“The art of writing is the art of discovering what you believe.”
Gustave Flaubert

Higher education is, in itself, an exercise in discovery. Students arrive anxious to discover the world around them, and to discover themselves. Suddenly, they find themselves deluged with writing assignments of all sorts, from a variety of different fields, which may ask students to do everything from ponder the nature of existence to prepare a speech outline. Through such writing assignments, students are able to discover what they believe. Writing forces the writer to enter into a dialogue—a conversation—with the academic world. At its best, writing empowers writers to express opinions, impressions, and interpretations, and allows students to become active learners, rather than just passive receivers of information. Writers truly are active learners.

In our continuing effort to represent the process of learning through writing, as well as the diversity of majors at Kent Stark, we have continued to encourage submissions from beginning freshmen to seasoned seniors, and from a variety of disciplines. In turn, this year we received submissions from a range of classes from elementary to advanced, and from such diverse fields as Geology, History, Communication, English, Education, Nursing, Art, Psychology, and Mathematics. We are pleased to present a journal which we believe truly represents a variety of disciplines at Kent Stark. By encouraging writing in all fields, we hope to foster a sense of interdisciplinary scholarship and self-discovery.

The co-editors and staff of the Writing Center would like to congratulate the authors included in this year’s issue of The Writing Center Review. We wish them continued success in their respective fields. And to all those who write, we sincerely hope that writing will indeed help you to discover what you believe.

As co-editors, we wish to thank the following faculty members who volunteered their time to serve on our selection committees. Without their contribution, this issue of The Writing Center Review would never have seen fruition:

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Summer Oyster, Selection Committee Coordinator
Joe Schott, Selection Committee Coordinator
Tim Yates, Selection Committee Reader

We look forward to the sustained growth of The Writing Center Review as an interdisciplinary academic journal. Congratulations once again to the student writers whose work is included in this year’s issue, and thanks to the faculty of Kent Stark for continuing to support and encourage student writers.

Kurt Sampsel and Angela Saunders, Co-editors

Editors’ Preface

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In 1932, Lyle Rexford Fletcher submitted that "the study of the Amish social organism leads to the conclusion that the community will eventually disintegrate and disappear." This startling declaration was part of a thesis titled *The Amish People of Holmes County, Ohio: A Study in Human Geography*, that was presented as part of the requirements for a Master of Arts degree at Ohio State University (OSU). Fletcher went on to say that the end of the twentieth century "should witness a tremendous contraction" in the population of the Ohio Amish community. Clearly even the casual observer can quickly discern that this has not been the case. Not only have the Amish maintained their numbers, but they have increased exponentially. Over the past century, the Ohio Amish population has doubled every 22 years; they have grown from an estimated population of 2,600 in 1920 to a conservative estimate of 53,000.2

Why did Fletcher miscalculate the strength and solidity of the Amish population and self-propagation? Indeed, his assumptions were well-founded. Historically, the Amish have been an agriculturally-based society. With the influx of urbanization, Fletcher postulated that the Amish way of life would be altered and eventually curtailed. Again, this was a safe assumption to make; our nation, which was 95 percent rural in 1790, is 90 percent urban today.3 Fletcher felt that the geographic factor of isolation so necessary for the preservation of individualism or individual culture would be destroyed by the modern transportation system. He determined that secular inclusion would overcome the retardation of progress that the Amish's faith-disciplined lifestyle had caused.

However, Fletcher failed to realize several important features about the Amish and their social construction. The Amish have not prostrated at the feet of secular society. Although the Amish have lived with industrialized America for over two and a half centuries, they have moderated its impact on their personal life experiences, their family structure, their community and fraternity, and their core values and convictions. They have maintained their old-world heritage through a stubborn theology that will not be swayed, through censorship of education and errant members, and through hard work and ingenuity.

Based on this thesis, this study will focus on one little-known sect of the Ohio Amish faith. The Swartzentrubers, based around the northern commercial center of the Ohio Amish community, Kidron, Ohio, have not varied in their faith, practice and lifestyle for over 135 years. Often seen by the unsympathetic observer as relics of the past, bound by archaic customs and inflexible standards, these people truly present a stunning image of living history, an image that, I submit, is unparalleled in America today.

The Swartzentruber Amish

The Swartzentruber Amish are the result of a 1911 disagreement in the family of Moses Swartzentruber of Winesburg, Ohio.4 Two of his sons, Jonas and John, supported opposing views – one of which maintained the Old Order Amish position of 1868 and one of which led to the formation of Pleasant View, a Conservative Amish-Mennonite Church in Winesburg, Ohio.5 Essentially, the two brothers created two new divisions, one more
The Maintenance of Heritage

conservative and the other more liberal than the Old Order position in 1911. Certainly, the conservative Jonas Swartzentruber invented nothing new. The Old Order Amish have long been advocates of meidung, or shunning, members that have fallen from grace and into unrepentant sin. The Amish will not associate with a member who is in the ban. This is done in an effort to create a "crisis" in which the errant member will be forced to examine his or her life and decide a dramatic course of action. However, the Old Order Church as a body was moving toward a less strict observance of the practice. The majority of Amish congregations in Holmes County felt along with the liberal John Swartzentruber that the ban could be lifted after a period of a few years if the errant member joined a non-resistant Anabaptist church.

But Jonas Swartzentruber and his fellow minister Sam Yoder believed in streng meidung, or strict shunning. In their ultra-conservative design, the only "true" church was their own. They refused to recognize the legitimacy of the Conservative Amish Mennonite Church or their Old Order relatives, who condoned the Mennonites by their passive use of the ban. Swartzentruber and his following began to gradually disassociate themselves from the mainstream Amish community. Over the next several years, they migrated several miles (hours, via horse-drawn transportation) north, from their native Holmes County hills into the flat, yet fertile plains of southern Wayne County, where, in 1917, they formed two congregations. This migration is further supported by the testimony of Ralph Ely in a thesis presented for the degree of Master of Arts at OSU in 1942. In the thesis, titled A History of the Amish People of East Union Township, Wayne County, Ohio with Special Emphasis on Educational Problems, Ely stated that based on his research, "the Amish in East Union Township (located in southern Wayne County) have come here from Holmes County, Ohio, in the last 25 years." Today, there are an estimated 2,800-3,000 Swartzentruber Amish in southern Wayne County.

Southern Wayne County has been the home of Swiss Mennonites for two centuries, and more recently, Conservative Amish Mennonites, but they provided little distraction for the ultra-conservative Amish. Their Swiss dialect was far different from the Pennsylvania German dialect the Swartzentrubers spoke, and a line of demarcation had been clearly drawn in the "Great Schism" of 1868, when the Old Order Amish had separated themselves from the "worldly" Mennonites and Amish-Mennonites of the area.

Migration has been essential in resisting acculturation for the Amish. Much like the Jewish Diaspora and subsequent shtetl development in Eastern Europe, the Amish developed "stranger and pilgrim" societies in their diaspora in America. Indeed, the Amish who remained in Europe have long since coalesced with other Protestant sects or Catholicism. Although the migration of the Swartzentruber Amish was so slight it seems almost insignificant, the impact of this separation was a major factor in defeating the proposal made by Fletcher in 1932.

The Impact of Swartzentruber Amish Theology

The Amish adhere to the 1632 Dordrecht Confession of Faith. According to this creed, the church of God is composed of those "who have truly repented, and rightly believed; who are rightly baptized . . . and incorporated into the communion of the saints on earth." The Amish have developed a philosophy that allows for a "true church" and a "fallen church." Unsurprisingly, they feel they represent the true church. This thought can be summed up nicely by a statement made by an Amish man in Holmes County: "You don't have to be an Amish man to get into heaven, but it sure helps." While they would not openly condemn a slightly different interpretation of scripture, in the Swartzentruber faith, one that leaves the "truth" of their practice can no longer be a true follower of Jesus Christ. The Amish church is seen as a redemptive community, or Gemeinde. This concept is known as unschr ließt, or "our people," in the Swartzentruber experience, and expresses all the essential ingredients of Amish fraternity: the church, congregation, and community. The Swartzentrubers emphasize moral living as the rule of spirituality. This is well illustrated by a statement defended by Swartzentrubers to this day that was presented to the liberal majority of Amish-Mennonite ministers by 18 Old Order Amish ministers at the National Amish Ministers Conference held in Wayne County in 1865:

Now my beloved brethren and sisters in the Lord. May the loving God purify us through his holy and good Spirit that we may continue in the faith which we have embraced until a blessed end that we may leave behind what is destructive to our salvation and contrary to God's word and help root out all plants which our heavenly
father has not planted. But at the present time a spirit has come to light which allows that this and that signifies nothing and may be considered neither good nor bad. Now we should consider whether this is a spirit from God or a spirit of enticement. First some things are appearing which we think serve to express pomp and pride and lead away from God namely: . . . [the use of] speckled, striped, flowered clothing made according to the style of the world. Also not to trim the beard according to the style of the world. Likewise not to carry hidden photographs made in the likeness of man or to hang them on walls in the house to be seen. Also we declare that spiritual songs and also spiritual tunes should be used in worship services and not notes or fast tunes, which belong to the world . . . . 

Much like the tradition of other theocentric societies, namely the mishna of Judaism and the hadiths of Islam, the Amish depend on the oral tradition passed down from their forefathers to justify their interpretation of right living: “This we declare as right and good and similar and in agreement with the Word of God and our Articles of Faith and thus we have been taught and instructed by our forefathers and we intend to stay with the same, as we agreed to do and promised in our baptismal vows.”

The simple dogmatism of the Amish is found in their central belief that their community itself is divine in that they recognize themselves as “chosen people of God.” If errant members humble themselves and return to the faith and demonstrate in “works and deed” that they are truly repentant, they will be restored in full fellowship into the gemeinde, “for as the Savior says, ‘whoever does the will of my Father in heaven, the same is my brother, sister, and mother.’”

The kinship between the Swartzentruber Amish and the twelfth-century Benedictines who lived their lives in tranquility, without emotion or crisis, is undeniable. Life for both groups was disciplined against excessive contact with the outside world and against individualism within their own; neither had a plan for spiritual growth. In reality, the Amish’s outlook for the future is practically the same as the past. Amish life is based largely on maintenance, not on any real movement in any direction. The affinity of the moral program of the Swartzentruber Amish and earlier agricultural monastic communities is obvious, despite apparent differences in the exponents of these societies.

One could attempt to shape Amish religion in a Buddhist’s “Wheel of Life.” Christ’s life and teachings are the center axis of Mount Meru, and from this apex radiate spokes that represent a variety of virtues, each of them equal. There is movement of course, but much like modern Theravada Buddhism, there is little hope of ever obtaining enlightenment or some high spiritual plain in one’s own lifetime. Security of salvation is found in a purely defensive struggle to maintain the faith of the predecessors of the participant and in the redemptive qualities of peace and fellowship within the gemeinde. There is no attempt to grow closer to Christ. The Amish hold to realism, and reject any romantic notions of spirituality. The maintenance of their “redemptive community” has essentially become an end in itself.

The Effect of Censorship of Education and Errant Members

All Amish ordnungs, or orders, advocate very limited birth control and exponential procreation. Based on a Biblical command to be “fruitful and multiply and replenish the earth,” most Amish families produce around ten children. Among the agriculturally-bound Swartzentrubers, this number may be slightly higher; in a pseudo-Maoist supposition, the Swartzentrubers rightly assume “many hands make light work.” Among the Old Order Amish of Holmes County, 40-50 percent of all children join and remain in the Amish church. In the Swartzentruber gemeinde this number is much higher — 60-80 percent. There are several reasons for this discrepancy, but all of them are rooted in censorship.

As Ely made painfully obvious in his 1942 study of Swartzentruber education, the Swartzentrubers “reject all new features of education and are content with the bare rudiments which they consider necessary to carry on their farm activities.” In their view, modern secular education is a threat to their security, and must be limited to the state minimum of eight grades. Ely went as far as to say that if the influx of ultra-conservative Amish was not stymied, “chances are that the enrollment may fall low enough to force discontinuance of the local high school.” This view of secular education is shared with the Old Order Holmes County Amish, and has been a major exponent of Amish growth in the community. Young people are incorporated into farming and
handcraft apprenticeships at a young age, making them dependent on, and accountable to, the Amish fraternity.

If an individual wishes to leave the Swartzentruber Amish church, he or she must move from their immediate community and develop entirely new business, social, and religious relationships. In a heavily publicized case in 1947, Andrew Yoder sued Swartzentruber Amish Bishop John Helmuth for placing him under a streng meidung because he had joined a more liberal Beachy-Amish Church and purchased a car.²⁵ Yoder claimed that the meidung had caused him great financial loss because he could no longer buy or sell with many of his neighbors. John Helmuth did not hire an attorney to defend his case. He came to court as summoned, and answered questions the jury presented. His firm position was that shunning was not a boycott since its purpose was not to harm Yoder but rather to help him. Helmuth also submitted that Yoder had voluntarily become a member of the church, with full and clear knowledge that if he persisted in disobeying the rules of the church, he would in time be banned and shunned. Nevertheless, the jury ruled in favor of Yoder and awarded him 5,000 dollars in damages. Because Helmuth would not voluntarily concede payment, a public auction of his farm was ordered – an action that was not resisted.

In summary, the censorship of education and errant members creates a proclivity for simple living by default. It becomes more difficult for a Swartzentruber Amish participant to live apart from the gemeinde than to remain a member of the fraternity no matter how difficult the Amish lifestyle. The Amish are disciplined against excessive contact with the outside world and against individualism within their own by a loving, yet limiting restriction.

The Product of Hard Work and Ingenuity

Fletcher was right in his 1932 assumption that the modern transportation system and urbanization would change the majority of the Amish lifestyle. However, geographic modernization also allowed for the maintenance of a minority of “true church” believers – the Swartzentruber Church. As “Amish Country” became inundated by tourism and lifestyle exploitation, the Swartzentruber sect quietly began to buy or sharecrop the abandoned farms of progressive Old Order Amish and Mennonites in Holmes County.²⁶ In a microcosmic reflection of American society, the majority of Ohio Amish are no longer agrarian. However, in a statement of their maintenance, the majority of Swartzentruber Amish remain subsistence farmers.

