An education isn't how much you have committed to memory, or even how much you know. It's being able to differentiate between what you do know and what you don't. It's knowing where to go to find out you need to know; and it's knowing how to use the information you get.

- Attributed to William Feather

The Writing Center Review is a publication dedicated to showcase writers who have shown exemplary skills in the writing process throughout their academic endeavors; writers that have shown they understand how to find information and then use the information they obtain. The skills that are showcased prove that students are striving to become better writers.

Each year the Writing Center Review strives to be an interdisciplinary magazine and the 2006 issue is evidence of that conviction. This year the published submissions are on topics as wide ranging as Art, Business, Communications, Education, English, and History. All of the works demonstrate excellence in writing. Additionally, we have included work from varied levels of academia, publishing submissions from freshman students in entry level classes, as well as seniors nearing graduation and even some post-undergraduates. It is our hope that this edition will encourage future submissions from diverse disciplines as well as varied levels of academia to further represent the academic success of students on the Kent State University Stark campus.

We would like to thank the following faculty members who volunteered their time and knowledge to serve on our selection committees.

Andrea Adolph, Assistant Professor of English
Greg Blundell, Instructor of M&IS
Beth Butler, Assistant Professor of Journalism
Vi Dutcher, Assistant Professor of English
Mary Giffin, Assistant Professor of English
Anne Haas, Assistant Professor of Sociology
Leslie Heaphy, Associate Professor of History
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Emmanuel Mbobi, Assistant Professor of Geography
Lori McGee, Instructor of Spanish
Jayne Moneysmith, Associate Professor of English
Kathryn Popio, Instructor of English
Mary Ann Rooks, Assistant Professor of English
Carrie Schweitzer, Associate Professor of Geology
Brad Shepherd, Assistant Professor of Psychology
Thomas Sosnowski, Associate Professor of English
Robert Sturr, Associate Professor of English
Margaret Wick, Assistant Professor of Communication Studies

We would also like to thank all the faculty members who have supported The Writing Center Review by encouraging their students to participate. Without them, we would be looking at blank pages.

Thank you to Jeff Leadbetter for obtaining and photographing the cover art by artist Kimberly Murrey.

We again extend our gratitude to Jeff Grametbauer, Bruce Hines, and the staff of The Print Shop of Canton, Inc for their technical assistance and willingness to work around our busy schedules. Dr. Jay Sloan, our Writing Center Director, also deserves recognition for his continued support and encouragement.
We look forward to further growth of the Writing Center Review as an interdisciplinary student journal. Congratulations to all the student writers whose work is included in this year’s issue. Our appreciation is also extended to the many talented writers who are not recognized in this issue; length restraints prevented us from publishing all of the excellent material we received. We wish all writers continued success. We hope that the expansion of their knowledge will enable them to become all that they know they can be.

Kelley Hantzsch, Selection Committee Coordinator and Editor-in-Chief

Sandy Dent, Selection Committee Coordinator and Introductions
Charity Gingrich, Selection Committee Coordinator and Mailings
Sheryl Klingbeil, Selection Committee Coordinator and Introductions
Lisa Kohn, Selection Committee Coordinator
Egan Mulroy, Selection Committee Coordinator
Joe Schott, Selection Committee Coordinator and Senior Editor
Lisa Stratton, Selection Committee Coordinator and Editor
Tim Yates, Selection Committee Coordinator and Editor
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In Dr. Moneysmith’s English Senior Seminar class, Kelley Hantzche, in her essay “Fragmented Narrative in Ursula Hegi’s Intrusions,” chose the theory of fragmented narration and not only used it as a critic, but applied it in her own writing, to Ursula Hegi’s novel, Intrusions, which was read during the Fall 2005 semester.

This fragmented narrative is one in which the narrator does not simply move from one plot point to another consecutively. There are several plots moving and intruding on each other all at once. The first (and most obvious) plot appears as that of the character Megan and her life, which then places the novel in the romance genre. The second plot is that of the narrator and how her own writing fits into her life, which places those sections of the novel in more of a memoir genre. Finally, we have the plot that the characters themselves long to map out, which moves the novel into more of a metafictional genre. Even with these multiple plots, we must keep in mind that they are all serving a singular purpose for Hegi, which shows through her narrative form: the classic pull of feminism, women trying to have it all, and the consequences that follow when finally obtaining these goals. Experimental forms of prose writing such as a fragmented narrative can be used to expose a mother’s guilt over pursuing her own goals.

Some mothers have always longed for a voice outside of the home. In her novel Intrusions, Ursula Hegi uses fragmented narrative as a way to expose this underlying guilt she feels as a working mother.

In today’s literary atmosphere, female authors now have the chance to find and use a narrative voice that is able to show the ways in which women think, reflected in their writing. Hegi’s Intrusions would be less effective if she left out the fragmented thought patterns and turned towards a more linear pattern. For example, if Hegi moved from chapter 96, which deals with Megan Stone and her son, Timothy, straight into another chapter about Megan’s life, then the reader would miss the intrusion of chapter 97, which deals with writing about weather in the story. At first, this intrusion appears completely unrelated to the plight of Megan in the previous chapter, however, Hegi is using chapter 97 to illustrate how (just as the weather is unpredictable) so is the plot of her novel or the author’s life (Hegi 173-175). It is this unpredictability and the idea that mother’s cannot control the outcome of events that link Hegi’s fragmented thoughts and interruptions in her own life to emphasize the working mother’s conflicts against fulfilling herself and society’s expectations. She “immers[es] herself in her characters, living and breathing within them” (Engelson). By this I mean Hegi leaves her characters in limbo, just as her life and struggles with being a writer and a mother are constantly left in limbo. Her guilt is still there underneath her successes, just as her characters have an ending underneath the apparent drop in the plot. Without this parallel between the writer and the characters the fragmented narrative would seem out of place.

Sorry about the intrusion, I just had to grab the laundry out of the dryer. The buzzer was going off and wouldn’t stop. I think it’s broken. I need to teach the kids how to do laundry, that way they can help me out more. There is always a never-ending pile of jeans, towels, and whatnot to be washed, dried and folded. But, I am getting away from my subjective and need to return to the topic at hand. Now where was I headed? Oh yes.

Unfortunately, not much is written on Hegi’s work in particular, and even less on her novel Intrusions. Therefore, it is important that we sift through the resources to find information on the thought patterns of women, the social and psychological effects on working mothers, all while looking at it in the context of form and theme in fiction writers, especially the women writers. Gayle Greene’s Ambiguous Benefits: reading and Writing in Feminist Metafiction concurs, stating, “Since the available forms [of narration] do not accommodate something new, feminist novelists forge new forms that render the process of change” (Greene 323). Hegi’s novel shows some of the changing forms the female writers are pursuing.

Also discussing feminist narrative is Elizabeth A. Say’s book, Evidence on Her Own Behalf: Women’s Narrative as Theological Voice, feminist theory in regards to women’s narratives and the plight of the women novelist’s movement through history. Say uses analysis to delve into where women novelists are heading in the future concerning their narration practices. She states that women novelists have used their voices “as a vehicle for moral debate” and gaining a public voice where society is concerned (68).

Say’s concept leads me to feel Hegi is the leader in innovative narration by women authors. She has
breached the walls "between the world of masculine tradition and women's experience" (Say 119). Hegi uses her experience as a mother and a novelist to break away from the masculine traditional forms of narration and creates a genre all her own, Fictional Femin. It is so named because of the narration's roots within feminine thought processes, fiction (in general), and the inclusion of an intrusive author who is providing commentary that reveals the processes of life such as working, motherhood, and all that comes with it. In this new genre, Hegi uses her voice, her thoughts, to "truthfully tell women's story [to enable] us to see other women," to understand narration from a feminine point of view (Say 138).

