding careers available.

Elementary school teachers are required to be some of the most multi-faceted creatures on earth. They must be able to discipline students, while at the same time earn their respect and encourage their enthusiasm (SIGI 4.9). "In addition to being knowledgeable in their subject, the ability to communicate, inspire trust and confidence, and motivate students, as well as understand their educational and emotional needs, is essential for teachers" (U.S. 155). It is also recommended that teachers possess the qualities of organization, dependability, patience, and creativity (U.S. 155).

While all of these requirements may seem overwhelming, teachers are not expected to be born with them in their genes. In order to receive certification to teach, a person must have a bachelor's degree, and in some states their major must be education. "Most school systems prefer, and some require, that teachers start taking courses towards a master's degree within a certain period after beginning employment" (SIGI 4.6). In addition to the college work, teachers must also participate in a certain amount of classroom observation and teaching with supervision to obtain certification (SIGI 4.8).

"All fifty states and the District of Columbia require public school teachers to be certified" (U.S. 154). Certification is usually given by the state board of education for one of three areas. An elementary education major may become certified to teach either preschool through the third grade, first grade through sixth or eighth grade, or a special subject, such as music or art (U.S. 154). Some experiences that have proven helpful in the certification process are working as "an instructional assistant, volunteering to assist elementary school teachers, [or] any work with young children" (SIGI 6.1).

Of course the "$50,000 question" is: What is the job market like? The answer is "good." The population of five to thirteen year olds is expected to
increase through the year 2002 (SIGI 4.23). Also working to the advantage of prospective teachers is the fact that in the late 1990's a considerable number of teachers will reach retirement age, significantly increasing the number of job openings available. As is customary, mathematics, science, and special education teachers will be in especially high demand (U.S. 155).

Teachers' salaries, although the butt of numerous jokes, are not as unrealistically low as people are led to believe. The beginning salary of elementary school teachers is about $24,500 per year. The average income for all public school teachers is $37,500 per year. These figures are usually less for private school teachers (SIGI 4.12-4.13). Any increase in salary usually comes as a result of additional training or increased experience. "Most teachers advance in the sense that they become more expert in the job that they have chosen" (Hopke 496).

Teachers have a fair amount of security in their jobs. "Most states have tenure laws that prevent teachers from being fired without just cause and due process" (U.S. 154). Teachers generally receive tenure status after they have satisfactorily completed three years of teaching (U.S. 154). However, tenure is not an absolute job guarantee. "Even tenured teachers may be laid off if enrollments decline" (SIGI 4.25).

Elementary school teachers must be willing to sacrifice a lot of their time during the school year. During semesters, teachers have about 37 hours of leisure time. However, teachers must use this time for "lesson preparation, grading, committee meetings, and parent conferences" (SIGI 4.19). While teachers do have a higher-than-average amount of free time in the summer months, they may often use the time for work towards their master's degree or earning additional income (SIGI 4.19). While the schedule may look intimidating, it helps to prevent people not dedicated to children from entering the field.

Teaching is not always "preaches and cream". All teachers, at times, have to deal with large classes, disrespectful students, and inadequate supplies. They are also regularly faced with pressure from "parents, students, administrators, [and] perhaps community members" (SIGI 4.5). Yet, teaching holds great rewards for those who love children. Elementary teachers especially, have a golden opportunity to shape the way young students view learning and themselves in the future. "...Teach them well and let them lead the way. Show them all the beauty they possess inside--give them a sense of pride..." BE A TEACHER!
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ENTROPY: THE CONNECTION BETWEEN PHYSICS AND LITERATURE

Professor Myra West

"Perhaps that is the most interesting question of all: to see what happens when there is nothing, and whether or not we will survive that too."
-Paul Auster In the Country of Last Things

Physical entropy, as defined in The Harper Handbook of Literature, is "the quantity of randomness or disorder in any system containing energy" (Frye 169). Whether we are aware of it or not, the process of entropy is happening around us constantly and has been since the beginning of time, long before Rudolf Clausius discovered the theory and coined the term, long before Thomas Pynchon wrote about it in his short story "Entropy," even before Herman Melville incorporated the idea into his short story Bartleby the Scrivener. Before Clausius gave it a name, the process of entropy was being played out in words by some of the greatest literary writers that ever lived, such as George Gordon, Lord Byron, who in 1816 wrote: "I had a dream, which as not all a dream. The bright sun was extinguish'd, and the stars did wander darlding · ray­ less, pathless, and the icy earth swung blind and blackening in the moonless air..." (from "Darkness"). Without question, entropy, before and since Clausius, has been and continues to be a major source of inspiration and intrigue for writers; the real question is why.

According to Zbigniew Lewicki, "when the great scientific revolution of the late nineteenth century shattered the foundations of Newtonian physics, based on certainty and the unfailling cause-and-effect chain; one of its indirect results was a drastic change in man's attitude toward his universe" (Lewicki 71). The irreversible tendency of a system including the universe toward increasing disorder struck fear into men; they no longer lived in a world they could feel safe in; they could no longer foresee hope for the future when the future would almost certainly bring the hopelessness of inertness.

Worse yet, entropy also influenced the communication, lack of and deterioration of, among people. It is highly improbable that when he developed the concept of entropy in 1854 Clausius had this in mind, being a
physicist and not a philosopher. The second law of thermodynamics states: "In an isolated system, there is no way to systematically reverse the flow of heat from higher to lower temperatures" (Anderson and Spielberg 155); entropy cannot decrease, rather it naturally increases. “The essence of the theory [of entropy] is that the universe is subordinated to a constant and irreversible process of ‘dying’ or, more precisely, of turning its energy into waste. The process can neither be stopped nor reversed—and there will be no regeneration” (Lewicki xv). If, then, a community of people is viewed as an isolated or closed system, and communication is the irreversible heat flow, it is not difficult to see how and from where the idea of communicational entropy emerged. The Harper Handbook of Literature defines entropy in information theory as “a measure of the amount of random error or disorder hindering communication” (Frye 169). Thus, combine the two theories and what you have is entropy in literature, particularly post-modern literature, and more specifically in the overall work of Thomas Pynchon, Paul Auster, and Robert Coover.

“When I think about [entropy] nowadays,” explained Pynchon in 1984 in the introduction to his anthology of short-stories called Slow Learner, “it is more and more in connection with time, that human one-way time we’re all stuck with locally here, and which terminates, it is said, in death” (Pynchon 14-15). While admitting that he really knew very little about how the concept of entropy worked when he wrote Entropy, Pynchon proves that with time his knowledge, as opposed to the idea of entropy, has increased through the years in his novel The Crying of Lot 49, in which he not only applies the information theory, but Clausius’ original idea as well. The Crying of Lot 49 can be read as . . . an exploration of the imminent demise of the world by means of ingenious metaphorical employment of the Second Law of Thermodynamics” (Freese 171). In this novel, the protagonist, Oedipa Maas, is given the job of sorting out the messy estate left behind by an ex-lover, which includes travelling around California in a kind of chaotic haze where the more she learns the less she knows; attempting to understand a secret communication called the Tristero (a system that is also known as WASTE) and a peculiar Nefastis Machine (that is built on the famous thought experiment Maxwell’s Demon), Oedipa begins to realize that things are falling apart even as she puts them together. “The Demon becomes a metaphor of Oedipa’s experience . . . where [her] attempt at understanding her assignment is described as ‘shuffling back through a fat deckful of days.’ This is an image that in classical physics provides the standard illustration of the introduction of randomness into an ordered structure” (Freese 173). While this novel, as with any literary masterpiece, can be interpreted many different ways, it is safe to say that Clausius’ idea of entropy is a central theme.

Another writer of post-modern fiction who utilizes Clausius’ idea of entropy is Paul Auster. In his novel, In the Country of Last Things, which
feels very much like a detailed dive into a combination of the Black Plague and the Holocaust, Auster’s protagonist, Anna Blume, ventures to an unnamed country in which she says “nothing lasts, you see, not even the thoughts inside you. And you mustn’t waste your time looking for them. Once a thing is gone, that is the end of it” (Auster 2). This observation is parallel to Clausius’ idea that disorder is irreversible. Much like Pynchon’s protagonist, Oedipa, Anna Blume finds herself in the midst of a futile search for life as it once was, the normalcy she knew before she entered this country where everything around her falling apart. “In general,” Anna tells us of this entropic unnamed country, “people hold to the belief that however bad things were yesterday, they were better than things today. What they were like two days ago was even better than yesterday. The farther you go back, the more beautiful and desirable the world becomes” (Auster 10). Naturally, then, as Clausius described, things randomly progress into an irreversible state of disorder.