As Fletcher aptly pointed out, the land within the Holmes County Amish community was already too crowded for profitable agrarian production in 1932. Though the Swartzentrubers did not migrate north for this reason, the vacant plains of southern Wayne County were perfect for their agrarian pursuits. Ely pointed out that to add to this initial success because of “the clannishness of the Amish,” many “non-Amish farmers sell out because they do not want to be surrounded.”²⁷

The lifestyle of Swartzentruber Amish is distinctive in that religion and custom blend into a way of life. The two are in fact one. As Leroy Beachy said, “There is something spiritual about heritage.”²⁸ The core values of the fraternity are religious beliefs. Not only do the members worship a deity revealed through the revelation of the Bible, but their patterned behavior has a religious dimension. The Swartzentruber Amish world view is shaped by first-hand experience with nature. The ordered seasons and the perpetual ebb and flow of life provide them with a sense of purpose, even destiny. Their beliefs determine their concepts of the self, the universe, and man’s place in it. Religious considerations determine hours of work and the daily, weekly, seasonal, and yearly rituals associated with personal life. Occupations and the means and destinations of travel are determined by religious considerations.

In the Swartzentruber experience, all occupations must be limited to farming (powered by the results of animal husbandry) or closely related activities, such as operating a “line shaft” driven saw-mill, carpentry, or masonry.²⁹ This is not the case among the Old Order Amish of Holmes County. Today there are many Old Order men in executive positions in area businesses. While yearly-income is limited by a maximum of 30,000 dollars among the Swartzentrubers, there are many millionaires among the Old Order Amish.³⁰

In the Swartzentruber experience hard work, thrift, and social concern find sanction in the Bible. The city, on the other hand, is held to be the center of wickedness, laziness, and foolish living. Man occupies his right place in the cosmos when he is caring for the things in “the garden,” or the natural creation of God. The agrarian experience of the Amish has, throughout history, been conducive for isolation characteristic of the ideal folk society; in turn, it has greatly increased its
religious stability.\textsuperscript{31} Because of this motif, the Swartzentrubers refrain from private motorized transportation. In southern Wayne County, there is a public bus that runs a circular route through the Swartzentruber to Kidron and other major centers of commerce. This old school bus is operated by the county and used solely by Swartzentruber Amish people. Swartzentrubers will hire a van or car for medical emergencies, but this is used only as a last resort. Sometimes these men will travel a full day by horse and buggy to visit an ailing relative in a Massillon hospital. On the other hand, the Old Order Amish of Holmes County hire private chauffeurs almost daily. One Old Order minister, when asked what kind of horse he had, stated, “I don’t know; I only use him on Sunday for church.”\textsuperscript{33} The Swartzentrubers are the only major sect of the Ohio Amish that depend upon their horses for transportation. It seems the majority of participants in other Amish sects use them in solely spiritual ways.

Now, in the face of modernization, the Swartzentrubers are the only Amish group in the Ohio Amish Community that maintains a strict observance of the traditions maintained by their forefathers in 1868. By providing a communal fraternity of support, the Swartzentrubers have enabled themselves and their children a future of indifference to the competitive capitalistic society of America.

Conclusion

Because the religion of the Amish is highly patterned, one may properly speak of the Amish as a tradition-directed group. Although the Bible is the central motivation of their lifestyle, their worldview is supplemented by several centuries of struggling to survive in community. John A. Hostetler said, “Out of intense religious experience, societal conflict, and intimate agrarian experience, a mentality has developed that prefers the old rather than the new. While the principle seems to apply especially to religion, it has also become a charter for social behavior, ‘The old is best, and the new is of the devil.’”\textsuperscript{34} The continuity of conformity is assured by an integrated and shared system of meanings. Oral tradition, custom, and orthodoxy have created a group that functions as one body. Much like the grip of Confucianism on the soul of the Chinese individual, the Swartzentruber Amish have created a dependency on their culture that will not allow any behavior by the participant that is not isolationistic. By further exploiting dependence on community by censoring those who leave, the Swartzentruber Amish have combined commitment and culture to produce an extra-stable human existence.

In 1933 Abraham Yoder, 10, and his family left the Swartzentruber Amish Church, based around Mt. Eaton, Ohio in the southeast corner of Wayne County, and joined the Old Order Amish in northern Holmes County.\textsuperscript{35} That was 70 years ago. Known for their organic approach in gardening, Swartzentruber produce is widely regarded as the best in the area. Last summer, Abraham’s wife, Fanny, attempted something she had never tried in her life. She tried to purchase strawberries from one of her Swartzentruber neighbors. As a conservative Mennonite who speaks fluent Pennsylvania German, Fanny is not normally treated with suspicion in dealing with plain people. However, in this case, the Swartzentruber woman quickly sensed something was amiss. She asked Fanny who her husband was. Fanny replied, “Abraham Yoder.” The Swartzentruber woman quickly responded, “Oh, I’d love to some sell you, but I just can’t.” Seventy years prior to this incident, Fanny’s husband had left the redemptive community of the Swartzentruber faith and entered a lonely wilderness apart from the “true church.” As long as he remains apart from the gemenide, he is under the streng meidung advocated by the Swartzentruber founder, Jonas Swartzentruber, and the still earlier voice of the concerned conservatives of 1868. In seventy years of social evolution, the Swartzentruber attitude toward Abraham Yoder has not changed – they will obstruct any business or social transaction with him.

What Fletcher failed to realize in his thesis written 71 years ago, is the strength and stability of the theology, censorship, and innovation of the Swartzentruber social-organism. He failed to realize that through migration and subsequent isolationism the Swartzentrubers would allow themselves to remain largely unchanged by the turn of the century.

Their houses are still not adorned by pictures, carpets, or built-in cabinets.\textsuperscript{36} Their buggies do not have glass windshields or glass rear-view mirrors. In direct noncompliance to government regulations for slow-moving vehicles, the Swartzentrubers do not place reflective orange triangles on their buggies, although they have been convinced in recent years to place one small kerosene lantern on their buggies to warn vehicular traffic of their presence at night.\textsuperscript{37} The
Swartzentrubers are labeled by the derogatory term, *gnuadel rullahs*, or "lump [fetal matter] rollers," by more liberal Amish. According to one source, this is said because when the Swartzentrubers milk their cows by hand, their long hair and beards gather lumps of manure from rolling or rubbing against their cows.\(^{36}\) In general, the Swartzentrubers are seen by other members of the Amish community as dirty people who "think they will find salvation in not taking baths."\(^{39}\) Often those most unsympathetic to them are those who deal with them in practical, daily life.

However, if one was to take a step back and observe the asceticism of their lifestyle, ignoring their ignorance and lack of education, the Swartzentruber Amish are worthy of respect, no matter how grudging it may be. A century ago, hardly anyone knew the Amish existed or thought they were unusual. Seventy-five years ago, scholars such as Lyle Fletcher doubted the durability of their society. Twenty-five years later, indoctrinating patriotic democrats like Ely viewed the Swartzentrubers as an obscure unpatriotic sect legislatively byridicules customs, as stubborn people who resisted state education and exploited the labor of their children. Today, the Swartzentruber Amish are the unwilling subjects of photography and tourism. They are well-regarded as hard-working, thrifty people with enormous agrarian resilience. By some they are viewed as a living statement of the staying power of communal interdependency. Others revere them as "islands of sanity" in a complex culture gripped by materialism and the secular present.\(^{40}\)

In my mind, they are a fascinating preservation of the world prior to 1868. They are living history.

**Notes**

4. Based on research done by Leroy Beachy (2003).
5. According to Leroy Beachy(2003) the term "Conservative" which is generally used alone, locally seemed a misnomer in the early years since they were actually more liberal than the parent body, but after the word Amish was dropped from their title in the early 1960s the name Conservative Mennonite better fitted their designation. In the past ten years this church has become far from conservative by Mennonite standards, leaving quite a discrepancy between the legacies of the two Swartzentruber brothers.
6. Based on articles 16 and 17 of the Dortrect Confession of Faith and selected scriptures (I Cor. 5:9-11; Rom. 16-17) according to Leroy Beachy, Amish members in the ban employed by the Amish will lose their jobs. Wives and children often follow their husbands in "rebellion," but if they do not they will be forced to live in separation. The ban is so effective because it truly isolates an individual.
7. Christians who believe in non-participation in war and revenge; the baptism of "accountable" believers and rejection of infant baptism.
8. From Ralph Ely (1942) *A History of the Amish People of East Union Township, Wayne County, Ohio with Special Emphasis on Educational Problems*, p. 47. Ely went on to display his ignorance by disagreeing with Henry Smith (1930) who said the Amish-Mennonites of Wayne County were among the most intelligent and progressive of Ohio Amish. Smith was referring to the Swiss Mennonites and the Conservative Amish Mennonites established by the Great Schism of 1868, not the recent phenomenon of the Swartzentruber arrival that was inundating southern Wayne County. Ely, The Apple Creek Schools Superintendent at the time, was quite biased and unsympathetic in his treatment of the "backward" Swartzentruber Amish of 1942.
16. Translated by Paton Yoder (2001) from Begebenheiten in der Amishc Gemeinde von 1850 bis 1898 (Millersburg, Ohio: John Y. Schlabach [ca. 1963].), pp. 69-71. The "spiritual songs" referred to are songs from the Amish song book *Ausbund*. Ironically, the tunes used in the *Ausbund* are based on secular German Folk songs from the fifteenth and sixteenth centuries. According to Milton Good of Dalton, Ohio the Swartzentrubers are the only Ohio Amish group who completely abstain from "modern" non-Amish hymns in their worship services.

According to Milton Good the Swartzentrubers approve of line shaft power only. This power is derived from a gas generator and an extended shaft which turns rubber belts connected to the prescribed appliance.

Based on conversations with Leroy Beachy, excess yearly-earnings are given to the church to help fledging farmers buy land, interest free.


Based on conversations with Dr. Nolan Byler.

Quote from Milton Good (April, 2003).


Based on conversations with Abraham Yoder's grandchildren Zachary and Janice Yoder (April 25, 2003)

According to Milton Good, this is done in an effort to maintain the style of the forefathers, who did not have built-in kitchens, but rather, the easily movable cabinets of emigrants.

The Swartzentrubers support their position by citing the Bible, saying: "It is better to serve God than man."

According to Mennonite, Janice Yoder (2003), the term has evolved into a general term for the lack of hygiene among Swartzentruber Amish.

Common attitude found in interaction with the Amish community.


Bibliography


Upon enrolling at Milligan College, a private Christian liberal arts college in northeastern Tennessee, in the spring of 2001, I was excited and nervous at the same time. I was now a sophomore in college and had spent the first year of my post-secondary education at a branch of Kent State University near my hometown in Ohio. Feeling the need to transfer, I chose Milligan because I had visited it while I was in high school, my home church promoted it, and my parents bestowed their blessing so that I might attend. Initially, the small campus community was genuinely warm and welcoming. Making the transition from public university to private college was not easy, yet I felt confident — with this auspicious beginning — that I would be able to prosper in such a benevolent institution of higher learning. However, when I went to my first class, a course on the novel as genre, my worst fears were confirmed. Not only was the professor haughty and pedantic, but the classroom itself was sterile and foreboding, most unlike any classroom environment I had ever encountered before. As the semester progressed, I began to feel as if my student voice could not be spoken within such a stagnant educational milieu. During a colloquial, in-class discussion of Mary Shelley’s *Frankenstein*, I felt an imperative need to point out how the plight of the Creature paralleled such postmodern tragedies as that of Eric Harris and Dylan Klebold—the gun-wielding social outcasts of Columbine High School—since both the Creature and Eric and Dylan were pariahs who had committed violent acts in their respective communities. Unfortunately, since this commentary was not “scholarly” enough, I decided to hold my tongue. Most of the time, the interactions in this class never moved past students mechanically copying notes from the professor’s handwriting on the board. When discussions did take place, they were fostered by the professor calling on students in an attempt to elicit responses. This “banking system” of education often rendered the classroom a place in which the expression of critical thought was discouraged in favor of a degenerative model of student regurgitation.

Furthermore, when the class began to discuss critical theory, there was a certain tacit disdain directed toward those of race/ethnicity and gay/queer. While the professor briefly discussed work that had been done in race/ethnicity areas, she never broached the topic of gay/queer studies as if to insinuate that they were not worthy of scholarly mention. Instead, we focused primarily on psychoanalysis, feminism, reader-response, Marxism, Deconstruction/Structuralism, and New Criticism. I found it strange that these critical approaches were being omitted when the state-funded institution I had formerly attended presented all of these (even race/ethnicity and gay/queer) in a comprehensive course format. Then it hit me: the majority of the Milligan campus population was white, bourgeois, and most probably, heterosexual. These educational biases not only limited the academic discourse Milligan offered, but they also prevented students from thinking critically and taking introspective inventory of their own lives through the intellectual processing of human differences. Indeed, it is this kind of obtuse college curriculum that prevents us, as a socially progressive society, from opening “our minds and hearts so that we can know beyond the boundaries of what is acceptable, so that we can think and rethink, so that we can create new visions” (hooks, *Teaching 12*). Using the work of the acclaimed feminist scholar bell hooks, I
will attempt to prove how the discussion and study of controversial topics can be a conduit for fostering critical thinking, not only in colleges and universities, but on secondary levels of education as well. For the intents and purposes of this discussion, I have chosen the controversial topic of gay studies as an educational agent that can encourage students to transcend their own experiences and enable them to think critically about divisive social issues.

In Teaching to Transgress: Education as the Practice of Freedom, bell hooks writes candidly about an engaged pedagogy that confronts the cultural constructs created by racism, classism, and sexism. According to hooks, these three hegemonies, both within and outside the college classroom, are responsible for fostering intellectual boredom as well as the perpetuation of dominance. When boredom forged its way into her classroom communities, hooks decided "pedagogical strategies were needed that would intervene, alter, even disrupt the atmosphere" (Teaching 7). She writes passionately about the "engaged voice," which is an educational vehicle for confronting biases that shape monolithic ways of knowing. While it may seem that there is only one way to genuinely grasp knowledge, only one way to formulate an "absolute" epistemology, hooks reminds us once again that this particular paradigm is not always infallible. As a pedagogical voice of dissidence, hooks not only calls for a revision of current educational paradigms, but also maintains that our thinking patterns and writing strategies must undergo a process of change as well. She further declares that "[t]he engaged voice must never be fixed and absolute but always changing, always evolving in dialogue with a world beyond itself" (hooks, Teaching 11). Without this critical dialogue with the outside world, the college classroom will never be infused with a spirit of renewal and "real world" awareness. Consequently, students will never buttress their critical thinking skills by engaging in a dialogue that opens their hearts and minds to persons whom they have never met, yet will no doubt encounter once they leave the sequestered space of undergraduate life.