This distinction between masculine and feminine narration and thought relates to Rosalind S. Simson's "Feminine Thinking." It is here that the discussions between the different genders' thought patterns are exposed more precisely than in the previous book by Elizabeth Say. Also, Simson clarifies that not all writers, male or female, can be placed neatly into one category of thinking. She believes that "the adjectives "feminine and masculine are best understood as applying directly to types of thinking and only indirectly to people" (Simson). In some cases men and women alike are more or less emotional, abstract, objective, and rational. Without this emotion or rational Hegi's novel would lack the main idea that brings to light the conflict within working mothers. Her novel is "strong evidence that, contrary to the historically popular belief that feminine thinking is ill-suited to intellectual pursuits, feminine ways of thinking in fact expand the domain of rational thought" and provide positive reinforcement that women can overcome any stereotypical box that society puts them in (Simson).

In light of the stereotypical box, the desire to break free from domesticity into the working environment brings with it a deep-rooted feeling of guilt. "The meaning of guilt: A phenomenological description of employed mothers' experiences of guilt" by Ylva Elvin-Nowak, discusses working mother's and the unconscious feelings of guilt that arise from mother's striving to better themselves and the lives of their families (73). Elvin-Nowak discusses the effects on women because of society's moral standards that involve what women should or should not be (78). Intrusions is based in this guilt-ridden arena. Hegi uses narrative to show (not tell) the reader that the narrator feels guilt for working and not spending time with her children.

Children, what fun they can be. My daughter, the hypochondriac, just came in to my study to have me look at her ear and see if it was infected. Once I explained I couldn't just look in there with a flashlight, she whined and firmly told me I had to call the doctor first thing in the morning for her. Telling her we'll see I escorted her back up to her room, tucking her in and kissing her, the teddy bear, and two of her dolls, Sally and Betsy. Now I think it is time to find out if their dad can keep them for a weekend so I can just write. The trials of the single working mother never end. That is why I like to write fiction, there is always something to write about.

In "The Convergence of Postmodern Innovative Fiction and Science Fiction: An Encounter with Samuel R. Delany's Technotopia" Teresa Ebert uses feminism to discuss thoughts and language pertaining to writers in general. Also, she discusses metascience fiction, self-reflexive language and characteristics of postmodern narratives such as "diary text." This idea of "diary text" can pertain to Hegi's Intrusions. Ebert goes on to explain that fragmented narrative leaves the product as "an unfinished published product." In regards to Intrusions, Hegi uses this idea of an unfinished product to parallel life. Life itself is an on-going, unfinished product just as the characters in her novel are on going and unfinished. This leads us to discover that just because we cannot find a nice ending wrapped in a bow does not mean that an ending does not exist. Hegi alludes to this concept of the eternal circular movement of life when Megan decides she wants a child. Then, Hegi has the narrator intrude on Megan's story to discuss the reality of writers, especially women writers, as creators of life. She even has a whole stack "of potential characters" on "index cards with groups: family, neighbors, friends, etc" (Hegi 51). This parallel of creator not only applies to writers and their characters, but as a mother, who brought children into the world, and then because she feels guilty for working and taking time away from her children, feels she has "stacked her children in "plastic recipe file" waiting to be introduced (Hegi 52).

On the other side of the narration discussion, Bernard Paris feels that the narrator should not be up front, but they should remain behind the plot. In his article, "Form, Theme, and Imitation in Realistic Fiction" Paris discusses the disappearance of authors within their work. However, in Hegi's case she chooses not to disappear, but remains very much an active participant in the story not just a lurching entity who is maneuvering the characters through the narrative.—

Just as I am discussing the disappearance of the narrator, the hypochondriac is back. This time it is a spot under her kneecap that hurts. I just point towards the door and send her sobbing back upstairs. This is my

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real

Paris also deals with the idea of using underlying themes to focus “on social or on psychological reality” within a narrative (142). He discusses the idea that the importance of theme has “been overestimated by many critics” and that pattern and form of the narrative are just as important (143).

Hegi’s novel touches not only on the surface ideas of writing and the ideas involved within it but the underlying struggles of working mothers. I suppose you are asking yourself, why another paper about the struggles of women, especially working mothers? The answer is clear; no one has bothered discussing the lengths Hegi has gone to portray a working mother/writer and her *Intrusions* that clearly cause her to suppress guilt over not spending enough time with her family. Another aspect of Hegi’s writing that differs from other female writers is that she not only shows the reader that she has guilt for her lack of family time, but she allows the reader to see that when she does indulge in domestic issues, she is left feeling guilty over ignoring her characters. The characters take on a life of their own and in turn become extended children for the prolific writer.

*Intrusions* is a novel for every working mother whether she works outside the home or stays at home with her children trying to become the writer of the next great novel. She could be trying to do all these things at once, just as Hegi was trying to do while writing her novel. Hegi was, at the time of writing *Intrusions*, the mother of two young boys, a wife, a graduate student, and teacher. Many times she wondered, “What kind of mother could keep on writing while her youngest is pressing his body against the other side of the closed door?” (Hegi 10) It is here writers, especially women writers, can see how guilt over pursuing our own desires invades our lives. Even when we find the solitude we yearn for we find that it “has been greatly overrated” (Hegi 266). Instead of accomplishing all we had hoped for we end up thinking about “the warmth and softness of the children’s skin when they’re asleep [...] I can’t seem to separate thoughts about my self from thoughts about them” (Hegi 267).

That is true. When mothers get the time alone they asked for for they find that they can’t accomplish anything because it is too quiet. Like the narrator, I have often wondered if my children feel neglected when I creep downstairs to my desk and spend the day studying or writing. Am I scarring them? “How much had my writing intruded on my children’s lives? How often had I asked them to play quietly and not interrupt me?” (Hegi 23) According to Ylva Elvin-Nowak’s, “The meaning of guilt: A phenomenological description of employed mothers’ experiences of guilt” there are “unconscious feelings of guilt that arise from” mothers’ striving to better themselves and the lives of their families (73). It can be assumed that Hegi is not only telling the reader, through the narrator, of her own guilt, but also shows that all mothers feel this guilt by giving the reader Megan’s narrative. Hegi also reinforces the idea that sometimes the guilt becomes overwhelming for some mother’s and they escape into solitude, even if it is a small escape such as “walking along the deserted beach” (Hegi 1).

As I sit and ponder this, my twelve-year-old son intrudes upon me. I know he just wants attention and wants someone to listen to his lengthy story of how his day at his friend’s house went. Next, hearing the semi-conversation, my eight year old wants to know with whom she can play and when her dad is coming to pick them up for a visit. I half listen and half tune them out. I am sure they sense this as they both turn and head upstairs. Leaving me to my own guilt.

Mothers are searching to fulfill the high expectations society has placed on them, until they become “aware of the painful clashes between” their expectations and reality (Hegi 9). The narrator, possibly Hegi herself, her character Megan, and myself (along with other women) are searching for solitude; we are surrounded by the needs of our children “even when [we] are not with them (which is very seldom), when ninety percent of [our] conversations” are pertaining to them, we can’t escape them (Hegi 9). If we even try to we feel guilty. The guilt can build to an unreasonable level, one that would “cripple the population of a medium size town, a force of guilt powerful enough to stop a mismatched army of Foreign Legionnaires” (Hegi 5).

The guilt and exceeding need for solitude prompted me to write this one afternoon:

**Search for Silence**

Arriving home after school, exhausted from final exams that didn’t go well, sounds of shouts can be heard.

I haven’t even gotten out of the Town and Country yet.

My head pounds like a seventh grade Marching band.
The fighting has already begun.

Entering the house,
I find my eight-year-old daughter, Shelby
Pinned under her twelve-year-old brother, Nick.
He immediately looks up,
“She’s driving me crazy.”
Being the mom I am,
I say, “Work it out and don’t bleed on my new Berber carpet.”