While Pynchon and Auster obviously construct novels around the fear and negativity that entropy arouses, Robert Coover takes a less serious and subtle approach that is at once comical and cryptic, an approach that is as humorous as it is thought-provoking. In his book, A Night at the Movies, Coover, much like a Latin Ovid did years ago, takes common American fantasies, in this case well-loved movies, and twists them into a sort of post-modern reality with entropy as an underlying theme. In an ideal American classic the “good guy” always wins, and happy endings are as essential to us as breathing, such as in the movies “High Noon” and “Top Hat,” as well as in any Charlie Chaplin flick. But in Coover’s “real” world, “High Noon” becomes “Shootout at Gentry’s Junction,” and the hero, Sheriff Henry Harmon, does not whistle happily into the sunset after taking care of the “bad guy,” instead in the end “Henry Harmon the Sheriff of Gentry’s Junction spun and met the silver bullet from his own gun square in his handsome suntanned face” (Coover 72).

In his spin-off of “Top Hat,” Coover uses imagery that is exactly opposite to the simplistic story with Fred Astaire that we are used to. Instead of complex dance scenes, Coover creates complex shoot-out scenes; in the end, Astaire’s character is not the happy-go-lucky dancer, instead he is a happy-and-demented murderer. It is perhaps with Coover’s recreation of Charlie Chaplin that the idea of entropy is most obvious. In what Coover calls “Charlie in the House of Rue,” “things begin normally—Charlie looks about, does a lot of business with his hat and cane—but they quickly escalate into chaos: not only do objects defy him (as they do in the original movies), but people also begin to act very strangely. By the end “...a woman has hanged herself, another woman has sexually assaulted Charlie and Charlie himself is left stranded in this surreal world, in which the reassuring conventions of slapstick humor no longer apply” (Kakutani C24). What Coover is attempting to do, and in my opinion does very well,
is to present the idea of entropy of American idealism. We do not, nor have we ever, lived in an ideal world. We do, however, and always have, exist in a place that is constantly changing.

While the three authors I have focused on in discussing entropy and literature are certainly not the only ones who have found an opportunity to combine the two, they do represent a majority of post-modern writers who seem intrigued by the idea and feel that it is to some degree their responsibility to present the facts: Rudolf Clausius around the middle of the nineteenth century discovered the idea of entropy, an idea that has proved true again and again not only in the scientific world, but in all aspects of life. Without constant work, the world will progress into a state of disorder, and eventually total equilibrium. By using our energy as humans, we may not, of course, reverse entropy, but we can keep it at a steady minimum.

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THE CONCEPT OF ANDROGYNY: AN ANALYSIS OF THE POSSIBILITY OF RAISING A CHILD WITH VARYING CHARACTERISTICS IN TODAY'S SOCIETY

Dr. Lee Fox

Androgyny is defined as, "the social and psychological condition by which individuals can think, feel, and behave both instrumentally and expressively" (Lamanna 1994). With this definition in mind, I believe that raising an androgynous child would be a difficult, but not impossible task.

It would be hard to specify a particular plan of action regarding clothing, and dealing with individuals that are rigid in the traditional female/male roles. I believe that I was raised with an open view of gender roles. Unlike my sister, I was more a tomboy with a passion for sports, camping, and the like. My hair was always cut short and I was not afraid to get dirty. I also grew up with a working mother. Although my father works, he often had to play the "house-wife" role of cooking and greeting my sister and I when we got home from school. Thus, both of my parents have been appropriate role models for me as a child growing up in an increasingly androgynous world.

This upbringing, as well as society's increasing acceptance for differing roles, could allow the possibility for raising a child to have a role flexibility. Society's views of female/male roles not only have a great impact on growing children, but these views also pose many challenges to the goal of raising an androgynous child. The impact of media, peers, coaches, and teachers all contribute to shaping a child's view of the world and his/her role in this world.

If I were going to raise an androgynous child, I think that I would build a coalition of people willing to support and act in this view. These people would most likely have children of a similar age that my child could associate with and not feel isolated. For example, some children's sports teams are now coed, offering more flexibility for both genders. In addition to coed sports, the media on television and magazines have proposed "unidress." For example, fashion shows and articles have shown clothes, like oxfords and khakis, for both males and females. Although the media has encouraged some diversity in traditional sex roles, the changes have been minimal. Girls still are influenced to buy and model after Barbie dolls and boys to buy trucks, cars, and war figurines. This is why it would be vital to
associate with other individuals who are flexible about their child’s characteristics and activities. This way we could allow the boys to play with the Barbies and the Little Tykes kitchenette. Similarly, we could allow the girls to play with the trucks and the blocks. This way the child is able to associate with children whose parents are flexible.

Associating with like-minded parents, as well as the increasing acceptance for differing career choices, both contribute to the possibility of raising an androgynous child. More women are entering fields of business, psychology, law, and politics. Additionally, some men are increasingly entering the fields of teaching, day-care, and nursing. Some people still have problems with these transformations of fe/male roles because these changes do not fit into their particular gender schema. This is perhaps why people often experience harassment and discrimination when occupying “non-traditional” roles. Susan Campbell amplifies this thought as she states that “because the pay and prestige are so low, people assume male day-care workers might be child molesters” (quoted in Papalia 1993). The coverage about the incidence of harassment of females is ever increasing in the media. For example, the whole nation was faced with the Anita Hill hearings, talk shows exploding with cases of harassment, and movies of real-life discrimination enactments.

All of these issues are important to think about when raising a child to be androgynous. Since the first wave of the women’s movement, more women have been entering the work force, the number of divorces have increased, and the traditional roles are in a constant flux. These changes not only pose a threat to traditional roles, but they offer an increasing awareness and acceptance of the androgynous individual. Indeed, it is comforting to know that I would not be alone in my attempt at raising an androgynous child. In fact, it is becoming more acceptable in today’s society. I would like to think that I have properly raised a well-rounded child unchained to the traditional roles and stereotypes of the past. And I would like to think that this child could express his/her assertiveness, passiveness, aggressiveness, or kindness according to the particular situation rather than their sex.

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Carl Von Clausewitz writes that the most fundamental understanding of how to properly wage a war is the comprehension of the tripartite relationship between the government, people, and military. Much like the mathematical laws that allow a triangle to take a variety of forms, this three-way relationship described by Clausewitz can be molded or shaped to fit the political situation at hand. If pressure is applied to one side of the structure, then the other sides must be fortified enough to keep it intact. Politicians and military leaders are well aware of this and attempt to find their enemy's pressure point in the hope that they can effectively dismantle any resistance. Leaders also try to find their own potential weaknesses and either eradicate or minimalize them so as to avert the destruction of the delicate balance they have created in bringing the nation to war. Obviously, leaders on one side have to miscalculate offensively or defensively or wars would never end.

Of the three components of Clausewitz's triangle, the most likely to be the variable is the people. The government and the military can change during a war, but the will of the citizenry is usually more fluid (at least in the United States, which is the focus of this paper). Considering this, it is imperative to understand how the people as a whole are moved and persuaded, especially in a free society where governments supposedly do not have the option of heavy handed control over the media, and consequently, lose the option of effective propaganda through the popular press.

Examining the last two, major military conflicts of the United States, Vietnam and Desert Storm, shows that the government is acutely aware of the media's ability to persuade public opinion and the result of such opinion on the Clausewitzian triangle (ultimately the nation's ability to wage a war). Vietnam serves as an excellent case study on how extensively detrimental the media's effect can be on the will of the people in war time; conversely, Desert Storm illustrates how beneficial media coverage can be if those covering the action are properly contained (First Amendment issues aside) by the military leaders. Finally, comparing the two conflicts highlights the indisputable realization that the media now is, and forever will be, an integral part of any national war effort.

In the years immediately preceding U.S. involvement in Vietnam and the first few years of actual U.S. intervention, the press served as a mouth-
piece for the government, much like it did during World War II. John G. Stoessinger traces how the portrayal of Ho Chi Minh in the American press, which was dictated by the government's understanding and relationship to Ho, went from describing him as a "sweet man" in 1945 to classifying him as a "Commintern agent" who in turn was in opposition to our national agenda and values. He continues by claiming that a string of global crises was making the American leadership and the American people ever more weary of the Communist movement and that the ensuing vilification of Ho Chi Minh was not so much a direct result of anything he particularly did, but rather a case of guilt by association or proximity.

While this is imperative to understand and examine in reference to U.S. policy regarding Vietnam, it is also important to gauge the reasons for the press' evolution in coverage of the conflict and scrutiny of governmental policy.

Previous to full U.S. commitment in Vietnam, the press, for the most part, supported and conveyed the messages that the government wanted them to convey to the American citizenry. After all, the country had decisively established itself as the leader of the free world and the euphoria which was sweeping the nation in every realm of daily life gave little impetus to questioning or second-guessing a seemingly highly effective and powerful government; complete satisfaction does not breed contempt.