One hotly debated issue in today’s academy is the topic of gay studies and the ramifications it has on the dynamic dialogue of the classroom. Brenda Jo Brueggemann and Debra A. Moddelmog elaborate on this particular classroom controversy in their article, "Coming-Out Pedagogy: Risking Identity in Language and Literature Classrooms." As two Ohio State University English professors facing similar pedagogical dilemmas, Brueggemann and Moddelmog pursued a collaborative effort to write about their respective "coming-out" teaching methodologies. Whereas Moddelmog asserts her identity as lesbian-identified, Brueggemann claims the identity of a hard-of-hearing person because it situates her selfhood directly between hearing and deaf cultures. Presenting their pedagogical identities as "relational, fluid, conditional, and conditioned," Brueggemann and Moddelmog encourage their students to "see the classroom as a place where the theoretical, the experiential, the personal, and the political merge to shed meaning on their lives" (328). It is precisely the discussion of difference (in regard to both lesbian existence and hard-of-hearing existence, respectively) that opens up the classroom to a larger discourse that is not limited to exclusive, scholarly topics.

Indeed, both Brueggemann and Moddelmog advocate hooks’s idea of an engaged pedagogy, one that exists to challenge the academic status quo by empowering students with experiential knowledge.

Like Brueggemann and Moddelmog, hooks also takes risks in the application of her teaching philosophy. These risks are essential to the deployment of an engaged pedagogy in the university classroom. "Engaged pedagogy," she says, "does not seek simply to empower students" (Teaching 21). Even as a tenured professor at Oberlin College, hooks continually revises and reworks the pedagogical stance she assumes within her classrooms in order to circulate empowerment from student to professor, and vice versa. This communal cycle places the professor in a position where he or she cannot remain content to passively elicit responses from students; rather, he or she must work to actively engage in the class discussion as both a guide and a consultant. Additionally, hooks contends that it is "productive if professors take the first risk, linking confessional narratives to academic discussions so as to show how experience can illuminate and enhance our understanding of academic material" (Teaching 21). At the same time, however, hooks warns against the discussion of experience for experience’s sake. Instead, she insists that pedagogy centered on experiential knowledge is most effective when it "links discussions of facts or more abstract constructs to concrete reality" (Teaching 86). Brueggemann and Moddelmog’s coming-out pedagogy concurs with hooks’s methodology in
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that it connects the material taught in classroom settings to personal experience and the various ways in which we process knowledge. Even as they remind students that "literature typically deals with humans and with the way that their bodies experience the world," Brueggemann and Moddelmog do not forget to point out how "these experiences are connected to epistemological, ontological, political, scientific, and economic frameworks through which our bodies are read and written" (329). By linking personal experience to differing modes of inquiry, Brueggemann and Moddelmog incite a dialectical exchange between personal experience and academic discourse in order to promote an individually relevant, yet communally activated, colloquium on the value of literature.

Taken as a whole, both hooks's and Brueggemann and Moddelmog's pedagogical models have proved efficacious at the university level on which they teach. However, one must consider how the university experience, for the most part, is generally thought to be one in which the status quo will be called into question regardless of what the dominant institutional pedagogy may entail. Thus, the truly revolutionary multicultural pedagogy will not emerge within the confines of a university classroom. Contrary to popular opinion, its locus would most certainly lie within the adolescent preparatory arena of high school. Most high school students are never challenged to think critically about any issue, probably because the majority of high school administrators feel they only need to emphasize rote memorization so that a student's aptitude will fulfill the minimum requirements for state-mandated tests. Nevertheless, there are critical issues that high school students deal with on a daily basis, and they come to class already equipped with such familiar knowledge. Their knowledge of everyday high school situations could be filtered through a teacher-guided classroom colloquium, which in turn would engage otherwise distant and detached students by allowing them to talk about their experience in a constructive manner. Even hooks recognizes that "[s]tudents may be well versed in a particular subject and [. . .] be more inclined to speak confidently if [a] subject directly relates to their experience" (Teaching 87). While she is writing about college students here, the subject of a high school class inquiry could be taught in such a way that would encourage students to speak confidently about the issues that touch their daily lives.

The critical issues that influence the collective experience of high school students may include controversial topics like teen pregnancy/abortion, underage drinking, and juvenile delinquency. However, it is the issue of gay teens that incites incendiary debate among both high school students and their administrators. D'Arcy Fallon confirms that high school discussion of gay teens is a potentially loaded topic in her Colorado Springs Gazette Telegraph news article, "Discussion of Homosexuality in Schools a Lightning Rod." She reports on Debra Chasnoff's instructional video, It's Elementary: Talking about Gay Issues in School, which is purportedly supposed to "educate children about gays and lesbians in an age-appropriate manner" (Fallon 2). One of several people interviewed by Chasnoff, eighth grade teacher Robert Roth comments on the need for gay-related education in public schools. When asked how he would respond to a student calling one of his or her peers a "faggot," Roth says, "I react the same way when I hear a girl called a bitch. It shouldn't be tolerated in school [. . .] but you can't just say "stop." You have to educate about it. And if you don't educate about it, it won't stop" (Fallon 2). Roth voices the need for gay-related curriculum on the middle school level, which most certainly cannot exist without the implementation of an engaged pedagogy on behalf of teachers and administrators. Whenever the subject of gay-related curriculum arises, however, many teachers and administrators (as well as parents) automatically assume that the subject will somehow involve the sexual practice of gay individuals. Fallon dispels this myth as she comments on how her eight-year-old son might be affected by the presence of gay-related curriculum in the public education system. "Right now, he's too young to know about the nuts and bolts of sex," she writes, "[b]ut he's not too young to know about respect — both for himself and other people" (Fallon 2). Carefully and concisely, Fallon disassociates gay sex from interpersonal respect — a concept all students on the high school level should become familiar with during their ninth grade year of study.

One might ask why it is so imperative that students receive this gay-related curriculum during the ninth grade. Before this pivotal period of an adolescent's life, he or she should not be expected to confront such a controversial issue in a classroom setting, regardless of the critical thinking it might engender. Furthermore, in regard to middle school curriculum, any subject that
connotes sexual innuendo — as with gay-related education — often inspires student snickering as well as ridicule. Thus, middle school students will not take the subject seriously and teachers will broach the topic with an increasing dread and antipathy. On the other hand, if high school administrators delay the implementation of a gay-related education until after the ninth grade, the topic loses the force of its impact on both personal experience and critical thinking skills. Standing on the threshold of their high school experience, ninth grade students need to be presented with a controversial educational agent like gay-related study so that they can take the first step toward becoming critical thinkers. This first step should urge students to abandon their egocentric viewpoints forged in middle school and encourage them to embrace a high school perspective that can adequately consider the range and origins of multiple viewpoints. In her college classrooms, bell hooks addresses "the need for critical thinkers to engage multiple locations, to address diverse standpoints, to allow us to gather knowledge fully and inclusively" (Teaching 91). This diverse standpoint can be taught through multicultural curricula that permits ninth grade students to see the world through the eyes of a culturally diverse "Other" figure. Students who engage in this healthy intellectual exercise and develop it into a habit at the very beginning of their high school careers will therefore be able to enter the process of interpreting and accessing knowledge in a socially inclusive fashion as opposed to a socially exclusive one.

Although gay-related study is one of several multicultural curricula that can encourage high school students to imagine how the world appears for an "Other" figure, it is the one that can most radically alter a student's egocentric viewpoint. For example, a curriculum centered on the study of race/ethnicity may enable some students to acknowledge that an Other exists, but will ultimately fail to cultivate ways of seeing the world from a different perspective. Most students will probably interpret that the race/ethnicity curriculum does not apply to them (given that their own race/ethnicity is a fixed entity), or worse, they will pay lip service to the study of race/ethnicity and thereby enact a tokenism that invokes contrived sympathy rather than genuine empathy. Conversely, a curriculum consisting of gay-related study compels students to see the 'Other' as an invisible, fluid entity that can oscillate within any person's core identity, regardless of his or her color, class, or creed. If students imagine such an entity, they may subsequently form these questions in their minds: (1) How can one determine who is gay and who is not gay?; (2) Could someone in my high school be gay?; and (3) How would I feel if someone I knew were gay? All three of these questions enable students to think critically. To demonstrate, the first question implores students to identify the limits of empirical analysis and to employ critical thinking skills when considering such a delicate subject. The second question follows from the first in that these students are actively applying newfound critical thinking skills to their most immediate interpersonal environment: their high school population. Finally, the third question moves the critical thinking process from the interpersonal to the introspective as these students embark on a journey of self-reflection that usually, as it currently stands, does not happen until college for the average high school individual.

Even with its potential to encourage students to think critically about themselves and the multicultural world in which they live, gay-related study would inevitably come under attack from those who believe that the public school system should be remain free from the discussion of controversial issues. Ed Vitagliano, in "Schools Should Not Stress Acceptance of Homosexuality," maintains that the discussion of gay-related issues in public schools undermines the conventional values promoted by students' families. He suggests that "the underlying belief of these social architects [e.g., Debra Chasnoff] is that parents cannot be trusted to convey the truth about homosexuality to their children," and that they seem to think that "[t]he intervention of the public school is necessary" (Vitagliano 3). Vitagliano goes on to severely criticize teachers who permit their students to watch Chasnoff's It's Elementary because of its positive portrayal of gay teachers (and, by extension, gay people in general). His disapproval becomes even more apparent when he describes a real-life classroom encounter between students and two upstanding gay citizens that took place in Kim Coates's eighth grade health science class at Luther Burbank Middle School in San Francisco. According to Vitagliano, the first speaker, a lesbian, told Coates's students that "she didn't come to school to recruit kids into the homosexual lifestyle," but rather "she came to change their minds about gays" (4). Vitagliano, however, fails to comment on how these gay-related issues might directly relate to the students' personal experiences, and neglects to mention how these encounters may foster critical thinking
skills in relation to larger society. At the same time, this particular lesbian speaker errs by informing the students that she “came to change their minds about gays.” If students are to develop any kind of critical thinking skills from classroom discussions of gay-related curriculum, then they must learn to question these issues for themselves and deliberate their own answers.

Perhaps it would be more effective if gay-related curriculum were rooted in high school experience; that is, if students could intellectually process a real-life event that involves a gay high school student, and subsequently apply critical thinking skills to formulate a solution. Consider the following example:

When Christian Hernandez was 14 and a Grade 9 student at Notre Dame College High School in Niagara Falls, [Ontario], he screwed up his courage and told his best friend that he was gay. That was his first mistake. “He told me he couldn’t accept it,” recalls Hernandez. “And he began to spread it around.” Over the next two years, Hernandez was teased and harassed almost daily. One day, a group of boys waited for him after school. Their leader had a knife, and, says Hernandez, “He told me he didn’t accept faggots, that we brought AIDS into the world.” The boy then cut Hernandez on the neck, putting him in the hospital for a week. When Hernandez told his parents the reason for the attack, his father, who has since moved back to his native El Salvador, said he would “rather have a dead son than a queer son.” (Dwyer 1)

In the above example, several critical issues intersect, among which include gay identity, the coming-out process for teens, gay/straight interpersonal relations, teen violence, homophobia, family acceptance/rejection, and cultural perception of gay people in general. Students, after reading this news article excerpt, could initiate the critical thinking process by first asking questions about the events described. These questions might be (1) Why did Hernandez come out at age 14?; (2) Why could his friend not accept the reality of this revelation?; (3) What motivated Hernandez’s friend to tell other students?; (4) Why did the leader feel he had to physically assault Hernandez?, and so forth. Then, with teacher-guided assistance, students could make crucial connections between this solitary event and the cultural logic that informs such an event. Then they may ask questions like (1) What forces gay teens to remain silent about their sexual identities?; (2) What causes homophobic attitudes to be expressed as violent actions?; (3) Should violence against gay people be prohibited in hate crime legislation?; and (4) Why is AIDS commonly associated with gay individuals? This set of questions differs from the first set in that they demonstrate how students might employ critical thinking to move past the event described and engage in an analysis of the culture at large. From this convergent point, students can then address the situation from the diverse standpoint of the Other (whether it be Hernandez, his friend, his attacker, or his father) and devise a prospective solution. Whatever this solution might be, it would be formulated entirely by the dialectic process of critical thinking initiated by the controversy contained in an example of gay-related curriculum.

At this particular moment in time, the methodology outlined in the preceding discussion remains grounded in theoretical assumptions and has yet to be proven in practical application. Indeed, most of these assumptions are of the a priori variety, and have very little weight in the broad schemata of secondary education curriculum. However, bell hooks, in Outlaw Culture: Resisting Representations, negates the claim that progressive theoretical work is irrelevant to professional fields like secondary education. She argues that “[l]ife-sustaining political communities can provide a [...] space for the renewal of the spirit,” and concludes that this space can only be realized if “we address the needs of the spirit in progressive political theory and practice” (Outlaw Culture 248). Although hooks is referring to political communities here, her insightful commentary extends to educational communities as well. For these same life-sustaining communities need to be created in high school settings in order to create spaces where teachers can practice an engaged multicultural pedagogy that renews minds and promotes critical thinking.