Walking down the basement steps,
I’m almost run over by our four cats,
in their “zoom mode;”
this is follow the leader,
where the first cat is attacked
making the next cat in line the new chief.
They drive me out of the basement.

Retreating to the backyard patio,
I find a solitary wicker chair.
But,
The kids and cats
have followed me.
I wish I was back at school.

I know as sure as I returned to school, I would feel so overwhelmed with guilt over my family’s needs that I would turn around and push my other jobs aside to spend time with the kids. This would bring about guilt over not getting enough done for my classes or not writing enough on my novel “in-progress.”

It is the guilt that seeps to the surface of Hegi’s novel causing female readers to step back and understand they are not alone in their thinking. Feminine thinking is one aspect that psychologists study at length because it appears to be very different from the thought processes of men. I often wonder why women are placed in the role of mother, caregiver, wife, homemaker, and (at times) financial provider. Men do not seem to have to have this many hats. They feel their job is to go to work and come home. That is all. They do not worry if the children are yearning to play; that is their mother’s job. They do not worry if the laundry is clean or the house is clean; again, that is the mother’s job. It is my hope that no one sees my house for a few more weeks; I have been too involved in school and work (and occasionally, one of my children’s sporting meets) to contemplate any kind of straightening of the house.

Rosalind S. Simson’s “Feminine Thinking” details that women appear to be “more concerned with the particulars of concrete situations [...] and tend to focus on dichotomies less than masculine thinking does.” This focus on the concrete is important because as women continue to try to uphold the societal standards of motherhood while working, we must try to focus on the most important aspects of our lives. Hegi uses the fragmented thinking patterns of women to show how multi-tasking is essential to all women. In one instance, the narrator tells the reader that while doing some grocery shopping, Nick, “His knees pulled up to his chin, is sitting in [her] shopping cart” (Hegi 129). Women must be thinking ahead at all times. So, while doing her shopping, the narrator is researching for her novel, thinking about dinner, and any number of other items that she needs to accomplish. Simson would interject here stating that, at times, “feminine thinking ought to supplant masculine thinking [...]and Hegi’s] goal is to make people appreciate the feminine ‘voice’ and not to make comparative evaluations of the ‘voices’.” Too long has the masculine voice been the dominant voice in literature and everyday life. Simson is stating that the feminine and masculine voices are separate and should each have their own places and times. Also, because of the immense differences between the voices neither one should be compared to the other. Each has a purpose and meaning, and more research should be done on feminine voice to create an understanding and appreciation for the

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differences.

Voices. Now that is a thought. I wonder how many times I have lain in bed interrupted by the creative voice that longs to put words on paper, forcing me up at 2 in the morning. I don’t feel I control the output of these words. The voice in my head recites them and I simply type.

Hegi’s voice is loud and clear: women have been suppressed by society, not only as auditory voices, but how our thoughts should be evaluated. If one were to peer into my head and listen to my thoughts, they would find a jumble of appointment times, writing deadlines, and a chore list of things to do at home. Simson looks further into women’s thought processes and details that “Attending to feminine ways of thinking [...] can be important for both understanding the nature and dimensions of women’s subordination and devising ways to end this subordination.” Women should not have to change the way they feel or think just to advance in the work place.

Hegi places subtle hints in her novel of the importance of women’s voice and thoughts coming to the surface and no longer being overshadowed by the male voice that literary circles have always looked on as superior. One such hint appears during a conversation between the narrator and her character, Megan, have concerning Megan’s lack of control over the story and her fear that the males are dominating the outcome of the novel. Megan asks, “Why didn’t you listen to me...” and the narrator responds by stating, “I tried [...] but I couldn’t hear your voice.” Megan then replies, “Because you’re too busy listening to the voices of the men” (Hegi 103-104). The heart of this conversation is in the last line. The voices of women writers have been overshadowed by the male voice in literature for centuries. Hegi points out that readers couldn’t hear the feminine voice because the masculine voice was overpowering and no one thought to look for an alternative. She is giving us the alternative and waiting to find out if any one is not only listening, but also hearing the messages she is relaying.

I think that is called selective hearing. The overpowering male voice is constant in literature and life. Why is it that children listen to their fathers and not their mothers? I know first hand my teenage son could care less what I say, which is evident by the mumbling I heard when I informed him it was time to go to bed, and the fact that he did not move. I had to tell him three times. If his dad had said go to bed, he would have jumped, no mumbling.

This is another important reason that Hegi’s narration technique is helpful and it works. If she wrote a book saying women are under appreciated and need to find a voice equal to that of a male’s voice, it would possibly be written off as a feminist rant and remain unheard. To further support her understanding of the oppression of the feminine voice Hegi offers the reader a glimpse into the life of Hillary, a non-traditional student, who is “in her early fifties” (Hegi 171). When discussing what Hegi’s novel, Intrusions, is about the narrator states that Hillary should understand the concept, because “It must have been like that for you when your children were small [...] Constant interruptions, regardless of what you were doing” (171). It is Hillary’s reply (“Yes. [...] There always were interruptions. But I didn’t mind. Nothing I did was important enough”) that sends home the message that women have been programmed to expect little and even shut out the voice that should be the most important, their own. By weaving the topics into the story, Hegi removes the obstacles and is, in fact, heard.

Just as the narrator thinks, “Hillary would have never kept a door closed between herself and her children”(171), I think about my little hypochondriac and maybe I should go check on her. Hillary would have taken care of her. She would not have just pointed back towards the stairs. Again guilt seeps into my mind and the narrator’s. I would really like it if my children’s father would experience some of the multi-tasking I do everyday.

Hegi allows her character Nick to experience some of motherhood’s complications when she writes that his wife, Megan, has left him and the children. Nick then intrudes on the narrator once more stating, “I don’t think there is enough happening in this manuscript” (Hegi 237). This leaves me with the thought that Hegi is asking herself if the novel has enough happening or if it is going the way it should. Also, Nick then intrudes with the statement, “It would speed up the pace if there were no interruption” (Hegi 237). This statement solidifies Hegi’s own insecurities with the format of the novel.

Nick even gets to witness the interruptions that motherhood brings when he is trying to have an adult conversation with the narrator about the plot and where it should or should not go. The narrator asks Nick, “What’s that upstairs? Listen. Did you hear that? [Nick responds with] Quiet. That sounds like Nicole” (Hegi 239). His own daughter interrupts Nick’s conversation when she gets hurt. The reader is never told whether or not Hegi heard the noise at her own home and wrote it in or if she was simply trying to get back to writing the story.

It would be interesting to look at Nick’s intrusions from a masculine criticism; however, at this point we are only dealing with the feminine thought process and how it affects—
— Crying upstairs again signals WW... 14, I think. Now footsteps are heading this way. “What you fell. Please be careful. No, we don’t need to go to the hospital. Your will be fine. Go lie down and rest. You arm will feel better soon.”

“But, you have been working a long time.”

“I will be finished soon. I just want to get a few more pages done.”

“You always say that and it takes you forever.”

I watch as she heads up the steps. Why is it that I can never find the time to spend with them? I feel as though I have fallen into a pit of liquid guilt and swallowed ten tons. Maybe, I will try and stop writing long enough to read them a short story. If I do that though I will be taking time away from finishing this and I only have three days before the final draft is due. The dilemma is which form of guilt will win this war.

I find it rather ironic that Hegi does not have Megan on the receiving end of any interruptions until after she has children. An example of this occurs when Megan is in the obstetrician’s office, “Nodding occasionally without interrupting, he made her feel as though she were his only patient...” (Hegi 61). Hegi is portraying the female voice as yearning for a time when there was no interruptions. This also exhibits the yearning for solitude discussed previously. After Megan has children it seems that even her husband now feels it is okay to interrupt. An example of this occurs when Megan is trying to talk to Nick about dinner and the canning she has done. Megan is upset and states, “...Get a good look. See how chapped they still are from canning and—”

“I didn’t ask you to go to all that trouble.”