As the Red Scare grew, and paranoia followed exponentially, so did the U.S.'s desire to see Indochina remain as Communist-free as possible; however, President Kennedy was still reluctant to commit U.S. ground troops to the growing conflict. When "General Taylor, Secretary McNamara, and the Joint Chiefs of Staff (JCS) [stated that] the deployment of a U.S. military task force without delay offers more advantages than risks," Kennedy did not want to heed their advice, but feared a backlash from the Republicans. His solution was to claim that the U.S. was sending troops to train soldiers in South Vietnam, not to fight directly—an instance that Hallin cites as the "first case of government management of Vietnam news." Coinciding with the increased Communist activity in Vietnam, President Kennedy became more involved and determined not to allow complete control of the country to Communist forces. Stoessinger contends that while he was reluctant to commit U.S. advisory forces on a broader scale than what currently existed, he had deployed "Close to 17,000 Americans" before his death in 1963.

Once the press realized that the situation in Vietnam was becoming ever more complex and dangerous and that the government was not fully divulging the facts of the matter, they quickly began the transition from lapdog to the government to the watchdog of the people. After Kennedy's assassination and Johnson's election to office in 1964, suspicion amongst the press rose parallel to the Johnson-led U.S. involvement in Vietnam.
Johnson’s tactics of understating how many soldiers would actually be deployed and not telling the whole truth prompted the press to begin searching out the facts for themselves. It is important to remember that the press/government relationship is symbiotic and that the press is forced to give a forum to the government simply because they constitute news, but they also retain the responsibility to be as objective and honest as possible—a feat that cannot be accomplished without intense investigation and examination when the government refuses to fulfill their end of the relationship by supplying the facts of the case at hand.

Clausewitz states that support of the people is implicit in a successful war effort. Considering the governmental policy of hiding the truth in regards to Vietnam, the media’s desire to fetter out what is correct, and the increase in technology in the 1950’s and 60’s, it is no wonder that: 1) there was increased coverage of the actual fighting in Vietnam and 2) that the coverage almost completely retarded popular support in the United States for the war effort. President Johnson himself said in 1968, “No one can say exactly what effect those vivid scenes have on American opinion. Historians must only guess at the effect t.v. would have had during earlier conflicts.” While he does not concede directly that television affects public support, he hints strongly that it does. In 1969, Spiro Agnew lambasted the “liberal establishment in the networks and the prestige press” as though they were sabotaging the U.S. military effort in Vietnam, when in actuality they were reporting what they saw as the truth, without adding much commentary. Government officials criticized the press because they were bringing the reality of war home to the American people on a daily basis. Not to say that there was no member of the press who had a slanted anti-war bias, but on balance the coverage was simply a mirror image of what was taking place in South Vietnam. Hindsight may be 20/20, but questioning whether or not military and governmental leaders made the proper decision to divert attention from the war at its inception, with outright deceit, contributed greatly to the lack of essential popular support among the American people, and ultimately to a perceived military loss (real or imagined, the result was the same) is justified. It also begs the question, “was military action the proper diagnosis for the problem at hand?” Seemingly, it was not.

Kennedy did not want to send combat troops to Vietnam and as was mentioned previously, he was anxious over a possible conservative backlash if he appeared to be neglecting reports from military advisors whom were requesting combat troops. Unknowingly, in his attempt to compromise, yet retain a resemblance of his position, his agreement to send advisory troops to Vietnam actually embedded the United States in Indochina. Johnson continued along the same path as Kennedy when he assumed the presidency. He originally felt as though military intervention was not the solution, but since they were there and he could not pull out,
he felt compelled to give the military leaders what they requested in hopes that they could end the war and the problem would disappear.11 Ironically, just as the lack of support for Vietnam is attributable to the media, so, in a way, is the original catalyst for our involvement. Both Kennedy and Johnson seemed unfavorably disposed to a military reaction to the situation in South Vietnam; but, the situation was highlighted by U.S. fear of the spread of Communism, an occurrence that must also be at least partially attributed to media coverage. While there was some threat of Communism spreading in various parts of the globe, and the media's response of magnification of this threat is justifiable, it is not right. If the media had been fulfilling its duty, which they claimed to be doing in the latter stages of Vietnam, of examining all sides of a story in search of the actual truth, perhaps successive presidents would not have felt as though they had no option other than to commit militarily to a war they did not want to fight.

"It became increasingly a policy based on appearances; Vietnamese realities did not matter,"12—an unofficial comment in response to the perceived need for military buildup in Vietnam. While Presidents Kennedy and Johnson have both been shown to have neglected an important aspect of what Clausewitz deems necessary for winning a military conflict, their errors are nothing in comparison to the egregious miscalculations and representations which emanated from the military during this specific conflict. Military leaders led presidents to believe that they had no choice but to use weapons such as Napalm, that the South Vietnamese army was actually improving, and that the Vietcong would be easily defeated. They also assumed that the war would be supported by the American people and that they could control the entire situation without too much effort.13 Sun Tzu dictates that one must know thy enemy and thyself before deciding whether or not to engage another militarily.14 He also professes that "All warfare is based on deception"15; however, the deception is supposed to be of the enemy, not the people who are being asked or expected to support the war effort at home (in this situation, also the people to whom the military leaders are ultimately responsible).

One of the major points of contention between Clausewitz and Sun Tzu is the idea of how much power the military leaders should be granted in the time of war. Whereas Sun Tzu's theory of giving the military whatever they need seems to have been followed during Vietnam, Clausewitz's idea of not allowing the military leaders to effectively dictate national policy to the political leaders would have arguably been a better course of action than the one pursued.

As was noted previously, and at the risk of using a cliche, Hindsight is 20/20. Yes, it is much easier for critics to say thirty years after the fact,
that the military, or whomever, made mistakes in Vietnam. Fortunately for the military, their vision into the past is as keen as anyone's and they are fully capable of rectifying situations that seem to have been troubling or cumbersome in any way, manner, or fashion. The military's handling of the media in the Persian Gulf War is an excellent case in point: not only did the military make absolutely sure that the media would not deter from their effectiveness, they construed a plan to actually employ the media (of course without their knowing) in the arena of keeping public support for the war high. This would not be another Vietnam.

In August of 1990, well before the war was actually underway, Navy Capt. Ron Wildermuth devised a plan called "Annex Foxtrot" in regards to military public relations policy while troops were in the Gulf. The main thrust of the document was the point that, "News media representatives will be escorted at all times." Unlike Vietnam, there would be no unauthorized interviews with soldiers in the field, no "live" pictures of those wounded in battle, and no deviation from what the military deemed as appropriate and what was confidentially off-limits. On December 13th, 1990 the plan for press control was taken a step further with the release of the DEPARTMENT OF DEFENSE, CONTINGENCY PLAN FOR MEDIA COVERAGE OF HOSTILITIES, OPERATION DESERT SHIELD. Essentially what this plan consisted of was the institution of the pool system. Media companies were allocated a certain number of seats to fill with their journalists. Those who were not lucky enough to get a seat were forced to rely on the information they could pry from those who actually had access to the press briefings. Although journalists complained in the beginning, they really had no option but to comply with the military's ground rules. Immediately or instantaneously, the military gained almost complete control of what the American people would hear, see, and read of the events transpiring in the Gulf.

Comprehending how the media affects public opinion is most easily done by examining Agenda-setting, Priming, and Framing. Agenda setting is the ability the media has to focus attention on what consumers or individuals feel is "important." Priming is the relationship between an event and the political leader who controls it—in this case George Bush. Quite obviously his approval rating skyrocketed because of the intense, favorable coverage of the Gulf War. Framing deals specifically with the relationship between media coverage and public support (negative or positive). Since Vietnam, public interest in military affairs has become very high. After a tragic war, in this situation with many American and Vietnamese casualties, any major military endeavor is obviously going to be the focal point of national attention. With or without the press in the Gulf, the war would have been the main topic on the national agenda—they just enhanced the coverage and consequently (because of the military's ground rules) the
amount of public support for a war which was not indisputably of the utmost vital interest to the United States.

Maintaining public support for the War in the Gulf was one of the major priorities of the political and military leaders of the United States. Members of the press were not bent on embarrassing those in charge or decreasing the efficacy of the U.S. military. What they wanted, was to have the ability to seek the truth without military interference. Marvin Kalb writes, "In the age of television...passions and patriotism can easily be aroused, critical faculties can easily be suppressed." From a constitutional standpoint, the reporters and journalists who covered Desert Storm have an excellent point: the U.S. military was indefensibly oppressive in their censoring of news as pertaining to the war. Soldiers were known to step in front of journalists' cameras, take what they were writing, and stop journalists from seeing things they were not necessarily prohibited from seeing. Would a more lax policy of media coverage have led to a different outcome in the fighting, probably not; but, would a more lax policy have led to a different outcome on public support and the priming, framing, and agenda setting mentioned above—most likely, yes.