Concurrently, one must also consider that progressive multicultural curriculum like the gay-related study described here does not often enter into the curriculum of secondary education institutions. Yet the value of such curriculum has already been put into practice and proven valuable at the university level. Jack Meacham, a professor of psychology at the State University of New York-Buffalo, discusses how he negotiates issues of controversy and difference in his “American Pluralism” course:
The issues that arise in a multiculturalism course can touch students very personally, for gender, religion, ethnicity, sexual orientation, and race are among the core dimensions of the identities that traditional college-aged students and young adults are constructing. Conflict is less likely to occur if faculty members can stay in touch with what students in the course are thinking — but not saying aloud. A simple procedure for learning what students really think is to end the discussion a few minutes early and ask students to write and hand in short, anonymous paragraphs that summarize an issue’s pros and cons, or tell how the class discussion could be improved. (2)

Procedures like these might also be implemented on the high school level in order to stimulate critical thinking. Although some might argue that high school students, let alone those in the ninth grade, do not have the capacity to comprehend the issues discussed by college-aged undergraduates in Meacham’s course, it is nevertheless imperative that issues of controversy and difference are broached in some way by secondary educators in order to prepare all students for full participation in our pluralistic American society. Without this educational engagement with difference and plurality, high school pedagogy cannot be infused with an ethos of social responsibility. One must actively question why high school pedagogy remains confined to the ubiquitous “teaching for the test” model, and consider whether a government-subsidized test can truly educate for the critical consciousness that is needed by all citizens in every occupational sphere. High school students, living in what many people perceive to be an idyllic microcosm, are actually interacting with one another as citizens in a teeming sociocultural locale (where else but high school can one be so diverse and expressive before having to conform to conventional expectations?). These students need to discover the crucial self-awareness that comes through learning about human difference so they can fully realize their citizenship, not as passive consumers, but as active participants in an American democracy they too can change.

The call to address issues of human difference does not only inform the work of university educators like hooks, Brueggemann and Moddelmog, and Meacham; it also influences creative thought, generates ideas about social equality, and solidifies conceptions of human identity. Audre Lorde, in “The Master’s Tools Will Never Dismantle the Master’s House,” writes: Difference must be not merely tolerated, but seen as a fund of necessary polarities between which our creativity can spark like a dialectic. Only then does the necessity for interdependency become unthreatening. Only within that interdependency of different strengths, acknowledged and equal, can the power to seek new ways of being in the world generate, as well as the courage and sustenance to act where there are no charters. (111)

Today’s high school students need to learn how to live in an interdependent society, both on the micro level (the high school atmosphere) and the macro level (society at large). Critical issues of controversial human differences can facilitate the knowledge necessary for high school students to live in both societies, regardless if they are enrolled in vocational or college preparatory programs. As Lorde points out, for each new generation that graduates from secondary schools, there are no charters, no blueprints for social survival once they leave the hallowed halls of high school. Discussing issues of difference and controversy will enable them to think critically about the human condition and ultimately inspire them to strive to become well-rounded public citizens.

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Pennsylvanian Rock System in Ohio
Amanda L. Gillespie

INTRODUCTION
Ohio has six distinct geological systems of bedrock, which are referred to as Ordovician, Silurian, Devonian, Mississippian, Pennsylvanian, and Permian (C. Schweitzer, personal communication). For this assignment, I have chosen to provide information on the Pennsylvanian System and the rock units contained within this system. I will discuss the formation of the Pennsylvanian System, where the system occurs in Ohio, the types of rocks found within the system, the economic uses of those rocks, the presence of fossils, and a few other interesting facts concerning the Pennsylvanian System.

BACKGROUND
The Pennsylvanian Rock System (Upper Carboniferous) together with the Mississippian Rock System (Lower Carboniferous) comprise the Carboniferous Period of rock history ("Carboniferous"; Allaby, 1998). The entire period began around 360 million years before present, and ended around 286 million years before present (Palmer, 1983). The Carboniferous Period is the penultimate period of the Paleozoic Era. It was preceded by the Devonian Period and followed by the Permian Period (Allaby, 1998). During the late Carboniferous Period, the continents of Laurentia (Europe and North America) and Gondwanaland (Africa and South America) collided, which was the final stage in the development of the Appalachian Mountains of the United States (Marshak, 2001; "The Search," 1995). Also during this time, the
amniote egg appears, giving rise to birth on land by birds, mammals, and reptiles ("Carboniferous").

DEPOSITIONAL ENVIRONMENT

During the Paleozoic Era, Ohio was covered by sea which filled what it known as the Appalachian Basin. This basin extended from New York, across the eastern portion of Ohio to Alabama, and at that time was bordered on the east by the ancestral Appalachian Mountains (Rice, 1994). It was during the Carboniferous Period that the seas slowly began to subside, leaving the area to be covered by vast swamp forests (Allaby, 1998; "The Search," 1995). These swamp forests were periodically flooded by the sea during the formation of the Pennsylvanian and Permian systems. This resulted in the burial of rich vegetation under marine sediment, which eventually formed the coal fields that are mined today (Carlson, 1991; "Route 23," 1998). The cycles of flooding and vegetation grown created within the Pennsylvanian System sequences of nonmarine and marine strata called cyclothsms (Carlson, 1991).

The temperature at the time was also changing. The earth cooled considerably, though the landmass containing present-day Ohio was located near the equator. This location provided tropical and semitropical conditions in which swamp life flourished (Marshak, 2001). Insects and fern trees rapidly increased under these conditions ("Carboniferous").

ROCK UNITS

As with all other rock systems, the Pennsylvanian Rock System is further divided into rock units. These groups are Pottsville, Allegheny, Conemaugh, and Monongahela (Carlson, 1991). These rock units cover the eastern third of Ohio. Rocks of the Pottsville Group are mostly in the subsurface and can be found in a narrow belt along the northern and western edge of the Pennsylvanian System. The rest of the Pennsylvanian System within Ohio is made up of the Allegheny Group and other, younger rocks (Slucher and Rice, 1994).

ROCK KINDS AND USES

As stated earlier, the rock units of the Pennsylvanian System contain alternating marine and nonmarine strata. Sandstone, freshwater clay shales, and coals can be found within the nonmarine...
The marine strata contains black shales, limestone, and flint. Ironstone can also be found, as well as gas and oil deposits (Carlson, 1991).

In the area known as Flint Ridge Memorial, in Licking County, flint was mined as early as 10,000 years ago by the Native Americans. Later, pioneers would quarry flint to use for fire starting and flintlock guns. Ancient specimens of Ohio flint have been found as far away as Kansas and the Atlantic Ocean, presumably making its way there through trade among early peoples. The quartz needed to create the marine flint deposits is believed to be derived from sponges that lived in the seas which once covered Ohio ("Flinf"). In 1965, Ohio declared flint as its state gemstone ("The Search," 1995).

Ironstone deposits found within Ohio are of economic importance as well. In the 1800’s an iron furnace was built in the town of Hanging Rock. Iron ore mined from Ohio built The Monitor, a significantly important ship during the Civil War. After the Civil War, Ohio became the leader in iron ore production. However, the quality of iron ore in Ohio was relatively low, and thus, discovery of higher quality ore around Lake Superior marked the end of Ohio’s iron industry. By 1890, all iron furnaces were closed. Since then, Buckeye Furnace, located in Jackson County, has been restored as a museum (Collins and Webb, 1966).

Pennsylvanian clays have been utilized in the ceramics industry for making everything from bricks to sewer pipe, drain tile, and pottery (Carlson, 1991; "The Search," 1995). The Native Americans first used it to fashion crude pottery ("Clay and Shale"). In 1788, Campus Martius was built in Marietta, Ohio, for which common brick was used for the first time. In 1851, Ohio led the nation in sewer pipe quality and quantity ("The Search," 1995).

Pottsville Group sandstones have also been highly sought after. Sandstones are important resources of building stone, foundry sand, and glass sand. Sandstone is also used for decorative purposes. This application has replaced most of the industrial application after the invention of concrete ("The Search," 1995). Pennsylvanian sandstones located in eastern Ohio are also known for their gas and oil deposits (Carlson, 1991).

3 Clay and Shale Production in Ohio 1876-1978 (ODNR Website)

These gas and oil deposits are also useful resources. Along with these resources’ obvious economic value, black shale is also believed to be of economic importance for much the same reason. Also known as oil shale because it liberates oil when heated, black shale may have some economic value in the future (Carlson, 1991).

Ohio is the nation’s leader in limestone, and mines millions of tons per year. Though the Pennsylvanian System does not supply all of Ohio’s limestone, it does contain some of the most productive sites, which include Vanport and Putnam Hill. This limestone is used in agriculture, ceramics, steelmaking, crushed stone, cement, and more (Carlson, 1991; "The Search," 1995).

FOSSILS

An abundance of fossils can be found within Ohio’s Pennsylvanian System. Petrified wood occurs in all of the rock units, but the best quality material can be found within the Conemaugh and Monongahela Groups (Carlson, 1991). One species of petrified wood found in Ohio is Psaronius.
which is a giant (now extinct) tree fern. Other petrified wood found in Ohio consists of masses of flattened tree roots (Hildreth, 1838).

Small marine animals, such as brachiopods, gastropods, trilobites, cephalopods, and bivalves are abundant, as well as burrow and other trace fossils. These fossil deposits tend to be located around the coal deposits within the system (Carlson, 1994).

Fossil evidence of the *temnospondyl amphibians* has also been found within the Pennsylvanian Rock System. These amphibious carnivores shared similar characteristics with the alligator, and grew about a meter and a half in length. Their bodies were deposited in the strata surrounding coal veins (Milner and Sequeira, 1998).

Ohio contains many interesting and sometimes unusual occurrences of mineral deposition, tectonic activity, and so forth. Tectonic structures that seem to have affected the deposition of the Pennsylvanian Rock are the Cambridge arch and the Parkersburg-Lorain syncline. These structures have folded Pennsylvanian and Permian strata (Slucher and Rice, 1994).

Coal particles of Pennsylvanian age are being used to date Ohio River sediments in which they are found. Since the production of coal increased dramatically in the 1850’s, large quantities were shipped down the Ohio River at that time. River sediments before 1850 show no traces of Pennsylvanian coal sediment. Therefore, scientists know that the coal-rich sediment layers found along the Ohio River have been deposited no more than 153 years ago (Moore, 1971).

The Pennsylvanian System of Ohio makes up a large portion of Ohio’s bedrock. During the time of deposition, the world was undergoing some critical changes. The final touches were placed on the Appalachian Mountains, as well as other mountain ranges throughout the world. Large fixed-winged insects began to give way to more easily maneuvered folded-wings. The hard-shelled egg allowed for animals to permanently leave the water and inhabit places never before ventured. Huge amounts of coal were deposited as the earth’s climate changed and the oceans began to recede (Marshak, 2001). All of these changes created the resources that later supplied Ohio with a mineral-rich economy. Many of these resources still exist today, and Ohio continues to profit.

**OTHER FACTS**

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Pennsylvanian Rock in Ohio

5 Map of structural features of Ohio (Slucher and Rice, 1994, p.28)


Abstract

The challenges, problems, and ramifications of gender stereotyping, and its significance in the classroom, are examined in this work. The problems associated, along with potential societal causes, are addressed and discussed. The effects that gender stereotyping have on its victims, as well as its perpetrators, are also discussed. Finally, some creative methods of addressing the problem are illustrated, in an effort to engender thoughtful introspection and meaningful change in attitudes and policies.

Overcoming Gender Stereotypes in Education

As the next question is asked, Emily's hand is up before everyone else's. And, as is often the case, Emily blurts out the answer before anyone else can respond. The boys in the room are incensed, visibly perturbed at the young woman's insolence. "Who does she think she is, just shouting out the answer without even being called on?" asks Eric to no one in particular. "Yeah, she never waits her turn," interjects Jim. "She thinks she's so smart, she doesn't have to wait!" adds Todd. Coming from these young men, the three most boisterous members of the class, their critiques resound with hypocritical irony. Waiting one's turn has never been a concept any of them have understood very well, and their dominance of classroom discussions has gone virtually unchallenged, at least until now. Many of the girls seem equally disturbed at Emily's exuberance, frowning, shaking their heads back and forth, and whispering amongst each other. Even less imposing than the milder-mannered boys in the class, they wouldn't dream of blurting out an answer, even if they were certain of its correctness.

But, besides being an excellent student, Emily is the only child of Margaret Wilson, a divorce-ravaged high school dropout who fought her way out of poverty, overcame sexual stereotyping, and is simultaneously working on her M.B.A. and being groomed by her company for the executive fast track. Emily, like her mother, is an anomaly who tends to intimidate males and alienate females with her presence, yet steadfastly refuses to succumb to the stereotypical roles that society has allotted to women, many of which begin in the classroom. Researcher and author Peggy Orenstein (1994) refers to this phenomenon as the "hidden curriculum" (p. 5), and "the running subtext through which teachers communicate behavioral norms and individual status in the school culture, the process of socialization that cues children into their place in the hierarchy of larger society" (p. 5). She points out that via the "hidden curriculum," "schools help reinforce gender roles, whether they intend to or not" (p. 5). For the group learning strategy the class is about to embark upon, this undercurrent of hostility and divisiveness will be a real deterrent to meaningful learning, and therefore, must be dealt with now, through the acquisition of knowledge, experience, and understanding, key tools in the building of individual tolerance of diversity. As the teacher, it is my job to insure that these gender stereotypes are addressed and that the tools for better understanding, tolerance, and positive change are adequately provided.
Problems of Gender Stereotyping

Gender stereotyping in the classroom encourages erratic, insensitive behavior, and, at the same time, it discourages thoughtful inclusion. Boys, if their assertiveness is tolerated, will often try to dominate classroom interaction, even at the cost of becoming a real distraction from legitimate learning. Now, this is not to say that all males in a classroom would strive to disrupt the curriculum, but even a few can still be a real hindrance to learning. Girls, in most cases, tend to be more subdued, raising their hands to be called upon, and following a stricter code of classroom etiquette. These modes of classroom interaction seem to be ingrained in us from an early age, in most cases conceived and reinforced through our individual home socialization. And while parents and teachers only wish the best for their children and students, the parents’ and teachers’ adherence to society’s norms and customs tends to effectively separate expectations along gender lines, serving to empower males and simultaneously disenfranchise females.

In the classroom, everyone needs to enjoy an equal forum, but oftentimes this does not happen. Other researchers, Cushner, McClelland, and Safford (2000), point out these stereotypical inferences by society, indicating that “sex role stereotypes include the belief that boys and men are aggressive, independent, strong, logical, direct, adventurous, self-confident, ambitious, and not particularly emotional” (p. 230). However, society portrays women in conversely negative connotations, calling them: “passive, weak, illogical, indirect, gentle, and very emotional” (p. 230). Hence, the personality illustrated by the fictitious Emily in the introduction would serve as a threat to the perceived notions of the status quo. Essayist Marilyn Schiel (1999) writes of the gender inequities she encountered in 1950s America and the perceptions of gender etiquette pervasive in that era. Her desire was to enjoy the same freedoms afforded her brother, including the right to dress in a manner consistent with her personality. She says: “I wanted to wear blue jeans. But little girls in my 1950 world didn’t wear blue jeans. Big girls didn’t wear them either” (p. 46). Referring to her mother’s strict adherence to society’s norms, she alludes, “By the 1960’s June Cleaver may have been an anachronism, but in the early 1950’s she lived at my house” (p. 46).