“Excuse me for letting myself be interrupted by you.” She hoped he noticed the sarcasm.

“I didn’t know you were still talking.” (Hegi 98-99)

This exchange leads to the idea that masculine voices and thought processes are smothering the feminine voices. Hegi even concludes the chapter that follows through the narrator’s intrusion on the reader and the characters saying, “I’m getting out of this chapter. This is over my head” (103). Hegi is aware that the problems between the different voices and the stifling of the feminine voice are also silencing female writers.

He knew she was still talking he just didn’t care. Or maybe we are back to the whole selective listening trend. On top of that, he was reading the paper. Nick is that it? Were you just too involved in your paper to hear her? Nick? Nick...

Television and newspapers always cause the men in my family to be deaf and blind to everyone and everything around them. I wouldn’t be surprised if I caught the couch on fire, while my son was watching a football game, and he never moved until he felt pain. Maybe not even then; my feminine thought process is obviously too dense to understand the masculine thought process. I hope you noticed the sarcasm.

In the early portions of the novel, the narrator explains that:

...be a woman is to be a victim, that all men are villains. Why? It doesn’t have to be that way. [...] I won’t let you be victimized by your husband, your children, your house, Megan, and I won’t let you keep a card file of rooms to be cleaned and silver to be polished. [...] You’ll be bright, assertive...Say something assertive, Megan (Hegi 45).

The narrator is striving to create a world where men and women are equals in all aspects; however, as the novel continues the reader and the narrator find that in one way or another Megan is shown as weak, not assertive, and not even positive (Hegi 61). The narrator is trying to force confidence on Megan and the reader is made aware during an intrusion that Megan would “rather be polishing silver. Just because you want solitude doesn’t mean that you have to send me across ten miles of sand until my feet bleed” (Hegi 61). This exchange signals that even though some women strive for solitude and independence, other women may be content to be the stereotypical housewife that is not strong, assertive, or anything other than herself. This section also enables the reader to see that at times people, including the narrator, try to live life through others. Megan realizes this and tells the narrator, “Do your own walking the next time you get a craving for solitude” (Hegi 61) and, “Just because it was important to you once doesn’t mean it has to be important to me. I don’t want to fight the battles you never resolved for yourself. I am not a rebel” (Hegi 75). In other words, live your life as you want, pursue your own dreams, be the strong, assertive, independent women, and don’t try to hang on the coattails of female friends, relatives, characters, or anyone else just because you are afraid to go against the norm.

That sounds good to me. Megan has the right idea. I am not one for conflict. I just like to go with the flow even if I end up miserable. No raised voices, no crying, just peace or at least my imaginary vision of it that is get-

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ting shattered by the soapbox standing woman on the television right now. It must be a movie. I don’t think I have seen anyone giving a speech out in the open about women’s rights lately; although, there is a women’s group on campus. I just never thought to join them because I don’t want to find out if they are men bashers. Life is too short. I should go home and play with my kids.

Works Cited


https://digitalcommons.kent.edu/wcr/vol11/iss1/1
In Expository Prose Writing, ENG 30065, Dr. Terry Sosnowski asked her students to complete a cause and effect essay. Jason Mogus's essay "Fear and Loathing at Kohl's Department Store" discusses the causes and effects of holiday aggravation while working in a retail store.

The shoppers were ready before dawn. By the hundreds, they came to find incredible Early Bird Shopping Specials and discounts. They crowded the parking lot, causing minor traffic jams and frustration. As the crowd packed itself against the door tighter and tighter, I finally arrived to work. I had never seen Kohl's this busy inside, let alone jam-packed outside two solid hours before the sun came up. But what else should I have expected? After all, it was "Black Friday."

For the unaware or possibly un-American, I should probably mention that Black Friday is the day following Thanksgiving (Associated Press). This is when everyone with real grit comes to shop. More than fifty percent of annual sales occur at most department stores in the year's final two months (Wolk). They wake up sometime before four A.M. and prepare mentally and physically for intense and violent door openings, infinite and unmoving lines for the registers, and the cold and volatile competition in the other shoppers. The perennial shoppers know what to expect for the most part, but the department store workers—at least the smart ones—understand that preparing for an apocalyptic free-for-all is futile. I had only worked at Kohl's for six months, but since my coworkers neglected to warn me to park behind the store, I was forced to fight through the insanity to clock in.

Just as I peeked my head over the crowd, I saw my fellow Kohl's employee, Larry. His comb over, his glasses, and his mustache are impossible to miss. He was safely positioned on the inside for the time being. I pushed my way through the crowd, trying hopelessly to avoid bumping someone too hard. Larry finally spotted me when I was about one hundred feet or so from the door. I saw the grim grin under his mustache, and I knew my fate immediately. Larry opened the first door.

Suddenly the world went into hyper-speed. People shoved into the door, almost trampling Larry in the first minute of shopping. I tried with all my strength to find my way to the door, but the crazed shoppers would not let me pass. I completely gave up, moved aside, and waited until I could slip through the door without injury. As the shoppers piled in the store, it was sheer madness. I had just walked in, and the overhead speakers came alive with a disgruntled voice saying, "We are out of Kodak Easy-Share cameras. We need a carry-out right away." Two minutes into the shopping day, the cameras were completely gone, and checkout lines had grown exponentially.

Before any of those details had registered in my brain, I stopped to stare at the melee in front of me. It looked like I was right in the middle of a riot, and someone was feeding a highly concentrated dose of speed to these lunatics. I almost felt like Hunter S. Thompson when he covered the Mint 400 race in the desert just outside Las Vegas: I was in the middle of anarchy that some called "shopping" just like he was in a sandstorm that some had dubbed a "motorcycle race." Merchandise was being knocked over on most of the aisles, employees were being yelled at, and I was just attempting to make my way back to the break room. It was a total nightmare, but I finally saw a friendly face in the crowd in my fellow dock worker, Rich, and he said some
thing like, “At least it’s not as bad as last year,” but it was no consolation.

By the time I made it to the break room to clock in, twenty two minutes had passed, and I had to start doing carry-outs. My fellow dock worker, Ryan Elsass, describes carry-outs as taking some large item out to the car for an old or lazy person who just-so-happened to park on the far end of the parking lot by the horizon. Carry-outs are not always this bad, but I took enough carts out to know that the parking lot was just about the worst place to be when the initial rush was over. Cars were trapped in traffic in many lanes and people scurried between every possible opening to get into the store or back to their cars. I could barely squeeze a cart through the maze of cars and people. Even when I did navigate through most of the traffic, the customer I was helping had often forgotten where she had parked.

Later that morning, I clocked out due to sheer exhaustion. I usually was never tired after work, but Black Friday had drained my energy. I was not as much physically tired as I was emotionally worn out and exasperated. The shoppers were in a hurry all day to wait, and they acted angry and surprised when they found checkout lines long or merchandise sold out. This is what boggled my mind the most. For most people, this was not their first Christmas, yet they were agitated to discover that this Christmas season was going to be the same as the past twenty or so. This must have been the same shock discovered by U.S. soldiers in the first battle of the Civil War when they found out people got hurt and died during battle, causing the “Great Skedaddle.” Once people started getting mutilated, Union soldiers ran away terrified. I almost wish those shoppers would have had the good sense to admit they made a simple mistake of shopping on the wrong day as opposed to taking out on employees. Unfortunately Americans have had the “we are right” mentality for a long time.