In this situation, the press was the loser because the issue of freedom of the press was subjugated to a decisive military victory. From a decidedly military point of view, Lieutenant General Thomas W. Kelly (Ret.) writes, "The truth was quite healthy during the war, the govt. told its story and the American people believed it." Whether or not they were infringing on any constitutional rights of the press was the furthest thing from any military man's mind. Vietnam was still fresh in many of the leaders memories, which meant that an inherent distrust of the media was existent. Military and political leaders were also working out of the proper framework of keeping victory the ultimate goal. Realizing that they had to keep morale high, whether or not to censor the media was an easy decision to make. This most definitely would not be another Vietnam.

After the government established a feasible and efficient way to ensure public support for the Gulf War, it was up to them to continue along the properly defined path for waging a successful war (as defined by Clausewitz and Sun Tzu). George Bush knew that he could not go into Kuwait unilaterally; and therefore, worked feverishly in establishing a multilateral coalition that would abide by the U.N. declared objectives. Considering what was discussed above in regards to the necessary popular support of a nation at war, can also be applied on an international scale, an occurrence which in itself is rather amazing. Ramifications of media coverage and opinion shaping are no longer confined just to the pertinent country. Operation Foxtrot effectively shaped the opinion of the Allied force member nations. Judging by the way the military confrontations unfolded, the U.N. alliance, led by the United States, knew its own strengths
and its enemy's weaknesses. They made calculations which were for the most part true. In fact, they probably overestimated the ability of Saddam Hussein to fight off such a powerful coalition. Rationality was a marked sign of the Allied Gulf War effort.

Perhaps the only sign of insufficiency in the post-war assessment is that Saddam Hussein is still in power. Before the Allied states went into battle with Saddam they declared that the objective was to make him remove his troops from the Kuwait lands—they never intended to depose Saddam Hussein directly. Leaders of the movement such as Bush, believed that he would not be able to sustain leadership in a war shattered Iraq, but these assumptions proved false. In one of the few rifts between the American leaders, General Schwarzkopf was forced to retract a statement that relayed the general theory of Clausewitz's idea of completely destroying one's enemy, he wanted to take Baghdad. President Bush was riding a tidal wave of approval at more than 90%, was an advocate of sticking to the pre-dawn U.N. resolution, and had no intention of risking a well planned operation by changing the objective. If the media had not been so pervasive in their coverage of the "awesome" American fire power in the war, George Bush's approval rating would probably not have been as high, and he instead may have chosen to take Baghdad when the aggregate risks/benefits were weighed against decent, but not unprecedented presidential approval ratings. Whether or not this is good remains to be seen, but the fact that the media played at least some role in the decision is arguably clear.

The presence of the media is an influential and increasingly important aspect of foreign policy, especially in armed conflicts. Contrasting the effects of the media on Vietnam, The Persian Gulf and their subsequent outcomes brings the realization that a successful war effort relies on extremely careful, intricate planning of even the most minute details. It also highlights the question of whether or not military action was the correct response, considering that it is only one extension of national policy, with screaming clarity.

As a result of intense media scrutiny in Vietnam, the leaders of the United States learned a well needed lesson: a nation cannot fight a war without the support of the people and win. Regardless of the actual outcomes of the battles in Vietnam, the repercussions the war had on American society were as though the nation received a bitter and sound defeat. Much introspection has occurred because of the "televised" aspect of the war and in a net assessment of the media, in relation to the conflict of South Vietnam, their presence was generally productive. To military leaders whom would disagree with the idea that the media actually helped the country in the long run by covering Vietnam in the manner they did,
one would simply suggest the idea that if not Vietnam, then where? Poorly determined or “irrational” decisions to go to war, according to military philosophy, are simply wrong—a painful, yet pointed lesson that the media helped to teach.

Resulting from the friction between the military and the media in Vietnam was the strict policy of military control over what was communicated. In working toward a goal that was more clearly defined in the Gulf and had international support against an obvious aggressor, the military remedied many of the potential drawbacks that could have been attributed to the media before the war’s inception. Although the media was not fully able to examine and question the motives of the military and the international goals set forth by the U.N. while in action, they were able to relay vital information and helped keep support for the war high. Obviously this was not their intention, but any aspect of their performance, with which they are displeased, in covering the war, rests in their own hands not the military’s. Just as the media are supposed to allow citizens to be aware of the happenings in the government (including the military), the military has the responsibility to achieve its goals by all legal means necessary.

With the advent of hyper-increasing technology and an ever-shrinking global village, the media will continue to gain power and the military will be forced to deal with them in different fashions. Military leaders would like to keep the model set forth in the Gulf War as the normal operating procedures for war coverage; however, a wounded press is bound and determined not to let this happen again. Members vehemently vow that they will focus with much greater scrutiny on issues such as justice, proportionality, and prescription (is it the best means) rather than soldiers saying “Hi Mom!” in the next armed conflict. Foreign policy will never be the same because of instant communication and the camera’s ability to bring painful scenes and atrocities into everyone’s living room. Vietnam is a testimony of media magnification in a highly negative context, while the Persian Gulf War shows what can be accomplished if war is rationally declared and the media bring light to that fact.

The tripartite relationship described by Clausewitz describes how the will of the people is imperative for a successful war. One must wonder, that if Clausewitz were writing his theory today, would the geometric metaphor of the triangle be transformed into a square, with the fourth side being the media.
Works Cited


3. Supra. 82.


7. Supra. Daniel C. Hallin.


15. Supra. Sun Tzu, p. 66.


You know, when you are flying in an airplane and the clouds below form a heavenly hideaway below sky so blue it hurts your eyes to look at it, an English paper is the farthest thing from your mind. Relaxing in my seat seems like channel surfing through test patterns, so I sit back and peer out the window: the frozen look of an Alaskan adventure where life above ground consists of ice and snow is an easy assumption, or icebergs floating in a sea of blue sky. Time can be like two cars traveling fifty-five miles per hour side by side for endless miles while you’re behind them, but what about my English paper? A unicorn just passed by, it was obviously headed for Greek mythology. Really, it makes all the sense in the world to get some work done on that paper, but it needs time.

Where do you see yourself in five years time? That’s easy, you want to be the person that thinks up all the catchy slogans. Did you ever wonder if they had to answer any of those “How do you feel about that?” type of questions? I see you have had time on your hands also. But given a second chance before you need it, what would your life be? For all the time you have spent contemplating on how much better your life could be is not like the penguin who slips onto his backside down the ice and into the water. A flower dwells during the winter deciding its spring and summer dress, patiently plotting each step till a certain pink or fiery red will turn a glance into a stare. The stare given to the television can be cured, it can even be welcome. When does now begin? It’s beginning for me, I’m already sounding like the guy with the catchy slogans.

Never say to an English teacher “This is my best work, I won’t have to change a thing”. What kind of oxygen flow was I receiving to my brain that day? Ah yes the English paper returns, like one breath follows another—time well spent. Each time I think, a wonderful thing happens, other thoughts follow. A thought without an action is unarmed. Not nearly five years and another catchy slogan, time’s weight is lessening.

Coming down from the clouds I see a lady searching for a cabbie’s attention, the person next to me informs me that is the Statue of Liberty; I give the imagination credit for running wild but that English paper is sitting in front of me, blank. Time, it can be elapsed two ways. It is either what you see looking through the binoculars or everything else around it.
also. What has your time come to? Are you funnelled straight ahead to whatever the television brings you or planning a future bloom? When does planned daydreaming replace an empty look? Creative planning replace recreational thinking? And finally, when does thought give birth to a life? So while riding the train of life don't lose track of giving yourself a reason to live, something to look forward to. Waving goodbye to the lady, I hope she gets her cab. I realize with a short ride, though, my English paper will fly.
The brilliant light of elation floods my entire being! I am thrilled at the prospect of many new essay assignments. Perhaps writing honestly does not elate me, however, the horrible truth is that I do enjoy writing. Confessing this is difficult because the secrecy of writing is a major reason why I like it. I delight in the fact that I can write anything and easily conceal it in my inconspicuous blue folder. Meanwhile, my paranoid mind envisions nosy family members searching fruitlessly behind desk drawers. Despite the fact that I have been unsuccessful as a writer, I continue to achieve personal satisfaction from this hobby. At any rate, I am now forced to admit that writing, the process in particular, does indeed make me happy.

While trying to think of what to write next, I notice an emerald leaf glowing in the golden sunlight of late afternoon. Once again I find myself merely observing my surroundings, which seems to be the first step in creating a piece of writing. When I am witnessing a situation, I like to envision myself as a sort of camera with a mind. For example, I can either zoom in on a singular aspect, or I can perform a panoramic function. Furthermore, because I am a camera with a thinking ability, I can consider a situation on a variety of different levels. I could sensibly describe a physical component of a situation, or by manipulating the countless literary techniques, I could absurdly disfigure a condition.