Today, it would seem the anachronism is still alive and well. Orenstein (1994) reports on a young girl, Lindsay, whose behavior is closely scrutinized by her parents, who reprimand her for merely cheering when a soccer teammate scores a goal; while at the same time, they barely notice her brother’s loud, obnoxious banter, taking for granted that that is just his nature, while Lindsay is expected to act like a young lady at all times (pp. 46-47). It seems that these roles are equally pervasive in the classroom, and their effects have damaging consequences. In another excerpt, Orenstein (1994) illustrates the gender stereotyping of a math teacher and the effects it has on a young girl, Dawn, who dares to be impetuous in her classroom participation. Her teacher, Mrs. Richter, assigns her a citizenship assessment of “disruptive” (p. 16). At the same time, she awards Dawn’s classmate, Nate, with the “disruptive” label, but makes excuses for his frequent outbursts and obnoxiously disruptive behavior, even rewarding him with “an indulgent smile,” (p. 16) because, as the author concludes, “There is a tacit acceptance of a disruptive boy, because boys are disruptive” (p. 16). Orenstein laments, “by adolescence, girls have learned to get along, while boys have learned to get ahead” (p. 36).

While it is not clear why rational, responsible, caring teachers seemingly absentmindedly fail to recognize their own biases in gender stereotyping, much less understand them, there are not legitimate excuses for their existence or for this pedagogical ineptitude. Perhaps, to some degree, we are victims of the parameters society gives us to succeed within. But as educators, we must strive to assess our own inclinations and modify them if they serve to debilitating and squelch another’s chances at success.

Possible Solutions

In her research, Orenstein (1994) reports on a unique classroom experience wherein the entire class is centered on the importance of women in history. The classroom is plastered with images of women who have made notable contributions despite incredible adversity. The classroom, detailed in the section entitled “Through the Looking Glass” (pp. 243-274), is virtually the antithesis of most other classrooms, with their images of men abundantly displayed on every available wall space. The teacher in the class, Ms. Logan, makes it a point to call on girls a little more than boys, ignoring their maddly-waving hands to solicit the input of one of the girls instead. Initially, this treatment frustrates the boys, and the
author concedes, “boys perceive equality as a loss” (p. 255). The class even researches prominent women and then enacts monologues of their contributions, portraying the women themselves. For young men accustomed to running roughshod over their classmates, especially the females, playing the part of a woman provides a daunting, humbling task, but they make it through it and, for the most part, are better people for the experience.

Conclusion

These ideas and their relevance are not, necessarily, a cure-all for the woes of gender stereotyping, but they would be a positive step in the process of building equity between the sexes, even if only in my classroom. Young people need to value their own genders, yet still be responsive to the inclusion of those different from them. While this type of project will not insure life-long adherence to the principles of gender equality, it will at least give the young people enrolled an alternative perspective to reflect upon and value. As Ms. Logan, whose class is making an interactive quilt of their discoveries, says: “This is how you teach about gender...you do it one stitch at a time” (Orenstein, 1994, p. 274).

References

The sun crept over the horizon in a sea of red the day after the traitor, Ganelon, had been executed and sent to the depths of hell along with thirty of his kin. Charlemagne, the Holy Roman Emperor, had just awoken to remembrances of last night's dream, in which he was commanded by God to march with all his armies into the land of Bire and assist the Christian King Vivien against the pagans. To his dismay, though, when he awoke, he found himself charged with the crime of "unsound judgment on the part of the king, willful endangerment of France and her noble soldiers, and Treason and Unbelief in The Lord, Our God." Here follows the case of The Peers (P) v. Charlemagne (D). It is the purpose of this court to prove beyond a shadow of a doubt that the defendant carelessly negotiated with the enemy, sent an unreliable messenger (Ganelon) to deal with the pagans, put a lunatic (Roland) in charge of the rear guard, and failed to heed warnings that disaster was imminent.

First, the court will present the arguments against Charlemagne according to the first crime he is accused of: carelessly negotiating with the enemy. Although revered throughout Europe for his might, power, wisdom, and Christian principles, the defendant shows no such attributes in the orchard the night this dreadful epic began. That perilous night, messengers from Marsilla arrived, bearing gifts. Although Marsilla was the defendant's "greatest foe" (line 144), the defendant still admitted the messengers without question. Not only that, but the defendant "[had] twelve sergeants [attend] them" (161), and their every need was provided for. The defendant listened to their proposal of compromise, although compromising with evil goes against the law of the Lord Our God. There was no reason to trust the pagans. On a previous occasion, the same pagan king, Marsilla, had exemplified his treachery. He sent messengers with olive branches to make a treaty, but then betrayed it. This resulted in the deaths of the two Christian messengers sent back to Marsilla, Basan and Basil (208). Marsilla had provided no example of trustworthiness, yet the defendant felt compelled to believe him this time.

Secondly, the defendant was careless in his negotiations in that he did not listen to the advice of most of his trusted nobles and lords. "The Frenchmen [said] 'We'll do well to be careful'" (192), but the defendant was not. The defendant disregarded his enemy's past history and the advice of his peers, with the exception of the traitor, Ganelon. The messengers proclaimed that if the defendant would leave Spain with his army, they, the pagans, would convert to Christianity and pay tribute to the defendant with many rare treasures. Leaving Spain puts the Frankish army into a retreating position and leaves them vulnerable for ambush. Trusting the jealous advice of Ganelon, though, the defendant blindly put his hopes in pagans with nothing but their easily-given-up hostages for collateral. Even the honor- and battle-crazed lunatic Roland opposed the idea of compromise with evil. Were he still alive today, Count Roland could testify that he vehemently opposed the message of the pagan king. "You're wrong to trust Marsilla!" (196), he shouted. There can be no negotiating with evil, but that is just what the defendant did. Because of this crime, and others, the defendant is guilty of carelessness that would cost tens of thousands of lives before the end.

The second crime for which the defendant will be tried by this court is the crime of willful acceptance of an unreliable man, Ganelon, as a messenger.
to the pagans. As a king, the defendant should know something about chivalry. To volunteer for a dangerous mission for the good of God and king is chivalrous. Similarly, to not volunteer for a mission proclaimed by the king is lowly and traitorous. Why is it then, that the defendant agreed to send as a messenger the only man who did not have the courage to volunteer himself? Again, even though the lunatic Roland did not support his king's decision to trust Marsilla, he still volunteered to serve his king. Ganelon, on the other hand, was outraged that he had been chosen. What kind of man is outraged to be chosen for an honor except an untrustworthy one? "If he's not sent, no wiser man will be" (279), said the French of Ganelon. The court asks again, "what motivated the defendant to send someone who would turn down honor?"

Another reason that the court accuses the defendant of negligence in the area of thoughtful consideration of a messenger is the unheeded symbol of Ganelon's betrayal, the dropped glove. After Ganelon drops the defendant's glove in a gravely symbolic moment, all of the Frenchman exclaimed "My God! What does this mean? This embassy will bring us great misfortune" (334-335). Still, the defendant does not heed the warnings and makes unwise and careless decisions. He sends Ganelon on the mission, even after Ganelon swears revenge. "I here defy them, sire, before your eyes!" (326), he shouts.

The third offense that the court charges against the defendant is that the defendant put Roland, a lunatic, in charge of the rear guard through the pass at Roncesvals. Again, the defendant exercised poor judgment and put France and the Frankish army into grave danger. Count Roland is glory-hungry and unwise, yet the defendant put this man in charge of the entire rear guard and not someone wiser, like Olivier. "Roland is bold, Olivier is wise..." (1093). This is shown to be remarkably true during the first instances of battle between the Saracens and the rear guard. The defendant had given Count Roland a horn to blow at the sign of trouble, and the main portion of the army would turn around and march back to help out. Roland did not blow the horn, even though his wiser friend Olivier beseeched him to. In the beginning of the battle, had Roland blown the horn, all might not have been lost, and many lives would have been spared. Roland was too much of a lunatic to weigh the cost of his personal honor against the thousands of lives he would have saved. To preserve his own sense of honor, he did not blow the horn until it was too late. As a result, the entire rear guard was slaughtered mercilessly. "You wouldn't deign to sound your ivory horn..." (1101), Olivier accuses Roland. Although the lunatic's friend sees his folly, the defendant did not discern in his nobleman such waste of life for honor. If the defendant had known his lords better, he would have chosen someone who could think rationally in the midst of chaos.

The fourth charge against the defendant is the most important. In addition to all the earthly signs that doomed this treaty from the beginning, the defendant was shown heavenly signs as well, and yet, still did not listen. The defendant was a leader of the people and a spiritual leader as well. He regularly got help and visions from angels, who encouraged him and gave him missions. The night before the deadly ambush, the defendant received a warning in the form of a dream. In the defendant's dream, Ganelon yanks the defendant's lance from his hand and smashes it. The defendant's right arm (symbolically, Roland) is also attacked by a vicious boar. In the defendant's dream, "a boar-hound came and hurled himself toward Charles [the defendant] by leaps and bounds...The Frenchmen [said] the battle was intense, but [could not] tell which one of them [would] win" (730-731, 734-735). The defendant battles many phantoms in his dream, but doesn't take heed of the Lord's warning. In the morning, the day of the bloody battle at Roncesvals, the defendant had to make a choice that decided the outcome of the day. His choices were to send the lunatic Roland to the rear guard as Ganelon suggested, or to keep Roland close and not send him. The defendant ignored his dream, listened to Ganelon the traitor again, and therefore caused Roland and the rear guard to be ambushed and die horrible deaths. All the death could have been avoided if only the defendant would have listened to the warning from God. By not listening to the warning of the Lord Our God, the defendant shows faithlessness, and faithlessness is something this court cannot tolerate in the Holy Roman Emperor.

In summary, as the emperor of sweet France, the defendant is expected to have authority, be chivalrous, and be trustworthy. The defendant is now very old and the court questions his ability to rule safely, righteously, and effectively. If convicted of the aforementioned crimes, the defendant will be removed from power and the court shall appeal to the Holy Roman Catholic Church to appoint another sovereign emperor of France. The arguments for the prosecution have been made. Time after time, the defendant was presented with opportunities to act...
within the will of God. Time after time he failed. Twenty thousand lives were lost because of his lack of discernment. When confronted with opposition by Ganelon, again and again, the defendant simply did not have the courage to stand as a strong tower for the faith and for chivalry. As Christians, our duty on this earth is to defeat evil. If the defendant cannot even stand up to one evil man, how is he supposed to lead whole armies against hordes of evil pagans?

Bibliography

A Visual Analysis: Johann Georg Meyer von Bremen's *The Children's Pet*
Susan Rose Krauter

Sunlight streams from a mullioned window onto a table at which four young children cluster. Showing their hair and faces glowing with the sun's touch, von Bremen has created the focal point for *The Children's Pet*, a lovely, touching scene of hearth and home. Three of the young children crowd around the end of a table to see, touch, and feed the family pet, a small yellow-and-gray bird. At the far side of the table sits the eldest boy, who is perhaps twelve or thirteen years old. His head is slightly tilted to his right as he holds the bird perched upon his left index finger, his arms braced upon the table top from elbow to wrist. His sister, the oldest of the two girls, and apparently eleven or twelve years of age, sits closely at her brother's right side, her brunette head tilted to touch his right shoulder. Her left arm is draped across his back, her fingers gently clasping her big brother's shoulder. Across the table from the two oldest children sits a younger sister, of eight or nine years of age. The girl's back is presented to the viewer and her face is not quite in one-quarter profile. Her left hand rests on a book lying flat at the edge of the table, her fingers resting between the opened pages. The youngest family member is a boy of five or six years. He is on the left, at the end of the table, partially kneeling upon a chair on which a dark blue cushion sits to bolster his height. His right elbow rests on the edge of the table, and his hand is positioned just like his big brother's, index finger extended. He may be extending his arm and hand to emulate his brother or he may hope that the small bird will come to perch on his finger. The gazes of both boys are fixed upon the bird, small tender smiles fixed upon their entranced faces. The
The eldest girl also shares the smile, but her gaze is directed toward her younger brother, her eyes gentle and loving as she watches. The second girl of the family is slightly removed from her three siblings, but her gaze is directed toward the family friend as well. It appears that this girl was at the table reading quietly when her siblings decided to remove their pet from its cage. The cream-and-red fringed tablecloth is pushed away from the end of the table where the three children hold and feed the bird, yet the cloth still lies flat beneath the girl's book.

The entire scene is one of a close, loving family and of all the good that the word "family" implies. Warm sunlight spills into the room from a mullioned window through which a neighbor's orange-red roof can be seen, as well as distant hills in the background. A large red geranium blooms on the sill. A single dead leaf rests on the sill next to the terra cotta planter. Below the window, a brown padded window seat holds the beginning of a sweater, the needles crossed and the knitted body partially falling over the edge, as if it had been hastily discarded for the pleasure of seeing their pet. The ball of soft-blue gray yarn has fallen to the floor and rolled under the window seat. Two small discarded clogs, which belong to the shoeless younger brother, are strewn on the planked wooden floor in front of the window seat as if thrown off when he clamored onto the chair to see the bird.

Against the outside wall directly behind the table is a large hutch. Atop the dark, reddish-brown china hutch are two pots: a pitcher and a cabbage pot. They range in color and size from a small blue and white delft-like tea pot to a large light blue and green cabbage pot. The dark yellow ceramic coffee pot has decorative bands of red and bright yellow. A larger pitcher for water is second from the viewer's right. All softly reflect light from the window. The door to the hutch is partially opened, showing another, smaller blue- and white pitcher. A dark brownish-red sideboard with raised wooden panels sits to the right of the hutch, holding a bronze soup tureen and a tall green bottle. There is obvious comfort in the room, not necessarily wealthy comfort, but rather the comfort that comes from having plenty in a well-loved and loving home. The room is neat, but not spotless, as if the children know that it is acceptable to actually live and be a child here. This is a family that not only shares the look of one another, but also the goods and materials brought into the home. The socks of three of the young children are all of the same dark, aqua, woolen yarn. You can almost see the mother sitting by a fire at night, knitting socks for her children from the same skein of yarn.