In the days following Black Friday, I noticed a strange thing about my managers and coworkers: they all had the same fatigued look on their faces. This was especially true for the store manager, Pete, who almost seemed to age ten years in a matter of three days. Pete had never before acted upset or impatient, but this season brought so much stress on his job that I could see the agony grow on his face like a cancer when the dock supervisor, Cory, informed him that the trash compactor was broken. This news hit the dock pretty hard as well because it would force us to put empty boxes somewhere. The Kohl’s dock in Belden Village is one of the smallest docks, but the store is the second most successful Kohl’s store in the nation (Elsass). We did not have enough room for the merchandise we had, and we were receiving more full trucks everyday full of things we had no room for. How could the managers expect us to work around boxes on top of that? Dock workers began talking considerably less during the work day. The stress was even starting to annoy me when I was not working. I caught myself being irritable and standoffish more and more of the time. I came home one day and yelled at my father when he asked me how my day was. Christmas Madness had officially taken hold of my brain.

Without wasting much time, I naturally moved toward a remedy many Americans have known to use during the holidays: I started drinking when I was not in a good mood. The problem was that I have not been in a good mood for longer than an hour since November started. It seemed to work at first, but I was not the only Kohl’s worker with this natural tendency as it turns out. I caught a whiff of alcohol on the breath of other people at work. It did not occur to me to say anything because they were much more pleasant people. I figured that if it prevented them from pissing me off for a while, it was no real loss to me. Yes, I am going to Hell, but at least there is no Christmas season down there.

Drowning my agitation, I started having major problems sleeping. Some nights I would barely get an hour of sleep while other nights I slept twelve or fourteen hours. I stopped the idea of drinking until I was Mr. Happy because it never really worked; however, I still was not sleeping very normally. I had spent all weekend at work, at home listening to music, or watching television while half in the tank. I wasted three days working or drinking and not doing any schoolwork. By the time the Tuesday after Thanksgiving arrived, I had completely neglected almost all of my homework for school. School should have been the first thing I worried about, but I could not ignore the stress of work without preoccupying myself with unproductive activities. Even when I was drinking, playing video games, or staring at the television, I could not really focus on what I was doing. The downward spiral of Christmas was complete because, for the first time, I retreated into depression.

Despite my circumstance, I was not the only person in this mind-set. Seasonal Affective Disorder is a com-
mon holiday experience for many people. This disorder is “a type of depression that tends to occur (and recur) as the days grow shorter in the fall and winter. It is believed that affected persons react adversely to the decreasing amounts of light and the colder temperatures as the fall and winter progress” (Medicine Net). This subject is still being studied, but researchers believe that the lack of daylight is not the only cause.

Many factors can cause the “holiday blues”: stress, fatigue, unrealistic expectations, over-commercialization, financial constraints, and the inability to be with one’s family and friends. The demands of shopping, parties, family reunions, and house guests also contribute to feelings of tension. People who do not become depressed may develop other stress responses, such as: headaches, excessive drinking, over-eating, and difficulty sleeping. Even more people experience post-holiday let down after January 1. This can result from disappointments during the preceding months compounded with the excess fatigue and stress. (National Mental Health Association)

The Christmas shoppers, the traffic going to and from work and school, the amount of work at my jobs, and the stress of finding presents for everyone contributed to my “holiday blues.” The heaviest contributors were work and traffic which were both results of the Christmas season.

Shortly after school on the Tuesday after Thanksgiving, I went to work routinely. Time went slow because I knew I had tons of schoolwork to do after work. My supervisor, Cory, was looking extremely stressed, but instead of finding another way to deal with it, he seemed to be taking it out on the truck crew. Cory was barking orders at people and unsuccessfully trying to speed up everyone on the dock. The crew knew that, no matter how fast we worked, limited space and the amount of merchandise on the truck that day prevented us from finishing our work in any reasonable time period.

After repeatedly being told to work faster and being unable to comply, I had finally had enough stress for one year, so I walked out at break time and never looked back. I refused to spend my Christmas in a horrible mood or completely worn out. Whether I really had Seasonal Affective Disorder or not, I must not have been affected too terribly because I came out of the slump quickly. This does not mean that I advocate quitting to anyone, but it worked for me. Sadly other people can be seriously affected by the symptoms of this disorder.

Starting in the month of November, the Christmas season begins. Shoppers increase in amount and ferocity while traffic gradually becomes impossible to deal with anywhere near the mall. The shoppers flood stores, looking for the best deals or the hottest items. The customers unknowingly hand department stores the majority of their total yearly sales (Wolk). During this year’s Black Friday, a thirteen year old girl was trampled at a Wal-Mart near Grand Rapids, Michigan (she only suffered minor injuries) and violence occurred at a Wal-Mart in Orlando, Florida, when a man supposedly cut in front of someone in a checkout line (Associated Press). At the nearby Kohl’s Department Store in North Canton, the scene was also very grim. Christmas season has become an every-man-for-himself battle with no winners, a whole bunch of unhappy losers, and a handful of injuries.

Works Cited


Elsass, Ryan. Personal Interview. 3 Dec. 2005

Fear and Loathing at Kohl’s Department
Throughout history, there have been times when art seems to repeat itself. It is not to say, however, that the art is an exact replica of an earlier piece of artwork. The art may be perceived as similar, though. Although many cultures use syncretism in their art and culture, which is the merging of two or more cultural art forms to create a new and unique form of art, evidence of this is lacking when comparing artwork from Benin, Nigeria and a similar piece of artwork by Rainer. Many believe that members of the Benin Empire developed techniques for casting bronze statues on their own, without western influence. In fact, when the British forces invaded Benin City, they were surprised that such a primitive society had the ability to create such astonishing pieces of art in bronze. The British believed that people from other countries, such as Egypt or Portugal were the ones who created the sculptures, and not the people of Benin. The actuality is that there is not sufficient evidence proving that the two regions did not have direct contact, and this makes the similarities of the society’s artwork even more remarkable.

A wonderful example of the striking similarities of art from two different cultures without substantiation of direct knowledge of each other’s culture is a comparison of Altar to the Hand and Arm (ikegoba) from Benin, Nigeria, created from bronze, possibly around the seventeenth to eighteenth century, with the Baptism of Christ by Rainer of Huy, from the baptismal font in Liege, Belgium, from around 1107-1118 C.E. When thinking of the two areas of the world, Africa and Europe, one may not even consider the possibility that there could be any significant similarities between the two pieces of art. Although it may be easier to observe the differences, some of the similarities are just as striking.

Concerning these two vessels, it is obvious that they both possess a basic cylinder shape, which contain two registers for the narration. Many people could look at the Altar to the Hand and Arm (ikegoba) and the Baptism of Christ and comment that they both have people on the first register, and animals on the bottom, smaller register. However, one has to look beyond these initial observations to see the remarkable similarities in detail. Concerning the first register, the human figures in both works of art are arranged in a hierarchical composition, where the main focus of the sculpture is prominently displayed larger than the other figures that flank the central character to the left and right.

The hierarchical composition is easily seen on the Altar, since it is what many consider to be typical. The main focus, in this case the king, is not only in the center of the register with his court flanking him on both sides, but he is also the largest figure positioned in the register. However, on the baptismal font, the hierarchical composition is not as pronounced. The center portrait of Christ is also flanked on both sides, as the king is. Though, the figure of Christ, at first glance, seems to be quite a bit smaller than the other figures. If a person steps back and studies the larger picture rather than focusing only on Christ Himself, the eye is drawn upwards. What is then revealed is an angel directly above Christ at the top of the register. The angel is depicted looking down at the baptism with its head bowed. Observing closer, the angel is connected to Christ through two “rays” that meet Christ’s halo, thus making this whole connected figure the highest figure in the register.