Before I truly begin putting together a piece of writing, I brood. Ideas fold and meld into each other. I am particularly fond of this stage because it can occupy my time fairly effectively during the dull lulls of life. At this point, I become an artist and draw or erase other factors into or out of the picture. I begin to truly create my own scene.

Eventually, I actually turn on a word processor or grip a writing implement. Strangely, I especially delight in this phase. I not only adore the odor of a word processor in action, I also admire the multitude of clicking noises that it can generate. If I am using a pen, I like the way that blue ink changes the rosy hue of my right hand pinky's fingernail to violet. Even now, as I feel the soft, gently yellowing pages and inhale the spicy fragrance, I realize that I have a lunatic fondness for my thesaurus. I love to flip a piece of writing inside out and backwards in an attempt to produce a more interesting piece of literature.
Writing has a fascinating way of mutating on its own. The growth and dissolution of writing is analogous to a lump of clay on a pottery wheel. The transformation of literature is mesmerizing. If time were not a factor, all writing would probably continue evolving into infinity. However, for the sake of time, all writing must eventually solidify.

Finally, the finished product, like an exotic animal, stands to be studied. What will the researchers think when they discover the animal? Will it be decidedly sick, and consequently killed and burned? Will the animal dodge the trapper and be forever free? Is the animal going to be imprisoned because it is dangerous? Perhaps it is a novelty to be put on display. Maybe the animal is useful, and will be embraced by society. There is always the question of whether or not a piece of writing is successful.

The truth is out! My dark secret is clearly printed in black ink. Furthermore, after the keys began clicking, I did experience a peculiar happiness.
Joyce Waldren — College English 1

'TIL DEATH DO US PART

Professor Hoffman

Topic: Write a formal critical essay on *Ah, Are You Digging on My Grave?* by Thomas Hardy.

One of the most widely read and respected English novelists, Thomas Hardy created an important artistic bridge between the 19th and 20th centuries. Rejecting the pompous words of earlier verse, Hardy wrote on subjects chosen from ordinary life using the real language of ordinary people. Although Hardy was a major English novelist of Victorian literature in the late 19th century, he decided to write no more fiction and returned to his first artistic love, poetry. In the last 30 years of his life, he published about 900 poems, including *Ah, Are You Digging on My Grave?* The essential human confrontation with indifference and irony was presented in Hardy's poetry in a wide variety of dramatic forms.

No technical analysis of *Ah, Are You Digging on My Grave?* would be complete without focus on three things. First, Hardy wrote this particular poem entirely in the form of a dialogue, which uses the conversation between two characters to actually create the work. The first two lines of most stanzas are the voice of the dead character; the rest of the stanza is the answer of the second party. It is easy to distinguish which character is speaking, and the fast back-and-forth conversation holds the reader's attention. Intriguingly, the identity of the second character is not revealed until the end of the poem. Second, this poem is a good illustration of Hardy's rather dark sense of humor. The dialogue between the characters is humorous because, of course, dead women and dogs do not talk. Hardy wrote the hopeful words of the dead woman in a way that makes her seem almost giddy. She, even after death, hopes that she is still the center of focus of old friends and enemies. Although it is not written, it is implied that the dead woman is disappointed each time the second character tells her, almost apologetically, that she has not guessed his identity correctly. Even after it is known that the digger is her little dog, the dog tells her, "I dug upon your grave/ To bury a bone, in case/ I should be hungry . . . but I quite forgot/ It was your resting place." Third, *Ah, Are you Digging on My Grave?* displays Hardy's tendency to uncover romantic or idealistic illusions about love, life, and death. The dead woman's illusion is that her "loved one," her "dearest kin," and even her "enemy" remember her and miss her and visit her grave. In reality, all of those people have gone on with their lives, not bothering to visit the grave.
The meaning of the poem becomes clear at the end. A woman lying in her grave hears digging above and tries to guess who is the visitor. After guessing her loved one, her dearest kin, and her enemy, she learns that it is only her little dog. When she praises the dog's true heart, the dog tells her that he is only burying a bone in case he gets hungry. Hardy meant to dispel the illusion that we will remain immortal in the hearts and minds of our friends and colleagues even after death. Sadly, he reminds us that most people are not remembered beyond a generation or two.

Hardy's paradoxical way of illustrating his point is delightful yet effective. Even though this is a light-hearted poem, upon closer inspection it yields a valuable lesson of timeless proportions. Hardy obviously believed that it is vain to assume that any of us will make more than a relatively fleeting impact upon the great scheme of the universe. Hardy's words in *Ah, Are You Digging on My Grave?* transcend the boundaries of country or culture, as every human being will eventually die and will be forgotten. Moreover, the significance of this work is timeless. This idea applies today even as it did to Hardy in the early 1900's and as it always will.
First impressions may cause lasting memories, but as shown in John Cheever's, *Five-Forty-Eight*, second or third meetings may be just as memorable. In this story, a woman, Miss Dent, seeks revenge on her one-time lover and employer, Blake. But because Blake represses his feelings, avoids confrontation and deceives himself, he has become numb to all emotions.

Cheever gives plenty of insight on the personality of Blake, the main character. The first clue about Blake the reader notices is how he avoids his true feelings: “The slums and the city reminded Blake vaguely of the woman who had followed him. To avoid speculation or remorse about her, he turned his attention to the evening paper.” Throughout the piece, Blake refuses to think about things that will make him sad or realize he was wrong.

The first paragraph also teaches us that Blake dislikes confrontations. He denies that he even needs to approach Miss Dent. He avoids her as he leaves his office and schemes to lose her in the crowd as he heads for home. After he visited her home “for a drink,” he refused all contact with her. “The next day he did what he felt was the only sensible thing. When she was out for lunch, he called personnel and asked them to fire her. Then he took the rest of the afternoon off.” After the intimate moments they shared, Blake can't face her again.

The biggest aspect of Blake’s lonely personality is his self-deception. Many times he rationalizes his thoughts to complement what he considers reality. Although the reader can see his blindness, he is content. After explaining the strained relationship between himself and the other bus riders, he thinks, “Help will come. All he had to do was wait until someone noticed his predicament.” The reader and Blake both know that the other passengers aren't conscious of the fact he's in danger, and if they were aware, they wouldn't be willing to help.

Blake’s lifestyle of deceiving himself is shaped the way it is because he knows no love in his life. “He had quarreled with his wife, but so did every other man born of woman. It was human nature. In any place you can hear their voices... you will hear harsh words.” None of his relationships show any signs of love or caring, especially between Blake and his wife and
Blake and his children. He has no reason to feel anything because he has never known the happiness love brings.

The most interesting facet of this story is the opinion Miss Dent has of Blake and his personality. Cheever notes she had worked for him only three weeks, and yet her assumptions are accurate. Her statement, “I know that you always prey on weak people,” proves her knowledge of his need to feel superior. She tunnels beneath Blake’s tough outer shell when she says, “I only feel like myself when it begins to get dark. But still and all I’m better than you... and after all I know more about love than you.” The reader is left to decide on the mental state of Miss Dent, but it is obvious she has been hurt before and knows human nature—and she knows Blake.

Blake is a complex character and due to his environment, choices, reactions and relationships, he tries to blot out his feelings and seems selfish and self-absorbed. Deep inside, the final confrontation with Miss Dent has frightened and changed him, but he will never let anyone, even himself, know. He feels nothing.
It is undeniable that the United States has its own distinctive way of speaking the English language. Janet Holmgren McKay and Spencer Cosmos outline the three stages of the development of this American dialect. The first stage was from 1600 to 1790. This period encompassed the colonization of America and the Revolutionary War. During these years some very clear regional dialects developed in America. The second stage was from 1790 to 1860 and included the westward expansion and the great influx of African slaves. From 1860 until the present has been a period of great migrations from Europe. It has been the period that saw the rise of American as the standard for English throughout the world (McKay 111). This paper is an exploration of the British colonization of North America during the first period and how those settlement patterns have affected the development of the modern dialects of the eastern United States.

BRITISH SETTLEMENT OF EASTERN NORTH AMERICA

The first permanent British settlement on the mainland of North America was established in 1607 and named Jamestown in honor of the king of England (Clark 257). The men and women of this colony were only the first of myriad English subjects who would leave their homeland in search of a better life in America. From 1607 until the American Revolutionary War, thousands of English subjects of various social, religious, and political backgrounds from all across the British Isles decided that America offered them a better opportunity than England and emigrated, taking their various lifestyles with them. This mass exodus was not constant, but was instead made up of four great surges. The first was from 1629 until 1640. This wave of immigrants was from East Anglia and settled in the New England area. In the 1650's, the second wave, made up of Royalists from southern England, settled in Virginia and the Chesapeake Bay area. The third great migration originated in the midlands of England and settled in Pennsylvania and the Delaware Bay area from 1675 to 1715. The final massive wave of settlement was from the far north of the British Isles from 1713 until the Revolutionary War. These people settled in the Appalachian Highlands. All of these emigrants brought their folkways to the New World and set up lifestyles that were amazingly similar to ones they had had in England.