The children all have wonderful full, curved cheeks, flushed with a warm rose color. Their mouths are small and a deep rose color. This is a home of a family that has plenty, as proven by the bread used to feed the bird and the bread and crusts that litter the table and floor. Their clothes are unpatched, clean, and neat. The eldest brown-haired boy wears a charcoal-colored jacket with large brass buttons over a collared white shirt. Extra table linens peek out of a partially opened drawer at the end of the table. A mustard-yellow pie plate sits empty at the far end of the table, just waiting to be put away or filled with a dinner treat.

Red catches and carries the eye around the painting, from the red geraniums blooming against the bright window to the bow tied around the eldest girl's neck. The red pattern woven into the edge of the cream tablecloth literally walks the eye around the edge of the cloth to the russet red, fully gathered dirndl of the strawberry-haired youngest girl. Her attire is very typical of the German middle class of the mid-nineteenth century: short puffed sleeves on a white blouse, a charcoal woolen vest trimmed with red to match her dirndl, a warm yellow apron tied over the front of her skirt, and a red cap perchéd on top of her head, fastened beneath her chin by black ties.

The painting is symmetrically divided in two different ways. The first and most obvious is the horizontal division created by the table top, which is placed slightly left of center and is highlighted by the sunlight streaming from the window. Von Bremen further balances the painting vertically. Two figures are on the left half and two figures are on the right, the vertical center line dividing the older girl and the older brother. Another symmetrical division occurs diagonally, through von Bremen's use of value, beginning on the upper left beside the window and continuing to the lower right. The left diagonal is awash with sunlight; the right is shadowed and darkened by the large wood china hutch and side board. The diagonal division creates two large triangles which are repeated in diminishing size throughout the painting. The largest interior triangle uses the table top as its base. The youngest girl, with her back presented to the viewer, is one point, and the opposite point of the triangle is created by the youngest boy, who is kneeling on a chair at the end of the table. The apex of the triangle is the head of the eldest boy; the line between the two
boys including the oldest sister, whose head rests upon her big brother's shoulder. Smaller triangular areas regress from the larger exterior triangle. One appears between the three children closest together, another by the elder boy's hand, which holds a piece of bread for the bird, the boy's chin, and the small bird cage. This area is further defined by the boy's dark jacket, which acts as a backdrop. The smallest triangular area is created by the children's hands, which hold, feed or stretch out to the bird, framed yet again against the boy's dark jacket.

The lines that move the viewer's eyes are created by the room's structure and the furniture. The horizontal window sill catches the vertical line of the youngest boy's chair, which catches the strong horizontal line of the chair seat that is highlighted by the sun. This leads to the vertical table leg, to the horizontal table top, and on to the cluster of sunlit children's heads. The viewer's eye is then led to the vertical line of the hutch, where the eye is caught horizontally by the pitchers and drawn vertically down to the sideboard. This leads back to the horizontal line of the table and back to the children. No matter where one starts to view this painting, Von Bremen has used line, color and shape to constantly concentrate and move the eye around and through the painting.

The points of comparison between von Bremen's *The Children's Pet* and Jean-Baptiste Greuze's *The Drunken Cobbler* are few and are rather patently obvious. Both are genre works. Each painting displays a scene of family interaction. Each depicts interior rooms with rosy-cheeked children, and both use a wide palette of brown hues and values. The artists have painted their subjects close to the front of the picture plane, and both paintings reflect a realistic painting style. At this point, however, the similarities come to a screeching halt.

![Jean-Baptiste Greuze. The Drunken Cobbler. Late 1770's. Portland Art Museum](image)

Greuze utilized an open, linear method of composition for the neoclassical *The Drunken Cobbler*. The line of characters stretches left to right across the picture plane, beginning with the stooped and scolding wife, across the top of the heads of the two imploring children, to the exaggerated, stumbling posture of the drunken father. The title character is used quite deliberately. The figures are placed closely to the picture plane, and the viewer has the feeling of observing a scene of desperation and anger within the family. Every stereotypical element of a household with a drunken father is displayed. Clothes are rumpled and tattered, the wife wears the kerchief and apron of a hardworking woman, the children are barefoot (a cobbler's children barefoot!) and the poor dog's ribs are showing. There is a strong feeling of theatre throughout the painting. Even the beams and wall supports act as a frame to the tableau. There is a strong moralistic tone to this painting: excess drink leads to family ruin and poverty. This work is a neoclassical
admonishment to the viewer to control his or her body and desires, or the consequences will be dire.

In contrast, The Children's Pet allows intimate participation in these young children's lives. Sunlight beams through a clean widow, welcoming the viewer in. The children are well-dressed and clean. There is so much food, that crusts of bread scattered on the floor attract no attention. The children in Greuze’s painting would be diving to the floor for those crusts, and snatching at the bread being fed to the bird.

Von Bremen’s use of a closed composition is another point of contrast. The obvious focal point is the children surrounding the bird. Where Greuze seems to frame his tableau with exterior horizontal and vertical line, von Bremen leads the viewer through the work with multiple horizontal and vertical lines that lead to the focal point.

Both painting styles are realistic, but each leans in opposing direction. Greuze emphasizes the worst that life has to offer, the doom and gloom, a social commentary typical of the Enlightenment philosophy. The brush strokes appear to be smooth and flat, the figures clearly delineated. In contrast, von Bremen's sentimental piece displays qualities of a good, stable, loving family. The brush stroke is fluid and slightly extends from the children, creating a soft, gentle, almost glowing aura, particularly around the children’s heads. The painting celebrates the loving emotions of these family members. The work is neither passionate nor explosive in style or subject, but it is overwhelming in emotional intensity.

Initially I thought The Children’s Pet almost too sweet, but von Bremen included enough elements related to real life to rescue the work from saccharine overload. Where Greuze paints sloth, squalor, and lack of control, the general neatness of von Bremen’s work is only disrupted by normal signs of children living and playing. Real life with children is slightly messy on the surface, but clean under the pure light of familial love.
While the Civil War undoubtedly marked a turning point in U.S. history, the conflict also proved a pivotal time in the growth of baseball. Both before and after the war, baseball enjoyed a great surge in popularity, spreading throughout regions that knew little of the game in the years prior to the conflict. To explain the United States' attraction to baseball during this era, historians examine the national sentiment, culture, and the Civil War's impact on the country. This essay presents a composite view of the various factors that led to baseball's growth in popularity and the game's role during the Civil War period in U.S. history.

Although Americans enjoyed numerous sport and leisure activities prior to the war, baseball was gaining interest and generating an increasing number of both players and fans. According to baseball historian Jules Tygiel, author of Past Time, "the key to understanding baseball's appeal...rests not in the false nostalgia of the twentieth century, but in the culture of the United States in the years immediately preceding the Civil War" (2000). Considering the growing sentiment of nationalism in the U.S. during this era, some historians attribute baseball's expansion to the period belief that the game served as a uniquely American symbol, signifying a concept conceived and perfected in the U.S. Historian Melvin Adelman, as quoted in Past Time, explains the rise in baseball's popularity as the result of "a desire upon the part of Americans to emancipate their game from foreign patterns." Adelman's assertion depicts baseball as a national symbol that appealed to the era's increasing sense of patriotism, citing aspirations of cultural independence as one explanation for the greater interest in the game.

While the air of nationalism contributed to baseball's appeal, only sections of the country viewed the game as the "national pastime." The term "national pastime," coined prematurely in 1857, suggests that baseball had spread extensively throughout the U.S. According to Tygiel, "the version of baseball being celebrated in 1857 was not a national, but a New York pastime." Kenneth S. Greenberg, author of Honor & Slavery, describes early nationalist writers as "eager to discover a single sport loved by all Americans, ignor[ing] the Northern regional roots of baseball" (1996). To further confirm baseball's regional popularity, George B. Kirsch's essay "Baseball Spectators, 1855-1870" from Major Problems in American Sport History states: "the baseball matches that generated the most excitement and attracted the largest crowds before the Civil War were the 1858 New York City versus Brooklyn all-star series...and the 1860 Atlantic versus Excelsior matches in Brooklyn" (1997). Despite the increased fascination with baseball, prior to the Civil War, the majority of baseball clubs and fans remained in New York and New England.

Although appreciation of the game lingered predominately in segments of the North, according to Greenberg, "it would be incorrect to suggest that no Southerners played baseball or ball games before the Civil War." In concurrence with Greenberg, Tygiel writes that by 1860, "baseball, particularly the New York version, had indeed become a more national pastime," listing regions such as Washington D.C., Lexington, New Orleans, and St. Louis among the many new homes for baseball. But the sparse acceptance of the game in the South directly counters the game's overwhelming success in the North, preventing an accurate declaration of
baseball as the “national pastime” of this era.

Considering the disproportion of baseball’s acceptance in the U.S., the question arises as to why the game failed to generate a similar magnitude of support in the South. In Baseball in the Blue and Gray, author George B. Kirsch suggests that while plantation owners showed little interest in the game, evidence exists that slaves occasionally enjoyed the sport (2003). Greenberg deems the plantation owners’ lack of interest in baseball a result of their pride. He writes: “Baseball did not grow rapidly among men of honor because it seemed to embody a set of values at odds with their culture.” Greenberg presents the idea that while Southerners may have had the ability to hit the ball, “the act of running in baseball implied a change of position that that seemed inappropriate for a man of honor.”

Greenberg further explains that Northern cities, rather than Southern plantations, presented a more favorable context in which to generate both teams and fans. But the open acceptance of the game in the North may also indicate dissimilarity in the social values of the two regions. In New England, social reform was gaining momentum during this period. According to Linda J. Borish’s essay “Catherine Beecher and Thomas W. Higginson on the Need for Physical Fitness” from Major Problems in American Sport History, reformers began a health crusade to “promote physical exercise and sports” (1997). New England reformers endorsed outdoor activities and competitive team sports for their ability to improve the quality of life and end “the deterioration of American Health.”

The movement to promote health and physical fitness in the North created an ideal environment for the acceptance of a sport such as baseball.

Although prior to the Civil War, acceptance of baseball varied greatly, the Civil War years marked an important era in baseball history. According to George B. Kirsch’s article “Baseball and the Civil War,” baseball “persisted and progressed” despite the war (1998). Teams such as Philadelphia and the leading New York teams flourished regardless of the war. According to Kirsch’s Baseball in the Blue and Gray, touring teams served as a distraction from the conflict and attracted thousands of spectators. In evidence of baseball’s importance during the war years, the Continental Baseball Club of Brooklyn organized games to raise money for the Sanitary Commission of Brooklyn to help sick and wounded soldiers. But as the war intensified, spectator attendance dropped, and many teams disbanded.

Amateur teams disappeared as players were called to war, and, according to Jonathan Fraser Light’s The Cultural Encyclopedia of Baseball, New York alone “went from ninety-two to twenty-eight teams in the first two years of the war” (1997). With the lack of players, and “with civilian anxieties focused on battlefield news, interest in playful contests waned.”

While the loss of players destroyed numerous teams, “the Civil War was important to the popularity of baseball because it helped spread the game to new enthusiasts.” According to Kirsch, “the game became a feature of military life, and it took on new meanings in the context of war.” Kirsch states: “In the course of time a few Confederate and Union prisoners of war were even allowed to indulge in ball games to keep them active and to help them pass the long hours of incarceration as they awaited repatriation.” As a testament to baseball’s importance during the war, Humanities published “The Game Endures: A Civil War Diary,” containing excerpts from the diary of William H. Peel, a Confederate Lieutenant from Mississippi who was held prisoner in Sandusky, Ohio (1994). The diary offers several accounts of baseball in the prison yard. Peel writes: “The Confederate Club challenged the Southern Club. The game came off today and created more excitement than anything has done in the yard for a long time. There were several hundred dollars bet on the game by the club and outsiders.”

Peel’s account of baseball during his detention represents the game’s value during the war, as well as the spread of baseball to Southerners, such as Lt. Peel.

Aside from being played in the prison yard, “during the war, truces were arranged at the front lines to play baseball games, though not between Northern and Southern teams.” According to Kirsch, “soldier-athletes also believed that baseball was useful in preparing them for the more deadly contests of the battlefield. The Rochester Express noted that with ‘the serious matter of war...upon our hands...physical education and the development of muscle should be engendered by the indulgence of baseball.’”

Kirsch also quotes an article from the Clipper which praised the practice of athletic games in camp, noting “the beneficial effect they have on the spirits and health, and how they tend to alleviate the monotony of camp life.” Aside from recreation alone, baseball clearly retained value as a diversion from the war and a means of physical fitness.
After the Civil War, according to Warren Goldstein, author of Playing for Keeps: A History of Early Baseball, “baseball activity increased enormously” (1989). In accordance, Kirsch writes: “In April of 1865 Northern baseball players looked forward to both the imminent collapse of the Confederacy and also a brilliant new season of action. As they rejoiced that the four years of terrible carnage were coming to an end, they greeted the return of spring by flocking to ball fields instead of battlefields.” The advent of unofficial championships and open professionalism after the Civil War “drew thousands to the ballparks, as the powerful [teams] fought for supremacy.” Tygiel writes: “The years immediately following the Civil War would witness, in the words of the Chicago Tribune in 1866, ‘the arrival of the Age of Baseball.’ The Patterson New Jersey Press described a baseball ‘frenzy’ in the city, and the nearby Newark Advisor added in 1868, ‘people have baseball on the brain to an extent hitherto unequalled.’” The outbreak of baseball after the war undeniably signified a new era in the history of the game.

Historians have offered many reasons for the phenomenal growth of baseball. Krisch writes: “Regional rivalries, tours by prominent clubs, and intersectional matches helped smooth relations between North and South immediately after the Civil War,” and “Northern and Southern journalists believed the tours of the great Eastern ball clubs would help heal the bitter wounds of the war.” Tygiel describes baseball as “a symbol of reunification,” citing the New York Clipper in 1886, which asserted that “the [baseball] fraternity should prove to the world that sectionalism is unknown in our national game.” Tygiel further states: “The Civil War defined the United States as a nation,” and in its aftermath, “baseball truly reigned, as...prematurely crowned..., the ‘national game.’”