Upon examining the artist’s representation of the other figures on the first register in the Altar, they are shown through only a frontal profile on a single plane. Other than the position of the hands, there are hardly any other differences in the figures. The cylinder shape of the vessel is mimicked in the form of the humans. The cylinder shape is seen in the heads, torso, hips and legs of each person. The disproportional, large head relative to the size of the body is striking. The facial characteristics are enhanced, especially the large almond-shaped eyes, which may remind one of a mask used in ceremonial rituals. The lines are harsh, almost crude. There are some decorations featured in the clothing, but it does nothing to enhance the flow of the garment. The garment is stiff, as is the position of the people. The technique of portraying people greatly differs on the baptismal font.

Rainer of Huy incorporated different shapes and used softer lines to create, what many believe, a more eye appealing depiction of humans, rather than the repetitive frontal figures in the African Altar. The use of cones, diamonds, circles, ovals, and rectangles, in the baptismal font, presents the onlooker with many avenues to examine.
Most of the people are featured from a side profile or a three-quarter profile. Christ is the only figure with a frontal profile. This also makes Him almost pop out of the register in a gesture of welcoming the observer through the position of his hands. Unlike the king on the Altar, who seems to be portrayed as powerful, fearful, and unwelcoming. The king seems almost unapproachable, whereas Christ seems to want you to come to Him.

There are at least three planes used on Baptism of Christ, compared to the single plane on the Altar. The varying planes are clearly seen on the Baptism just to the proper left of Christ with the angels, as they are arranged as one standing behind the other. The western medieval sculptor idealized the body and faces of the people, and even the oxen in the second register. The soft lines of the garments give a sense of movement and softness to the fabric. As one angel is holding Christ's garment for Him, the lines in the clothing create the illusion of the cloth hanging free. Christ is featured in water that only surrounds Him, as if the water formed a mound. Uneven lines in the water also give a sense of movement. There are at least two trees to help separate the baptismal scene. The tree to the proper right of the scene arches out ever so slightly away from the font before it reattaches itself to the vessel. The tree on the proper left has intertwining branches. However, the trees are reaching upwards, still carrying the eye with them.

The softness in the lines is repeated on the bottom register of the Baptism of Christ. Both pieces of art have animals on the bottom. The baptismal font features four sets of three oxen. Each set is presented in a pattern. On each set, the center ox has a frontal position. The outer two have their heads turned away from the center. They are depicted as if they are standing in the stall, with an empty stall separating each set. The base of the font appears to have slight nicks caused by oxen walking in and out of the stalls. Just as the soft lines are repeated on the baptismal font, the harsh lines are repeated on the second registration of the Benin Altar. Repetition is used in the form of animals and hands. All the animals on the Altar are depicted from a frontal position. The animals are, however, each facing toward the center, which in turn, draws the eye to the center of the piece. On the edge of each register, there is a rope design added for decoration.

With the similarities and differences of these two pieces of artwork explained thus far, comes the next question as to why there are such striking differences in the two relief sculptures. What are these sculptures meant to represent? Why does Benin’s Altar use such strong, harsh, repetitive figures compared to that of Rainer’s use of flowing, interlocking shapes and figures on the font? The answer may come by looking at the culture and society in which the two were created.

Benin’s king is depicted as a powerful figure to be feared. His chiseled harsh lines are meant to represent his strength. His physical powerful attributes were a sign of his ability to lead his people. Anything less would be a sign of weakness, which would lead to his demise, not only outside his kingdom, but also within his own society. By appearing unapproachable, it would be a sign that he possesses the power to protect his people from enemies who would like to see the kingdom destroyed.

Rainer’s baptismal font is more welcoming. Although Christians believe that through Jesus one is protected from evils of the devil, Christ is not portrayed as a fearful figure. This has a lot to do with the function of the baptismal font. Through baptism, a person is welcomed into the family of Christ and his followers. The techniques on the Baptism of Christ are used to create a welcoming atmosphere within the sculpture. Since Christ is not a person who needs to be feared, softer lines are used to make Him approachable.

Art reflects not only the time and function for which the piece was created, but also the beliefs and culture of a society. What is important to a society and its culture is often represented in the artwork. The excitement comes from examining the art of the past to gain a better insight to the cultures throughout history. Being able to notice not only the differences in art, but its similarities as well, allows the art to reveal its secrets of the past to its observer. Through the observation of these details, one may discover that the art from differing societies may be strikingly similar as they are different.

1 http://www.rebirth.co.za/sculpture/bronze.htm
Can you recall how your stomach feels when you are at the crest of the highest roller coaster ready to go over the summit, or how about when you are driving fast in the country and effortlessly sweep over a dip in the road? I cannot recall how many times I lost my stomach that hot and humid day. Disregarding the beads of perspiration that came down my forehead from the hot sun, I saw everything while effortlessly swinging on the old blue and off-white paint-chipped swing set. In my bright yellow tank top and stone-washed pegged shorts, grasing the world with only seven years at the time, I pushed my dirt-covered feet together and out, together and in: I went higher and higher. I gazed to my right and peeked through the patio of my dull blue, two-story house. I looked in front of me and saw rows of flourishing forest-green pine trees separating our house from my neighbor’s off-white two-story home. To the left of me was the rest of my one acre of imagination. Three 20-foot evergreen trees made the shape of a diamond that was often times used for amateur father and daughter baseball games. In fact, at that moment my sister, who was nine at the time, was at bat with her white t-shirt and 80’s style teal exercise shorts. My dad, with his gray Colorado Rockies t-shirt and light jean shorts, held a white wiffle ball in his hand ready to pitch in a game that consisted of neither points nor penalties, just fun. Behind me was a weather-worn wooden fence. The fence separated nothing but my house and an overgrown field. This seemingly average day in the backyard was anything but a mediocre play-land for an inquisitive child. My wholesome day in the backyard was extremely memorable and essential to my life because of the familial, innocent and perfect significance that my backyard made me come to understand.

Careening down the roller coaster, people’s ears cannot help but tune into the sounds of screams. That day in my backyard, however, all my senses were alert. The constant buzzing of my neighbors Cub Cadet had me uneasy. I could, however, clearly hear the sound of my sister’s plastic baseball bat pounding hard onto the ground. No longer was the green-brown grass sticking straight up from the ground, it had succumbed to my sister’s assault with the bat. The popping sound emitted from the collision of the ball and bat frequently played in the back of my mind. The constant rush of cars whizzing down the street in front of my house was imposing. Clanging sounds made by pots and pans came from inside the house as my mother had begun to prepare supper. I was startled by the squawking of a bird that was nowhere to be seen from my view. My gaze fixed up when I realized a blue jay was perched on top of the swing set. My senses keyed in on the sweet corn that I was beginning to smell from the kitchen. Smothering the smell of the corn, however, was the aroma of freshly cut grass. My nose got too close to the rust-colored chains of my swing, and I could smell a pungent odor from them. The heavy breaths I took included the smell of summertime in the air. I could taste the grape popsicle that still lingered in my mouth. The grape was dull, but still fulfilling. What I saw, heard, smelled and tasted compared to none of what I felt that hot summer day though. I felt the pointy blades of grass between my toes as my feet touched the ground when I swung, the wind against my face and my bangs brushing against my temples. The chipped paint off the chains of my swing stuck to my hands. I felt the blood quickly rushing to my head as I turned upside down in my seat. I was young, cared for and had not a worry in the world. At that moment, a realization occurred to me that still lingers in my character. No matter how much trouble I was in or how helpless I was, I would always have my family there for me. That moment in the backyard was what I like to call my realization of “familial innocent perfection”.