The Massachusetts Bay Colony received a large population of Puritans from East Anglia in the 1630's. While every county in England, except Westmorland, was represented in the migration, the great majority of set
The Writing Center Awards
ters came from within a 60 mile radius of the market town of Haverhill near the conjunction of Suffolk, Essex, and Cambridge counties (Fischer 30-31). At the time this area was the most urbanized in England. This thickly populated area had long been, as Archbishop William Laud dubbed it, "the throbbing heart of heresy in England." These people were radicals, both politically and religiously (Fischer 43-44).

They left England for America mainly for religious reasons, but these reasons were resultant, in part, from politics. During the years of this migration, Charles I ruled England without a Parliament and Laud attempted to abolish Puritanism and restore the traditional uniformity of the Church of England (Clark 281). What many of the emigrants offered as their motive for moving was to build a "Bible Commonwealth." John Winthrop declared a desire that the colony "be as a City upon a Hill," a model for Europe to reform itself (Savelle 57). While the leaders of the colonization had these grand goals and reasons for emigrating, the majority of the people had more basic concerns. These are evident in a letter written by Lucy Downing to her brother in the New World just before she sailed:

If we see God withdrawing His ordinance from us here and enlarging His presence to you there, I should then hope for comfort in the hazards of the sea with our little ones shriveling about us...in such a case I should [more] willingly venture my children's bodies and my own for them, than their souls (Fischer 20).

This mother's sentiment demonstrates how deeply the Puritans felt about what they perceived as the descent of their homeland's spiritual condition. With their children's souls in danger these parents saw the perilous ocean crossing as a necessary risk in order to gain the religious haven offered by the opposite shore.

Not only did the emigrants from East Anglia move in family groups, but they also had unusual demographics concerning age, gender, and social status. Of the people who settled Massachusetts Bay, forty percent were over twenty-five, nearly fifty percent were under sixteen, and a few were over sixty. This age distribution was almost parallel to that of England's population as a whole. The ratio of male to female immigrants, at 3 to 2, was nearly that of a normal population as well. Other than a few exceptions from the aristocracy and the labor class, the population that moved to New England was from the middle class. These people were yeomen, husbandmen, artisans, craftsmen, merchants, and traders (Fischer 26-27). When they moved to Massachusetts they took with them their religious beliefs, their middle class values, and the stability offered by their families. These aspects of their lifestyles were preserved for generations due to their belief "that error was novel and truth was ancient in the world" (Fischer
After the flow of immigrants to New England slowed and their way of life began to settle, the next wave of English settlers hit the shores of Chesapeake Bay.

From 1645 until 1670, somewhere in the range of 40,000 to 50,000 English subjects moved to the Chesapeake, but the majority of these immigrants arrived in the 1650's (Fischer 226). Just as the Yankee migration had encompassed all of England but with a concentration from East Anglia, so had the Virginian migration had its main source. This area was the southwest of England, from Kent to Devon to Warwickshire, from which nearly three quarters of the Chesapeake area settlers came (Fischer 218). Both Virginia's elite and its indentured servants came from the sixteen counties in the southwest of England. Their devotion to the motherland is apparent in the names of the counties in the area that they settled. In both southern Delaware and Maryland all of the county names were drawn from southwest England and in Virginia the majority are from either southwest England or reflect the Royalist views of the settlers (Fischer 239).

The event which set off the great migration to Virginia was the execution of Charles I at the end of the Civil War. After this event the Royalists of southern England fled from the Commonwealth that the Rump Parliament had established when they abolished the monarchy (Clark 303-304). Sir William Berkeley, Governor of Virginia, offered the Cavaliers a new home in America when he declared that Charles II was king in Virginia (Savelle 94). Even after Charles II restored the monarchy in 1660, Berkeley continued to attract settlers by appealing to the younger sons of English gentry. He published a pamphlet in 1663 informing them that while little lay ahead of them in England, much could be found in America (Fischer 214). But after the threat of the Commonwealth was eliminated, emigration from the south did decrease.

Not only did the upper class Cavaliers flee the persecution from Parliament under the Commonwealth—many of the lower and middle class fled, too. Parliament had imposed martial law on the southwest counties of England after the Civil War. This severely damaged the wool trade on which the area's economy was based. The depression of the economy and several epidemic diseases succeeded in forcing people of every class out of southwestern England (Fischer 245). In fact, two-thirds of the colonists were unskilled laborers, thirty percent were artisans, and only a small portion were "distressed Cavaliers" (Fischer 228). These people came from an area that was largely rural and supported the manorial system of medieval times. This system was perpetuated by the Virginians and evolved into the classic plantation economy of the South. The emigrants from southern England brought their Anglican beliefs to the New World, as well. They went so far as to pass seventeen laws which required "uniformity throughout this colony, both in substance and circumstance to the canons and constitu-
tions of the Church of England” (Fischer 233). Aside from their religion and social standing, the Virginia colonial population differed greatly from the general population of England. The men outnumbered the women by six to one and the average male was between sixteen and twenty-five years old (Fischer 229-231). It is clear that these immigrants brought many aspects of their lifestyle with them when they moved. In 1724, Hugh Jones wrote, “The habits, life, customs, computations, etc...of the Virginians are much the same as about London, which they esteem their home...” (Fischer 219). While both the New England and the Chesapeake migrations originated near London, the third phase of British migration to America came from far north of England’s great city.

The Friends who made up the third wave of immigrants to British America came from the North Midlands, specifically from the Pennine moors. This was the highest ground in England and very sparsely settled (Fischer 445). The first Quakers came to America in the 1650's, but these individuals were only the precursors of the great influx to come. In 1675, the first full shipload of Quakers arrived in Delaware and in 1682 more than 2,000 sailed in on 23 ships. Between 1675 and 1715 as many as 23,000 people made the Delaware Valley their home (Fischer 420). They left England in large part due to the Clarendon Code. This was an Act of Uniformity passed to combat Charles II's Declaration of Indulgence concerning the religious diversity in England. The Code was designed to cut the influence that non-conformist sects had gained in England (Clark 314-315). This resulted in an escalation of the persecution of the various sects, including the Quakers. They suffered acts of physical violence, but after 1675 the oppression was of a different kind. Many of them were jailed and had their property seized. Their reason for emigrating, though, was not to avoid these atrocities, but “to show Quakerism at work, freed from hampering conditions” (Fischer 424). They believed that in the Delaware Valley they could live at peace and their religion would be able to flourish.

The Society of Friends was founded in 1646 by George Fox in England’s north Midlands (Fischer 448). These people believed that Christ had died for all of humanity and espoused an aversion to formal doctrine. This included all the sacraments, ceremonies, clergy, ordinations, and tithes which existed in other Christian religions, especially the Church of England (Fischer 426-427). In the north Midlands of England these people had been farmers and herdsmen who had a strong sense of personal independence and equality. Their dress was uniform—simple homespun suits and dresses of “hodden gray”—and spartan, as were their speech and homes (Fischer 448). The emigrants from this area were generally lower middle-class. The immigration registers kept for Bucks and Philadelphia counties show one man who described himself as a gentleman, the rest were husbandmen, craftsmen, servants, laborers, and a few were yeomen. Some of these people could not afford the passage to America, so their Meetings in England paid it for them. Barbara Janney and her daughter
The Writing Center Awards were given L8.12.2 by the Chester Quarterly Meeting to pay the expenses of the trip to Delaware (Fischer 435-436). Many other ethnic groups were also represented in the Delaware Valley. William Penn had recruited these people to come to Pennsylvania because of their cultural similarities to the Quakers, so there was almost no clash between the groups (Fischer 431). The Friends were open to the involvement of their neighbors, even if they did not formally join the religion. Many people of other denominations attended Quaker services and sent their children to Quaker schools (Fischer 422). This allowed the Quakers a lot of influence over the colony and their way of life became the standard throughout the Delaware Valley.

Though the Quakers were a very tolerant people, there arrived in the valley in 1715 a group of people whom the Quakers disliked: the North British Borderers. Some immigrants from northern Britain had come to America earlier, but the rate increased after Queen Anne's War in 1713. This migration continued until the outbreak of the American Revolution, with more than two-thirds of the over 300,000 immigrants arriving between 1765 and 1775 (Fischer 606). The Borderers moved on past the disdainful Quakers and settled in the backcountry of Appalachia. In the early 1900's Cecil Sharp, an English folklorist, studied the descendants of these immigrants and determined from "their traditional songs, ballads, dances, singing-games, etc...they came from...the north of England or the Border country between Scotland and England." They did come from the English counties of Cumberland, Westmorland, Lancashire, Northumberland, Durham, and Yorkshire, the Scottish counties of Ayr, Dumfries, Wigtown, Roxburgh and Berwick, and also from northern Ireland (Fischer 621). The reason these people came was simple—they were poor and hungry. In England they faced high rents, low wages, heavy taxes, short leases, and some even famine and starvation (Fischer 610). In order to escape these torments, the Borderers were willing to risk the dangerous crossing, which, due to unscrupulous entrepreneurs, had a death toll which rivaled that of the slave trade (Fischer 612).