The years surrounding the conflict of the Civil War significantly shaped baseball, triggering the game’s rapid spread throughout the nation. Through the investigation of the culture and national sentiment of this period, historians have pinpointed the various circumstances that led to baseball’s acceptance by the nation, and by analyzing the Civil War’s impact on the country, they can further explain the extraordinary increase in the game’s support after the war. The Civil War period remains a truly monumental era in both American history and the history of baseball, beginning a new age for the reunified nation and generating an explosion of baseball fever.

Notes

2. Tygiel, 6.
3. Tygiel, 6.
6. Greenberg, 120.
7. Tygiel, 7.
9. Greenberg, 121.
17. Light, 162.
22. Light, 162.
30. Tygiel, 14.
31. Tygiel, 14.

Bibliography


W. Somerset Maugham's short story "The Taipan" concerns an English businessman living and working in China in the early twentieth century. A self-described "important person" (283), the taipan had moved to China some thirty years earlier in pursuit of the economic opportunities that China offered. The taipan certainly met with success, having become "number one in not the least important branch of the most important English firm in China" (283). However, the taipan's success came at a price, namely the oppression of the Chinese citizens in the community where he conducts his business. Although he is not a recognized part of any active effort of the English to actually "colonize" China in a military or political sense, the taipan's economic endeavors—along with those of the other English living there—certainly serve to oppress the Chinese in the financial interests of the English. In addition, the taipan's attitudes regarding China, its people, and its customs, without a doubt reflect a colonial consciousness. Through his oppression, resulting from a control of resources, language, and culture, the taipan effectively "others" the Chinese, convincing himself that they are different from him, and thus allowing him to treat them differently.

The taipan's economic oppression of the Chinese community in which he lives becomes evident early on when reading the story. Indeed, the story opens with a personal reflection of his past life in England and how his move to China had improved his financial situation and his life. "When he remembered the modest home he had come from, a little red house in a long row of little red houses [...] he chuckled with satisfaction. He had come a long way since then" (283). At this point, the taipan begins his narrative chronicling his ascent from the English lower-middle class to his new position of wealth and influence in China, indeed, to becoming "the most prominent man in the community" (284). The taipan's narrative is the prototypical western success story, in which an average, young entrepreneur pulls himself up by his bootstraps to achieve financial independence and a life of comfort, all accomplished by virtue of his own innate gifts and a little hard work. However, the taipan's success story does not end there; his economic power in the Chinese community in which he lives soon translates to oppressive social and political power.

Following his narrative recalling his achievements since relocating from England, the taipan relays an instance in the past which resulted in his gaining control of the local consul due to his prominence and wealth. "Even the consul took care to keep on the right side of him. Once a consul and he had been at loggerheads and it was not he who had gone to the wall" (284). Thus, through his wealth and economic power, the taipan has gained political power. His great influence in the community arises not only through his political power, however, but also through his control of property, which, because of his wealth, is nicer than that of anyone else in the community. "He flattered himself that he had the finest stable in the city" (284). Without a doubt, this control of property is maintained not only by the taipan himself, but also by the entire English population of this Chinese community. This becomes evident in the story as the taipan passes by a magnificent cemetery in the community which was created exclusively for use by the English. "He paused when he came to the cemetery. It stood there, neat and orderly, as an evident sign of the community's opulence. He never passed by the cemetery..."
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without a little glow of pride. He was pleased to be an Englishman" (284). Here, although the taipan celebrates the "community's opulence," he really refers exclusively to the affluence of the English community, not the Chinese. It is clear that he believes (and rightfully so) that the area would not be prosperous were it not for the English presence there. Even those buried in the cemetery are a silent testament to English "colonial" prosperity, as many of them were Englishmen who had also come to China, and naively and flush with funds, literally drank themselves to death. The taipan recalls, "it was always the same story: they had come out to China; they had never seen so much money before, they were good fellows and they wanted to drink with the rest: they couldn't stand it, and there they were in the cemetery" (285).

The taipan reflects further on the cemetery as a symbol of the control of wealth and property by the English. "For the cemetery stood in a place, valueless when it was chosen, which with the increase of the city's affluence was now worth a great deal of money. [...] It gave the taipan a sense of satisfaction to think that their dead rested on the most valuable land on the island" (284). Here, several significant colonial attitudes are being represented. First of all, the taipan's description of the land as having been "valueless" is extremely subjective. His conception of value arises exclusively from his own viewpoint as an English businessman, taking no account of the point of view of the Chinese. His calling the land "valueless" refers not to any value which the Chinese might have had for the land, only to the value which the land had at the time to the English, which, since there were no English enterprises operating there at the time, was indeed nothing. The taipan fails to consider that the land may have had value to the Chinese prior to the presence of the English. In addition, his calling the land "valueless" assumes that there is only one kind of value, which is, naturally, the value of financial gain. Another clearly Eurocentric attitude he displays is evident from the obvious pride he feels for the fact that the English own, and are buried on, the most valuable piece of land in this Chinese community. This demonstrates the power which the English have had over the local population. The English achieved great financial success in this Chinese community, thereby making property values there increase. In addition, because of their wealth, the English "colonizers" own much property there, the price of which has increased, resulting in more financial power and gain for the English. All this results in the oppression of the Chinese citizens through the control of wealth, and in turn, property, by the English.

The taipan identifies himself as the pinnacle of achievement, sophistication, and civilization, all
of which he believes are hallmarks of the English. The taipan thinks that his way—the English way—is best, and consequently, he curses the Chinese for failing to adhere to the English way. He fails to consider, even for a moment, that the Chinese may have a way of their own which is valuable in its own right, and which is treasured by the Chinese just as the English way is treasured by the English.

Due to the fact that the taipan views the Chinese as “others,” he treats them with contempt. Throughout the story, not one Chinese character is ever granted a name, likely because the taipan would never bother to try to pronounce it. Instead, the Chinese characters with whom the taipan interacts are referred to as “boys” or “coolies.” The taipan’s contact with these “boys” is limited exclusively to their serving his own interests, whether it be for information or for service. However, the service depicted in the story makes the Chinese characters seem less like servants and more like slaves to the taipan. For example, after attending a “capital luncheon,” the taipan decides to walk back to his office. All the while, “His bearers with his chair kept a few paces behind him in case he felt inclined to slip into it [...]” (284). It is obvious that the influence of the taipan is such that the Chinese are compelled to serve him almost as if he were a king, so eager are they to share in a part of the English wealth which he represents. The taipan orders his “boys” to procure information regarding the goings on in the community, get him drinks repeatedly, and even set out his clothes for him. All the while, he treats them without any respect or appreciation. Even after the two Chinese gentlemen go to much trouble attempting to answer the taipan’s questions about the mystery grave, he rudely dismisses them by saying “All right. Get out” (287) once they have fulfilled the task he assigned them.

Later, the taipan’s deepest feelings of intolerance for the Chinese become truly evident, after a long night of drinking and having woken up from a disturbing dream. “He felt a horror of the winding multitudinous streets of the Chinese city, and there was something ghastly and terrible in the convoluted roofs and temples with their devils grimacing and tortured” (288). At this point, more evidence of the taipan’s “othering” becomes apparent. In fact, it seems that he finds the Chinese architecture and, more importantly, the religion, to be not merely “other,” but actually horrible. The story even goes on to say, “He hated the country. China. Why had he ever come?” (288). Naturally, this query elicits a response from the reader, namely that the taipan had come in pursuit of his own selfish financial gain, which has clearly been a constant truth throughout the story. The taipan then becomes consumed with paranoia regarding his own death, and he continues to reveal his contempt for the Chinese. “He could not bear to be buried among all these yellow men, with their slanting eyes and their grinning faces” (288). At this point, the taipan’s “othering” of the Chinese has descended into overt racism. He is not simply puzzled by the Chinese; he has actually come to despise them. The taipan realizes that he must leave China and writes a note to the head of his firm, telling him that he plans to return to England. At this point, however, it is too late, for the taipan is found dead the next morning, having apparently fallen to the same vice which killed so many of his former English colleagues: too much drink.

The text of “The Taipan” represents several aspects of colonialism through the character of the taipan. In many ways, he seems to serve as a personal representative of the force of the “colonizer” acting upon the “colonized.” The taipan controls wealth, which, in turn, allows him to control property. He also controls language and communication, assuming that everyone around him should speak his language and supposing the Chinese are unintelligent and unintelligible when their attempts to cope with his language are unsuccessful. All this contributes to the taipan’s purposeful “othering” of the Chinese, leading him to believe they are somehow essentially different from (and therefore, inferior to) himself and the rest of the English “colonizers.” This “othering” effectively allows the taipan to treat the Chinese as inferior or subordinate. Therefore, he has a number of “boys,” as he calls them, who serve his personal interests and endure his incivility in an attempt to share in some of the prosperity which the taipan and the English represent. Although the taipan and the English in the story are not truly colonizing China in a military or political sense, their presence there, driven by their own ambitions for personal profit, certainly proves to oppress the Chinese community in which they conduct their business.

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Lofty Ideals and Broken Promises
Angela Saunders

The year is 1970. Somewhere in the ghetto, an altruistic superhero, Green Lantern, comes upon a man being brutally beaten by a thug. Not stopping to ask questions, Lantern uses his extraordinary powers to capture the young assailant. He then turns to the watching crowd and says, “There’s no need to thank me, people. I was just doing my duty.” At these words, the crowd begins to pelt Lantern with cans. Fellow hero, Green Arrow, arrives on the scene and tells a confused Lantern the man he rescued is a corrupt slumlord who is about to evict his poverty-stricken tenants. Arrow then takes Lantern on a tour to “look at how the other half lives—if you can call it living.” During the tour, a poor, feeble, elderly black man confronts Lantern. He says, “You work for the blue skins...you help out the orange skins. And you done considerable for the purple skins. Only there’s skins you never bothered with—the black skins. I want to know how come? Answer me that, Mr. Green Lantern.” Demoralized, Lantern hangs his head and says, “I...can’t.”

This scene from Green Lantern #76 illustrates a common theme in superhero comic books of the late 1960s and early 1970s: the American establishment, while allegedly devoted to safeguarding freedom in foreign countries, was blind to the reality of a homeland where injustice was rampant. Political rhetoric of the early 1960s portrayed the cold war as a grandiose battle between good and evil. Americans were on the moral high ground in a black and white clash of the titans where the very survival of freedom was at stake. The reality of the situation, however, was not black and white. Rather, the country was in a morally ambiguous conflict where the ends justified the means, and heroes blurred into villains. Initially, superhero comic books served as a forum in which the rhetoric of black and white morality was endorsed. But by 1970, superhero comics surrendered to shades of gray. Instead of supporting the illusion of moral certainty, comics began to echo the frustration of an increasingly disillusioned people.

Penned by writer Dennis O’Neil, Green Lantern explored Americans’ growing dissatisfaction with society through the auspices of two disparate superheroes, Green Lantern and Green Arrow. O’Neil established a dichotomy between the two characters in order to comment on the ills of society. While Arrow represented the common masses and held highly liberal political views, Lantern symbolized a confused establishment who was unaware of the problems beset upon society.

Much of the cynicism present during the late 1960s was in response to the Vietnam War. Since taking office in 1963, President Lyndon B. Johnson had dramatically increased the number of troops in Vietnam. The war, he continually promised Americans, was going well. However, American soldiers were still being sent to Vietnam, and there was no end to the war in sight. Opposition to the war steadily grew, and by 1968, Vietnam was the hot-button issue in the presidential election, and in the streets. Many Americans complained that the establishment should not meddle in the affairs of foreign countries, and that instead, the government should turn its attention inward. According to Arthur M. Schlesinger, Jr., however, “the United States is perceived as a chosen nation anointed by Providence to redeem a fallen world.” This logic was supported by the fact that America had proven itself during World War II. The country had subverted Hitler, and had kept Europe from becoming enveloped by fascism. According to Alan Brinkley, “the
establishment's foreign policy rested on the assumption of America's right and obligation to play a leading role in world affairs and on an almost unquestioning faith in the moral and practical wisdom of the nation's values. In essence, America not only had the right to police the world; it had the duty.

With his high omnipotent powers, profession as a pilot, and elitist attitude, Lantern represents the ultimate authority figure. Because his duties often take him to remote parts of the galaxy, Lantern is, for all intents and purposes, above the petty problems of his home planet.

O'Neil says, "Lantern was, in effect, a cop...an incorruptible one, to be sure, with noble intentions, but still a cop, a crypto-fascist." Taking his marching orders from a distant, alien authority, the Guardians of Oa, Lantern has an almost unquestioning faith in the system. However, he represents a system that, while well-intentioned, is blind to the injustices around it. Lantern hearkens back to the ideal of patriotism found during World War II. War-era characters such as Superman and Captain America embodied this sense of duty, and stood by its values. However, Lantern's unshakable faith in the system was incongruous with an era predisposed to question authority. In a time that was suspicious of the establishment, Lantern was little more than an enforcer for the establishment.

In November, 1967, General William Westmoreland, the commander of American forces in Vietnam, delivered encouraging news to the American public. According to Westmoreland, an end to the war was in sight. The adversary, he said, was "increasingly resorting to desperation tactics." In light of such heartening rhetoric, the Tet offensive was a sudden and eye-opening shock. On January 30, 1968, Vietcong soldiers attacked and briefly occupied the American embassy in Saigon. Westmoreland's words now rang empty.

Newsman Walter Cronkite echoed the feelings of many Americans when he asked, "What the hell is going on?" According to Charles Kaiser:

Tet's fame would be renewed as the moment when the illusions of American omnipotence were carefully nurtured by Lyndon Johnson and all other post-atom bomb presidents vanished in the smoke that simultaneously enveloped Saigon, Da Nang, Ben Tre, Quang Tri, Hué, and almost every other population center and military base in South Vietnam.

According to William Chafe, "the most immediate impact of the offensive was to widen the administration's 'credibility gap' into a yawning chasm." Prior to the Tet offensive, Americans had been bolstered by news of how well the war in Vietnam was going. Now, they were troubled by the disparity between administration optimism about the war and what was actually taking place in Vietnam. In short, "Tet had brought home the crushing reality that America was embarked on a hopeless cause."