The memories that I take from that day have structured the character of my life. School and friends are important, but my bond with my family has become stronger than either of those. Although I acknowledge that not all families fall under the mother, father and children stereotype, I do, however, feel that if one were to be placed in my situation that day regardless of family set up, they would have felt the same way I did. My family is who I have to thank for the person I have become. I took morals, beliefs and values from my family and incorporated them into who I am. I use the term innocence to interlink the relationship between my family and I when I was young. My
family had the steering wheel of my life and they drove me in the right direction. Looking back on when I was a child and naïve, my innocence was dependent upon the teachings of my parents. I looked to my parent’s to guide me and not only tell me, but show me what was right and wrong. My parents not only took me down the right roads when my lack of knowledge did not allow me to make such choices, but they gave me the love I needed to be able to confidently voice the values that I was taught. Also, that day in my backyard signified perfection to me. I was not only fulfilled by the material necessities in my life, but the psychological needs in my life were also met. To this day, I have never found perfection quite like I had that hot, relaxing and carefree summer day. I had no worries and no problems. Nothing prevented me from enjoying that beautiful summer afternoon. In turn, however, I learned that the perfection I experienced in my backyard was a fleeting moment that I would try to re-experience in my later life. Perfection in my childhood, especially that day in the backyard, was a healthy perfection. Overworking, over-stressing, and taking on too many responsibilities trying to be the best is unhealthy perfection. Thankfully, I learned that lesson when I was young.

In the words of Deepak Chopra, Indian physician and author, "There is always one moment in childhood when the door opens and lets the future in" (Think Exist 1). That day in my backyard with the shining sun, green grass and a protective blanket better known as my family, was the day my door opened and let my future in; that day was a future full of hope, achievement, challenges and hardships. I was, however, ready to face the challenge, thanks to the realization of a strong stepping stone built by none other than my family. My innocence allowed me to see that when I needed them, my family would be right there for me. However, when my perfectionism would cloud my thoughts, they would be there to bring the sun. That day in the backyard was symbolic of my familial structure. The innocence tied in with family and the perfection that I learned, whether it be bad or good, provided me stability and frame of mind to have a successful life. However, the roller coaster ride of that day was never over; it was simply beginning. A seemingly average day in my childhood proved to be an awakening of a life that was only beginning. My backyard will always be a child’s utopia, only for me.

Works Cited

I went downtown to experience the “Politics of Joy,” Hubert Humphrey’s theme as he runs for president of these oh-so United States. I went downtown to watch people, to see how they move, how they interact—to innocently stalk the innocent. I went downtown to swim in the circus outside of the Democratic National Convention and to suck up all the life. I needed the energy from the protesters like Popeye needs spinach. I went downtown to look through the window of life and remember who I once was, before Vietnam.

I went to Vietnam because it was the right thing to do, just ask my dad. I had always done what was right. I had nice friends, got good grades, played football, dated nice girls, graduated from high school and dad got me a job at the steel mill. I had aced the early program for American life: baseball, apple pie and Mom. Then the US government decided I was needed to serve in their army. It was my “once in a lifetime” opportunity to serve my country with honor—honor, duty, country. I could care less about Southeast Asia, and I thought about running away. Accepting to go to Vietnam felt like getting behind the wheel of a car that you knew had no brakes; however, there never really was an option. How could I let down Dad’s buddies at the VFW, or Mom’s friends at church, or the old man next door, or my baseball coach? I was the star pupil, remember? It was black and white ... baseball, apple pie, Mom, honor, duty, country.

Vietnam introduced me to a world of grays. It seems pretty clear cut on the surface, in that you go into the war not wanting to die, or kill. When you start dropping buddies though, the ambiguities pop up like mushrooms all around you. The fact is that war is hideous and beautiful. Men are capable of shooting women and children; nevertheless they are able to selflessly care for a stray puppy. The fact is that war teaches value: you are never more alive than when you are almost dead.

You dread the hump, yet you crave the adrenaline and camaraderie. Death is the game, but in Vietnam, most of the time your opponent was invisible or disguised as a youngster asking for candy. This increases the stress which runs like acid down inside of you, and you see the dead alive again. This increases the mania, yet the stories you retell about the dead somehow make sense and calm you. Vietnam is filled with ghosts, because the dead will live in stories.

The ghosts of Vietnam will haunt me forever, and I view life differently. The war itself was a struggle to hang onto goodness and hope. A fight for the naiveté you had before the war, when things were still black and white. You battle for that person inside you, the pure person you were as a kid, by using stories to tie together your life and remember who you are. The cultural themes which control our society mean absolutely nothing in the bush. It was surreal chaos.

So, I went downtown to witness what sort of chaos the sardonic Yippies, and other protesters could whip up. I was glad to see the Yippie candidate for president was there, a fat young pig who went squealing through the crowds. It was mostly just kids marching and joining in the profanity laced chanting of slogans: “Hell no, we won’t go,” “F**k the pigs.” On the last day of the convention, even after several days of beating and gassing from 12,000 police, the protesters put the word out to meet at Grant Park then march to the convention hall. I was there, moving amongst the crowd said to number about 10,000. They were broken up by billy club toting police and National Guard shortly after the US flag was removed from its pole by protesters and replaced with a red T-shirt. Considering my recent military experience, I was not concerned for my safety. I moved through the crowd like a ghost, never letting the cops out-flank me. As I walked down Michigan Ave. with several thousand marchers, I reveled in their passion and innocent support for their cause. The mood was intoxicating. All were chanting “Peace Now! Peace Now!” as they moved toward the police line set up in front of the Hilton downtown. As the kids began taunting the police, I could see a change in the posture of the cops; this was to be the end of it. I have seen what men are capable of when they have reached their wits end, and I flashed back to a hamlet in Vietnam as
the police poured into the crowd. They beat anything that moved - demonstrators, politicians, journalists, doctors attending to the injured." We entered the village and shot anything that moved, and then burned it to the ground. The sound of a crying Vietnamese baby mixes with screaming demonstrators, "Sieg heil! Sieg heil!"; "The whole world is watching!" The police beat them all the way to the patty wagons, blood and tear gas was everywhere. I moved away into the mist.

I went downtown in search of hope, only to be reminded of the sickness man carries in his heart. The kind of sickness that is responsible for the bloodbath in Vietnam. However, I am encouraged by the purity of purpose of most of the protesters, and their strength of conviction. I envy them, because I doubt if I can believe in anything ever again.

2 Ibid, O'Brien, 80.
3 Ibid, O'Brien, 34.
7 Ibid, Anderson, 122.
8 Ibid, Anderson, 123.

I Went Downtown 1968

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In Dr. Margaret Wick’s COMM 15000: Theory and Practice of Oral Discourse class, students were asked to prepare a persuasive speech and present an outline on a topic of their choice. Constance S. Lapham chose to present her speech on Shaken Baby Syndrome.

Title/topic: Preventing Shaken Baby Syndrome

Specific purpose: To convince my audience that incidences of shaken baby syndrome should be prevented through educating everyone participating in the care of a child.

Central idea: Babies and children under the age of five are at risk of being shaken, and seriously injured or killed by those entrusted to care for them. By expanding the educational component of shaken baby syndrome (SBS) beyond the new parent and baby hospital discharge plan, incidences of this form of child abuse can be prevented.


A. It is 2:00 on a warm and sunny Saturday afternoon. The delicate scents of roses, lilacs and wildflowers fill the air. As you look at and touch the petals of the fragrant flowers, your eyes are drawn to the shiny, gold frame on the table. Contained within the frame is the picture of a beautiful little baby. As your eyes continue to scan the room, you are jolted back into the reality of the occasion. Unfortunately, the baby lying in the small white casket looks nothing like the beautiful little baby in the picture. What went wrong?

B. Three days ago you visited the proud, new parents. As you cuddled and rocked their new little life, the parents had told you that this was the first time the baby had been quiet. They further stated that since they had been home from the hospital, the baby had not stopped crying; no matter what they tried. You acknowledged that they looked worn out, but you assured them that what they were experiencing was normal; you jokingly stated that managing a crying baby was a “rite of passage,” all new parents must face. But now as you gently touch the tiny fingers of this lifeless child, you can’t quiet the persistent shouting in your mind; the words spoken are burning the horrendous image you now face—"Could I have prevented this?"