The people who did brave the ocean voyage to America generally did so with their families. From 1773 to 1776, sixty-one percent of the people from northern England came with a family group, seventy-three percent of the Scottish Borderers did, also. Northern Ireland contributed a high percentage of families to the Appalachian settlement as well. Both the sex ratio and the ages of the immigrants were similar to those of the Massachusetts Bay settlers, except there were not as many elderly in the backcountry (Fischer 610). These settlers included a few from the ruling class of the Borderlands who had great influence in the New World, but they made up only one or two percent of the total migration. A larger percent were yeomen, but the overwhelming majority were poor farmers, laborers, semiskilled craftsmen, and petty traders (Fischer 613). Among the immigrants were Presbyterians, Roman Catholics, Anglicans, and several Protestant sects. This diversity caused many religious conflicts in the
backcountry, with the Presbyterians being the most religiously intolerant (Fischer 615-617). The Borderlands were isolated from the rest of Britain when the emigrants left, and the backcountry of Appalachia was even more so. The people tended to cling to their folkways in Appalachia. A gentleman from the backcountry once said, "Lord, grant that I may always be right, for thou knowest I am hard to turn..." This sentiment was echoed by a woman who wrote "We never let go of a belief once fixed in our minds" (Fischer 650-651). This state of mind helped the backcountry settlers maintain the culture that they had brought with them from the mother country. And, just as in New England, Virginia, and Delaware, the people of Appalachia preserved their religion, their social norms, and their language in the strange new world of America.

DIALECTS OF THE EASTERN UNITED STATES

As all of these people settled into their new lives in America, they tried to maintain many of the aspects of their old lives in England. But they were forever separated from their old ways, including their modes of speech, and they began to develop away from the lifeways of England. One way their lives began to change was the leveling of their accents. With influences from other immigrants, among them German, French, Dutch, and the black slaves, and the nominal influence of the Indians native to the area, American English began to develop apart from the English spoken by the original British settlers. This American English leveled many of the unique characteristics of the individual dialects spoken among the settlers, but there still exists four major dialects on the east coast of the United States which are recognizable descendants of the dialects of England. The English spoken by the Yankees in eastern New England is very similar to that spoken in East Anglia. The North Midland dialect of America is reminiscent of the English spoken in the North Midlands of England. In the backcountry of Appalachia the people speak with an echo of the English borderlands in their voices. And the Southerners' drawl is just like their cousins' in southwestern England.

The Yankee twang has spread from the Massachusetts Bay area where it first existed. It is now spoken in Maine, New Hampshire, Rhode Island, most of Vermont, and the eastern parts of Massachusetts and Connecticut (Herman 25-26). This dialect is known as Eastern New England and is a descendant of the Norfolk whine spoken by the East Anglians who settled this area. Just as the Norfolk whine can now be heard only in the northern regions of East Anglia, the original Yankee twang is found in the small hill towns of interior New England, though its effect is heard throughout the New England area (Fischer 62).

The pronunciation of Eastern New England has often been described as nasal. It is also non-rhotic, has intrusive [r], and uses a broad a instead of [æ]. The loss of post-vocalic [r] was characteristic of East Anglia and ap-
pears today in the New Englander’s pronunciation of *car* as [ka] and *barn* as [ban] (McKay 116). A map in *The Story of English* details the area in England which drop the [r] in the first syllable of *farmer*, which includes East Anglia (McCrum 97). While these people drop post-vocalic [r]'s, they do pronounce them at the ends of words that have no r. This feature created the pronunciation of Cuba which President Kennedy made famous. The *a* that New Englanders use in words like *class, bath, and dance* is [a] instead of the common [æ]. This broad *a* is evident in poetry from the seventeenth and eighteenth centuries. The poetry’s rhyme scheme demonstrates that *glare* was pronounced [glär], *hair* was [har], and *air* was [ar] (Fischer 59). Another feature of the New England pronunciation is it does not have the [hw] which differentiates between the words *Wales* and *whale* in other American dialects (McKay 116).

This dialect also has a distinct vocabulary and some antiquated word constructions. These constructions include *housen* and *blowth* for the plurals of *house* and *blossom*. These forms were common in the speech of East Anglia when the Puritans left for America (Fischer 58). The vocabulary of New England is a result of the Cambridge-educated ministers who preached every Sunday in the Puritan churches. These men used many Latin terms and their congregation began to coin classic-sounding words to ape the speech of the elite. *Rambunctious, absquatulate, splendiferous,* and many other words ending in *ize, -ous, -ulate, -ical, -tion, -acious, -iferous,* and *—ticate* came into English from the imaginations of the New Englanders (Fischer 61). The overwhelming similarities that Eastern New England shows to East Anglian are evident at Plymouth Plantation. This 1627-style village has people to play the parts of Puritan settlers in New England. Len Travers, who has played Miles Standish, explained

Some people pick up their dialects rather quickly. Some of them have a natural advantage. For instance, if a New Englander is going to play an East Anglian they have a natural advantage, and find the dialect easier to pick up. Whereas if they must portray someone from “Zummerzet” they find that a bit more difficult to do because they must now pronounce their *r*'s which they never have done before (McCrum 99-100).

This ease is due to the fact that, even though it has changed, Eastern New England is more similar to its predecessor, East Anglian, than it is to the dialect of Somerset.

Today, from the Delaware Valley, through Ohio, Illinois, Indiana, and out to the west, the dialect spoken is North Midland. This is the area that the Quakers settled when they spread out from the Delaware (Fischer 470). American North Midland is a development of British North Midland, with some influences from German, French, Dutch, and the Indian lan-
guages native to the area. Because the Quakers were more tolerant of “for­
eigners” than their British neighbors, many Indian place names exist in
Pennsylvania and some Indian words entered the dialect (Fischer 474).
This is in keeping with the diversity of the sources for British North Mid-
land. This speech itself was a mixture of the British and Scandinavian
languages, so it is unsurprising that its speakers continued to borrow from
other languages when they came to America (Fischer 470).

American North Midland pronunciation is distinguishable mainly by its
vowels, but a few consonants are outstanding, also. It is universally rhotic,
and without the intrusive [r] of Eastern New England. Whereas in New
England, only the pronunciation [grisi] is found for greasy, in North Mid-
land [grizi] is also heard, though as not often as [grisi] (Atwood 166).
Speakers of this dialect differentiate between tot and taught by the vowels
[α] and [ο] respectively. It is also common for them to make the distinction
between horse [hors], and hoarse, [hors]. But in the words carry and
marry, the same [ε] is used.

When the Quakers emigrated to Delaware, they brought not only their
distinctive pronunciation, but also their vocabulary and verb construction.
In the north Midlands of England, the common construction of the nega-
tive of to be in first person singular was I’m not. This conjugation, along
with he grew for the third person singular past tense of to grow, can be
heard throughout the American North Midlands today. So can many of the
words and expressions that were unique to England’s north Midlands.
Among these are abide, all out, apple-pie order, blather, brat, cattails,
daddy long legs, dresser, and dumb-founded, all of which can still be found
in Cheshire, Derbyshire, Lancashire, and Yorkshire (Fischer 471-472).
While the people of Pennsylvania no longer speak “a broad Yorkshire dia-
lect” as they did in the eighteenth century, the two North Midland dialects
still show enough similarity that they can be identified as relatives.

When the North Borderers moved on through the Quaker settlements
in the Delaware Valley, they ended up in the Great Smoky Mountains of
Tennessee, and North Carolina, the Cumberlands of Tennessee and Ken-
tucky, the Blue Ridge Mountains of Virginia and West Virginia, and some
even moved further west to settle in the Ozark Mountains of Arkansas and
Missouri. But these areas are not the only ones where their dialect is
heard. Traces of the South Midland dialect can be found in Fort Worth,
Dallas, Eastern Oklahoma, the Delaware-Maryland-Virginia peninsula,
and in some areas of the Piedmont (Herman 148). Since this dialect came
from the speech of the Scots, Irish, and northern English, it was first called
“Scotch-Irish” speech. But as it slowly became the dominant speech pat-
tern of Appalachia, it was identified as the dialect of the region, not only
one ethnic group (Fischer 652).
The pronunciation of the Appalachian dialect is rhotic, has the intrusive [r], and several variations from the vowels of the other American dialects. This dialect combines the features of North Midland and Eastern New England when it comes to r. While Appalachian pronounces its postvocalic r's, like North Midland, it also adds them on at the ends of words, like New England's Cubar. It also says [aː] instead of [æː]. This gives words like hired and wire the sounds [haːrd] and [waːr]. Appalachian also monophthongizes [ɔː] to [ɔ], which results in [bɔ] instead of [bɔː]. Usually, these speakers say the [æ] in bath and path, but sometimes they diphthongize it to [æː]. In terms of the [grisi] versus [grizi], South Midlanders say [grizi], but sometimes they change the final vowel to [i]. Cratis Williams has described his speech this way:

No one says hair the way we do. That's because of the strong influence of the r... Instead of saying hair or hayre as other Americans do, we say herr... We continue to omit the g. Strictly speaking, we don't omit it, we never did get around to putting it on. And we continue to use the Middle English a- in front of ing words. So we go a-huntin' and a-fishin'...(McCrum 145).