News of the Tet offensive was a blow to American confidence. Since the end of World War II, Americans had based their collective identity on the fact that the United States was stronger, wiser, and more capable than other countries. Americans took comfort in the fact that the country could handily defeat whatever menace lurked across the seas. Prior to Tet, political rhetoric and press releases perpetuated this belief. Now, Americans began to question the false assurances that had been spoon-fed to them by the administration. According to Kaiser:

the administration's florid optimism was perceived as a political necessity. But instead of winning the hearts and minds of the American people, Johnson's cheerful words ultimately had the opposite effect. They created an atmosphere in which a seemingly suicidal Communist strategy became an extraordinary psychological defeat for the United States.

Within six weeks of the Tet offensive, Johnson's approval rating "slipped from 48 percent to 36 percent, and the favorable verdict on his handling of the war plummeted fourteen points, to 26 percent." America had lost faith in its own identity, and in the competence of its administration.

This crisis of identity is reflected in the character of Green Lantern. After seeing the dismal state in which the people of the ghetto are living, Lantern attempts to appeal to the corrupt slumlord's humanity. The slumlord, Jubal Slade, scoffs at Lantern. He says, "you got to be kidding. I mean, I got the law on my side. I can do anything I want with that property. You expect me to pass a fat profit 'cause a lot of worthless old geeks are gonna get rained on?" Lantern, in his naiveté, believes Slade will see the error of his ways and rush to make things right for the poverty-stricken tenants. What he discovers, however, is that, for all his powers as Green Lantern, he is...
unable to fix the situation. While he possesses the ability to fly through outer space and the power to stop a meteor from hitting a planet, Lantern cannot convince one selfish landlord to show compassion. In frustration, Lantern explodes, physically attacking Slade.

The Guardians of Oa witness the attack and recall their champion to outer space, where they forbid him to involve himself in the fight to aid the tenants. Instead, the Guardians order Lantern to prevent a meteor shower from colliding with an uninhabited moon. Lantern dutifully marches off to complete his mission, but as he dispatches the meteors, he thinks, "The Guardians sent me on a useless mission. Why?"17 Troubled, Lantern reflects, "I've always had total faith in their wisdom. And yet...I've had it with the 'blue skins' and their high and mighty order-giving. I'm going where I'm needed."16 Lantern is beginning to question the very fabric of his beliefs. Previously, he had been content to follow the orders of his superiors; now, Lantern is beginning to realize the establishment he represents is flawed. In an attempt to help the soon-to-be-evicted tenants, Lantern teams up with Green Arrow to apprehend Slade. Lantern disguises himself as one of the Slade's henchmen, thereby tricking the slumlord into confessing his crimes. In short, Lantern finds himself defying the very establishment he represents.

When they learn of Lantern's actions, the Guardians rebuke their champion: "You have been insubordinate. You disobeyed our orders."19 Shamed, Lantern backs down from his beliefs and apologizes. "I...I'm sorry," he says. Arrow, disgusted with Lantern's blind devotion to a blind system mocks, "that's right, Lantern! Apologize! Grovel in front of that walking mummy! You call yourself a hero. Chum...you don't even qualify as a man. You're no more than a puppet."20 Arrow sees Lantern for what he is—a mouthpiece of the establishment. But he also sees a moral man in Lantern, one who is ready to step out from behind the shadow of the narrow establishment and truly make a difference. Thus, he challenges his friend: forget about chasing around the galaxy, and remember America. It's a good country...beautiful...fertile, and terribly sick. There are children dying, honest people cowering in fear, disillusioned kids ripping up campuses. On the streets of Memphis a good black man died. And in Los Angeles, a good white man fell. Something is wrong. Something is killing us all.21

Arrow begs Lantern to help him address the problems facing the country, and to help him mend a troubled system.

Arrow's diatribe comes less than two years after the deaths of both Martin Luther King, Jr. and Senator Robert F. Kennedy. To many, these men were the last bastions of hope in a seemingly hopeless world. They represented the chance that the system could indeed be fixed. Both Kennedy and King were vocal opponents to the war in Vietnam. Both were advocates of civil rights. And both felt society could be transformed if enough people dedicated themselves to that purpose. In an age of moral ambiguity, Kennedy and King were voices of clarity and integrity.

Kennedy believed the system "could be reshaped and redirected by any set of beliefs powerful and well organized enough to make themselves felt."22 In fact, Kennedy himself was a testament to that idea. During the presidency of his brother, John, Kennedy had supported the administration's policy regarding American involvement in Vietnam. Kennedy's "very recent past as his brother's chief lieutenant...made his transformation into one of the war's most vocal opponents particularly dramatic."23 When Kennedy spoke of transformation and change, he was not merely paying lip service to the idea; he was a product of it. In 1968, Kennedy's beliefs spurred him to enter the Democratic presidential race on an anti-war platform.

King took his own moral stance against the war. As he became increasingly vocal about his opposition, King began to receive criticism for focusing too much effort on the war, and too little on the civil rights movement at home.24 King, however, could not separate the two issues. In fact, King "was one of the first leaders to make the rather obvious connection between the violence in Vietnam and the growing unrest in the ghetto."25 King believed he could not speak out against violence at home while remaining silent about violence occurring in Vietnam.26

In Kennedy and King, some sense of moral certainty still seemed to exist. Hope still seemed to exist. However, by the end of 1968, the notions of moral certainty and hope would die along with the men who represented them. In April, 1968, Martin Luther King, Jr. was slain in Memphis, Tennessee. Suddenly, the burden of inspiring the nation fell on the shoulders of Robert F. Kennedy. Kennedy had been scheduled to deliver a campaign speech to a largely black audience at a rally in Indianapolis. En route to the rally, Kennedy was informed of King's
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assassination. When he received the tragic news, Kennedy lamented, “Oh God. When is this violence going to stop?” Advisors to the Senator urged him to forgo the rally because they feared a violent response to King’s death. Kennedy, however, was determined to keep his commitment. When he arrived at the rally, he delivered an off-the-cuff eulogy for King. Here is what he had to say:

Martin Luther King dedicated his life to love and justice between fellow human beings. He died in the cause of that effort...we have to make an effort in the United States to understand and get beyond...these rather difficult times...what we need in the United States is not division. What we need in the United States is not hatred. What we need in the United States is not violence and lawlessness, but is love and wisdom and compassion toward one another.”

Kennedy’s words seemed to resonate with the hope that America, despite all its troubles, could still be mended.

Two months later, America was dealt a final, crushing blow when Kennedy, who had just given an acceptance speech for his victory in the California primary, lost his life to an assassin’s bullet. His loss devastated an American public who had seen entirely too much death. A student summed it up when he confessed, “It really was like the last straw—that there was no longer any reason to hope for anything; that the world was now just totally off its rocker, and that evil was ascendant, and was going to be.”

Suddenly, many began to believe that hope was gone, and that the system could not be changed.

These feelings of despair and cynicism are illustrated in the character of Green Arrow. For all his ranting about justice and equality, Arrow is no more enlightened than Lantern. Rather, he suffers from the same tunnel vision as his conservative friend. Arrow was a wealthy philanthropist with a teenaged ward, Roy. As superheroes, both Arrow and Roy (Speedy) fought against injustice, while Arrow used his vast fortune to fund a myriad of causes. When he lost his fortune to corrupt businessmen, however, Arrow ceased to be the confident playboy with a large wallet and contented son. Now he was a broken businessman who suffered from an identity crisis. Arrow and Roy were forced to move to a threadbare ghetto apartment. Rattled by the changes in his personal life, Arrow began to take a closer look at the world around him. Stunned by the appalling inequalities he witnessed, he became a champion of the people. Passionate, confrontational, and ruled by ideology, Arrow saw a world that needed to change, and felt he was enlightened enough to change it. His sterling principles, however, would soon fail him. After learning Roy is addicted to heroin, Arrow is forced to confront, not only his own responsibility for Roy’s problems, but the collapse of his ideological foundations, as well.

One night, as he walks down a dark street, the hero is ambushed by a group of drug-crazed teenagers, and is shot in the shoulder with an arrow. After being treated for his injury, Arrow realizes the projectile with which he was shot is one of his own. Because he is unable to locate Roy, Arrow suddenly becomes concerned and calls Lantern. He says, “I can’t help being worried because I haven’t seen my ward, speedy, in a month.” He admits, “I haven’t paid much attention to him lately.” Although he has raised the orphaned Roy as his own son, Arrow treats the boy like a soldier in his ideological crusade. He does not concern himself with the boy’s disappearance until he is unable to ignore it.

Having no other clue to Roy’s whereabouts, the heroes decide to track down the boys who assaulted Arrow. Their investigation finally leads them to Chinatown, where they discover Roy with Arrow’s attackers. The two heroes arrest the attackers, paying no concern to the obviously strung-out Roy. When the young man sees his foster father, he asks, “Speedy! I’m on the trail of the baddies. I figured you were playing undercover agent.” Disillusioned, Roy says, “Sure. Secret-operator Speedy—that’s me.” Arrow, sworn to aid those in trouble, refuses to see Roy’s problem.

Is this, then, merely the story of a parent who is in denial, and is unable to accept responsibility for his son’s problems? Perhaps the answer to that lies in an examination of the New Left and its response to liberalism. One of the criticisms of the younger generation was that liberalism had become stagnant. After World War II, liberalists embraced the notion of reform. They felt if they worked with the system, it could be made better. Liberalism had “confidence in American goals and...American values.” The new generation of politically-minded young people,
Lofty with his words, Roy became angry and disillusioned. Roy expected his father to be a big man about Lantern's responsibilities to the rest of the world, but the New Left was born. Roy's disappointment in his foster father grows when Arrow finally realizes the boy is using drugs. After leaving his attackers at the police station, Arrow is confronted with something he is unable to ignore—the sight of his son shooting up heroin. "Dear God!" Arrow exclaims, "you are on drugs! You're really a junkie!" Now forced into awareness, Arrow finds his ideological foundations challenged. However, Arrow is unable to cope with this test. Rather than offering to help his son, Arrow punishes the teenager, and shouts, "You're a lousy junkie—no better than the rest of the sniveling punks." For all his outrages against injustice, and for all his screaming about equality, Arrow does not see fit to save his own son. Arrow belittles Lantern for refusing to see the social injustices around him. He pontificated about Lantern's responsibility to help those in need. Now, given the opportunity to stand by his own beliefs, Arrow fails his son utterly. Rather than reaching out to Roy, Arrow turns him away. Roy, disheartened by Arrow's response, says, "a big man like you doesn't need drugs, does he? You get high on your own self-righteousness." Arrow's inability to reach out to Roy only confirms Roy's suspicions that his elder would not stand by his beliefs.

The New Left, some thought, was a product of the generational divide. According to Irwin Unger, in his book, Recent America: The United States Since 1945, "Many of the first wave of radicals...were the children of liberal, or formerly radical, parents and had acquired ideals of equality and social progress at their parents' knees." Roy grew up the ward of a crusading, radical superhero, and was raised hearing about equality and justice. Like many of his generation, Roy expected his father to live up to an ideal that Arrow could not maintain. According to Alan Brinkley, "Never before in history had so many people come of age expecting so much of their world." When Arrow's actions ceased to mesh with his words, Roy became angry and disillusioned.

This, perhaps, sums up the conflict between the generations: regardless of what they said or what they did, Arrow and Lantern could not live up to the expectations of Roy's generation. After learning of Roy's addiction, Lantern asks the boy, "didn't you realize the danger?" Roy responds, "I had the sermons thrown at me. But Lantern, your generation has been known to lie, dig it? You've told us war is fun, skin color is important, and a man's worth is the size of his bank account. All crooks. So why believe your drug rap?" Here was a generation that was a frustrated generation, one that found it difficult to reconcile the words of their elders with their actions. Lantern considers Roy's challenge and says, "I wish I could answer you. But anything I can say would be a crock." While he wants to reach out to the boy, Lantern realizes that Roy's mistrust of his elders makes that impossible.

After his withdrawal from heroin, Roy confronts his father, saying, "drugs are a symptom. And you, like the rest of society, attack the symptom, not the disease." Arrow is quick to condemn Roy and his fellow addicts for their actions, but he is unwilling to examine the problem. This was one of the major complaints of the new, idealistic generation about their impotent elders. According to Ideologies and Modern Politics:

the New Left criticized the power structure not only because of its values, but also because it failed to live up to those values. "The system," the New Left held, was always prepared to compromise. It persisted in asking the wrong question: Can our policy prevail? It shied away from asking: Is it right? Arrow is devoted to his concept of equality and righteousness. When Roy betrays that ideology by using drugs, Arrow does not see him as a boy in trouble. Rather, he vilifies him. In short, Roy represents a challenge to Arrow's principles that Arrow cannot meet.

Lantern and Arrow, while dedicated to conquering evil and injustice, fail to recognize the true perils facing their society. Both hide behind their personal concepts of morality. They try to convince themselves that the world is black and white, and that dangers are clearly defined. However, both heroes, when confronted by a threat to their ideologies, fail to meet the challenge. Rather, they, like many Americans in the late 1960s and early 1970s, find their systems of beliefs lacking. In a country that had witnessed years of a violent, unproductive war, and that seen two of its beloved leaders slain, idealism seemed to be an outdated concept. The illusion of moral
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certainty was gone. In a world of ambiguity and hopelessness, Lantern and Arrow find themselves doing battle with a foe that cannot be beaten—their own failings.

Notes
2. Ibid, 4.
3. Ibid, 6.
10. Ibid, 60.
13. Ibid, 337.
15. Ibid, 82.
17. Ibid, 11.
18. Ibid, 12.
22. Brinkley, 244.
23. Kaiser, 12.
25. Kaiser, 137.
29. Kaiser, 189.
31. Ibid, 12.
33. Ibid, 13.
36. Ibid, 60.
38. Dennis O'Neil, "They Say It'll Kill Me But They Won't Say When," Green Lantern no. 86, October-November 1971, 1.

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---. "Snowbirds Don't Fly." Green Lantern no.85, August-September 1971.

---. "They Say It'll Kill Me But They Won't Say When." Green Lantern no.86, October-November 1971.


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