These features are similar to those of the speech of the north borderlands of England, as is the vocabulary of the Appalachians.

South Midland has many peculiar vocabulary words. Among them are forrenst (next to), skift (dusting of snow), cute, hant (ghost), bumfuzzled (confused), and scoot (to slide). All of these words came directly from the borderlands of England. A vocabulary list collected in Cumberland and Westmorland during the nineteenth century includes all of these words (Fischer 653-654). The vocabulary of Appalachian also shows many influences from the Gaelic of Scotland and Ireland. For example, bonny-clabber, which means curdled sour milk in this American dialect, came from the Irish Gaelic bairne clabair. The you-all of this region is also from the Irish. This usage is alive and well in Ulster (McCrum 145). All of these features have been preserved in today's South Midland dialect from the original dialect of the settlers from the English borderlands.

Before the American Revolution, a Pennsylvania lady wrote about a man from Maryland "who has the softest voice, never pronounces the R at all..." (Fischer 256). The dialect that gentleman spoke is called Southern and can be found, not only in Maryland, but also in the lowland areas of West Virginia, Delaware, Kentucky, Tennessee, Alabama, Georgia, Florida, Louisiana, Missouri, Mississippi, Texas, and the southern parts of Illinois, Ohio, and Indiana (Herman 61). This variation of American English has developed from the speech patterns of the emigrants from southwest England who first settled the Chesapeake Bay area.
The Southern dialect is described as "a soft, slow, melodious drawl that came not from the nose but the throat" (Fischer 258). What makes it soft is the absence of most r's and the elongation of many vowels. Southern speakers diphthongize short words. For example, they say [rɛək] for wreck and [lɪd] for lid. They also monophthongize vowels, like [æ] to [æː] and [ɔɪ] to [ɔː]. Another example of elongation is the use of [ju] in words such as tune and dew. With its wide variety of vowels, Southern distinguishes between the words marry, merry, and Mary, and also between horse and hoarse. In the south, as in Appalachia, the people say [grizi] instead of [grisi]. Many of these speech patterns were existent in southwestern England even after the emigrants had left for America. A visitor from the United States in the nineteenth century, who was surprised by the similarity the Sussex dialect showed to American Southern, wrote of one Sussexman "but for his misplaced h's—and he dropped them all over the road in a most reckless and amazing manner—he might have been a Southern or Western American" (Fischer 261). This similarity was not only apparent in the pronunciation, but also in the vocabulary of the dialects.

Some peculiarities of the Southern vocabulary are howdy, shuck, chomp, botch, and laid off. These words had been part of polite speech in England when the emigrants left, but by the eighteenth century they were out of style, though they continued in polite usage in the American South (Fischer 257). The word stock, as well as the accent, of Southern is a hybrid of the dialects of southwestern England, though not all of the features of these dialects were preserved in America. For example, the dropped h of Sussex and the hard s of Somerset did not last in the Chesapeake area. But the Ah be for I am used in the south is still found all over southwest England (Fischer 263). These correlations between American Southern and the southwestern dialects of England allow the relationship between them to be clearly seen.

When the settlement patterns of the British colonists are compared with the existing dialects in the eastern United States, a striking correlation is found. Each of the four major dialects came from a specific area in England, brought over when some of the speakers of that dialect decided America was a better place for them than England. Each person came for their own reasons, some were only children who had to go with their parents, some were escaping religious persecution, and some were trying to save themselves and their families from starvation. But they all came, and they brought with them a distinct culture, religion, and language, the effects of which can still be seen in America.
Works Cited


Did you ever have words leap off the page while you were reading? This happened to me when I read in Thomas More's *Utopia*, "Didn't [Christ] tell His disciples that everything He had whispered in their ears should be proclaimed on the housetops?" (More 64). The phrase haunted me as I searched for a topic for my paper. Just like Kevin Cosner's character in the movie *Field of Dreams* who could not ignore it when he heard, "Build it and they will come," I could not ignore the message that I heard. The spiritual journey I traveled while reading the required texts for Great Books had to be shared.

The journey began with *The Epic of Gilgamesh* when I read of Gilgamesh's grief over his friend Enkido's death. My grief over my mother's death from cancer two years ago was still a source of pain, and empathy stirred in me as Gilgamesh said, "How can I rest, how can I be at peace?" (Norton 33). I wept with Gilgamesh and peeled away lingering grief then discovered anger. The anger was at my mother for dying and at my stepfather for making Mom's life unpleasant. This anger was identified with the help of Achilles. As his anger emerged in *The Iliad*, mine became obvious to me. Patroclus' words to Achilles "let your heart-devouring anger go!" (Norton 132) struck to the core of my being.

The discovery of a layer of grief and then a layer of anger was like peeling an onion; each inner layer was more tender and vulnerable. This set me up for the gentle words of St. Augustine that help me set my Lenten resolution to be kinder and more loving. Reading St. Augustine's *Confessions* made me more prayerful. His words were inspiring: "The days were not long enough as I meditated, and found wonderful delight in meditating, upon the depth of Your design for the solution of the human race" (Norton 998). I decided to spend time one evening a week in meditation to calm down and just listen.

The next reading assignment of Dante's *Inferno* created anxiety and worry in me. Descending into the depths of Dante's Hell, I was aware of many levels that applied to my life in some way. When I tried to meditate, graphic scenes of Hell flashed through my mind: "High hailstones, dirty
water, and black snow pour from the dismal air to putrefy the putrid slush that waits for them below” (Norton 1307). Relaxation eluded me; affirmation was what I needed. While resting on my bed during meditation, my body sat up slowly, prayerfully, and effortlessly. A voice in my head said, “I will raise you up.” My body went back to a reclining position feeling warm and secure.

As I continued to read the Inferno, the feelings of dread returned. Dante’s words made me squirm as they slithered toward me from the page: “Their hands were bound behind by coils of serpents which thrust their heads and tails between the loins and bunched in front, a mass of knotted torment” (Norton 1380). The vivid descriptions were on my mind for my next meditation. Immediately upon lying down The Voice said, “Didn’t I tell you last week that I would raise you up? Now relax.”

Relaxation did come, and I focused on the floaters that drifted across my eyeballs. Suddenly one floater took the shape of a crown of thorns, and He said, “That was for you!” Tears flowed from my eyes, but there was a smile on my face and in my heart, and I said, “Thank You!”

While contemplating the meaning of the messages received, I began to read Thomas More’s Utopia. In Utopia, Raphael talks about Christ wanting us to speak up about what Christ has taught us. Raphael says, “Didn’t [Christ] tell His disciples that everything He had whispered in their ears should be proclaimed on the housetops?” (More 64). This felt like a message to me, and I knew that my experiences were meant to be shared.

Wanting to know more about this biblical quotation from Luke, I looked it up in my bible. Finding a completely different interpretation was a disappointment. My bible reads, “Everything you have said in the dark will be heard in the daylight; what you have whispered in locked rooms will be proclaimed from the rooftops” (The New American Bible Luke 12:3 1150).

I felt confused. Should words from a source other than the Bible be accepted as God’s? The confusion was present at the start of my next meditation, and The Lord said, “It’s OK. Look for Me where you can find Me, and find Me wherever you can.” These calming words told me that God can be found anywhere, in the Bible or in a novel, in a church or in a forest. Looking out the window, I saw a bright ray of sun coming through an otherwise gray, cloudy sky. The sunbeam was like a greeting from God. I made a promise to return the greeting and listen each time that I see the things of nature that remind me of God: sun coming through a break in the clouds, a majestic tree standing alone in a field, stars, rainbows, butterflies and hummingbirds.
In Utopia “everyone claims that His Supreme Being is identical with Nature” (More 118). “Most Utopians feel they can please God merely by studying the natural world, and praising Him for it” (More 122). Although I think that God expects more from us than mere study and praise, I do believe that our appreciation of nature is pleasurable to God, for God is alive in nature. He is also alive in me, and He is alive in you.

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