C. As a second semester junior in Kent State’s Nursing program, I have seen the effects of shaken baby syndrome—first hand. I have stood over the cribs of these tiny, defenseless victims, and watched helplessly as they struggled to survive. I have held these babies close and rocked them ever so gently, trying to comfort and ease their pain. I have prayed that they would emerge from these injuries with no memory of the senseless violence that brought them to me. I have seen the letters of love and pictures of those accused, taped to the side rails of their baby’s new home.

D. Babies and children under the age of five are at risk of being shaken and seriously injured or killed by those entrusted to love and care for them. In order to prevent babies and young children from severe damage and death, we must expand the educational component of SBS beyond the new parent and baby hospital discharge plan.

E. During my presentation today I will discuss the serious and devastating problem of SBS, what can be done to help reduce the increasing incidences of SBS, what the impact on society will be should the incidences continue to grow, and what you can do to prevent this tragedy from happening to a child you know.

II. Body Section 1 – The need step.

A. What is the problem? Simply stated, innocent babies and young children have become the targets of out-of-control caregivers. According to the February 9, 2005 edition of the National Institute of Neurological Disorders and Stroke website, shaken baby syndrome is defined as, “a severe form of head injury that occurs whe-
baby is shaken forcibly enough to cause the baby’s brain to bounce against his or her skull.”

B. Let me give you some important details about 3 key factors that contribute to SBS’s occurrence-- the babies themselves, their caregivers, and the difficulties associated with detecting SBS.

1. First, young babies’ anatomical structures set them up to be vulnerable says the August 2000 Critical Care Nursing Quarterly.
   a. Babies have large and heavy heads comprising about 10% of their total weight; their neck muscles are weak and therefore cannot absorb the energy generated by the whiplash motion of shaking.
   b. Lacking proper head control, infants cannot counteract the forces of injury. If a parent or caregiver shakes a baby like this [demonstrate], the baby’s head is going to flop around worse than an older child’s head would flop under the same conditions.

2. Second, the same article lists characteristics of caregivers that contribute to the problem.
   a. New parents and their caregivers lack the life experience and knowledge of what to expect from their children. Additionally, some babysitters are extremely young and inexperienced.
   b. Caregivers may abuse substances. When they do, the risks of SBS are much greater. In particular, babies born to drug-addicted mothers are at an extreme risk for SBS.
   c. Because new babies spend about 20% of their time crying and this can be stressful enough, any added stresses in caregivers’ lives can make them feel dangerously helpless and frustrated. For parents and other caregivers under severe stress, an inconsolable baby can be the last straw. They explode and direct their anger and distress at the crying infant.

3. The third reason why SBS is so prevalent is that it can be extremely hard to detect. According to the May/June 2003 issue of Orthopaedic Nursing, two factors can influence whether or not a diagnosis of SBS is made.
   a. Typically, no one witnesses the frustrated caregiver and his or her assaults.
   b. When a child is examined by a healthcare worker, his or her symptoms often mimic those of other childhood illnesses. Naturally, health professionals are hesitant to accuse a parent of a crime when they are not sure one has been committed. This leaves the children vulnerable to future abuse.

C. How serious is this problem? Unfortunately, it is serious because it’s both common and catastrophic.

1. Sadly, it is common locally. The February 9, 2005 edition of the Akron Beacon Journal headline read, “Murder case filed over baby; Mother’s boyfriend charged; shaken baby syndrome blamed.” Unfortunately, this type of headline details an all too familiar story, in what seems to be a weekly occurrence in our area.

2. On a national level, the May/June 2003 issue of Orthopaedic Nursing states that an estimated 1.9 million children are the victims of physical violence severe enough to cause physical injury. Most victims are younger than two years old, but SBS can also occur in children between the ages of 2 and 5. The November/December 2003 Child Abuse Review stated that the youngest infant presenting with symptoms of non-intentional head injury was just 19 days old.

3. According to the August 2000 Critical Care Nursing Quarterly, “head trauma is the most frequent cause of permanent damage or death among abused infants and children.” Additionally, “a significant number of cases of head trauma are a direct result of shaken baby syndrome.” The May/June issue of Orthopaedic Nursing adds that the injuries sustained cause more than “two out of five deaths (43%) of children aged 1 through 4 years.” Therefore, the damages are serious, long-term, and costly to taxpayers. According to the March 2002 state of Utah’s Health and Safety Training Manual, consequences of SBS other than death include:
   a. Neuromotor impairments such as cerebral palsy, physical disabilities, speech disabilities, and seizure disorder.
   b. Visual impairments, including blindness.
   c. Developmental delays, such as learning disabilities and behavior disorders.
   d. There is evidence that private insurance companies will refuse payment for treatment of injuries resulting from SBS, forcing the parent(s) to apply for Medicaid.

Persuasive Speech Outline: Shaken Baby
D. Why should we care?
   1. I, like many other parents, have raised children, and I know the frustration and inadequacy experienced when my babies would not stop crying. At that time, new parents-to-be were required to attend childbirth classes if the father was to be present for the birth. However, never once were my husband and I informed about how to take care of our baby once we got home. Would we have benefited from this education— you bet!
   2. God forbid, we could be guilty of SBS, or one of our children or grandchildren suffer such a horrendous injury at the hands of a parent, babysitter, or another child-care provider.
   3. What if we know someone who has committed this crime?

III. Body Section 2 – The solution or satisfaction of the need step.

A. Can anything be done to prevent shaken baby syndrome besides throwing a caregiver in jail after the fact? Yes. We must increase the number of opportunities to educate everyone in a caregiver role or in contact with a caregiver about how to prevent SBS and we must support them.
   1. According to November/December 2003 Child Abuse Review, an effective strategy in preventing SBS incorporates the use of education and publicity. When these two components are used appropriately, the incidences of SBS can be greatly reduced.
   2. Another important aspect of preventing SBS is support. We cannot prevent SBS unless people know what it is, that it is a common problem, and that we are willing to help people when they need it.

B. Let me explain my specific strategies for educating and supporting parents. In order to reach as many caregivers as possible we have to pass the message along. Allow me to outline two categories of suggestions for educating caregivers, those that should be mandated by law, and those that should be strongly encouraged.
   1. First, let's look at the ones that should be required by law.
      a. Obstetricians and Midwives should be required to counsel parents about stress and SBS in the prenatal as well as postnatal periods.
      b. Childbirth classes, usually taught by nurses, should be required for all parents and should include an animated video.
      c. Birthing units before discharging new mothers should provide a class on SBS. Nurses and the physician can teach the class.
      d. Intensive care units should be required to provide classes for all parents with children in the unit.
      e. Family physician providing well baby check-ups, illness treatment, and immunizations should be required to counsel all parents about SBS.
      f. Local school systems should be required to teach students about SBS in health classes.
   2. In addition to these programs that should be required by law, I also urge several more measures:
      a. Churches should be encouraged to bring in nurses or emergency personnel to teach everyone in the church about shaken baby syndrome. I challenge churches to advertise themselves as places where frustrated parents can find someone to help.
      b. At baby showers, each guest could be asked to share a tip for comforting the new baby.
      c. Family/friend provide a key support system. They should periodically call the family to see how things are going. Be alert for any behavior or signs that suggest inappropriate responses to the baby's crying. Family and friends should visit often because personal interaction can ease the feelings of isolation new parents often feel.
      d. Parents should require their babysitters to attend a hospital or community sponsored training class before they care for their children.

C. How does my solution solve the problem?
   1. First, it is common knowledge that in order to put the pieces of a puzzle together, it is important to see how the pieces fit together.
2. By educating current and potential caregivers on the anatomical structure, associated risk factors, and encouraging early medical care, each of us can bring those puzzle pieces together, thus creating a much brighter future for a child.

3. Describing the child’s expected developmental abilities can help diffuse unrealistic expectations posed upon the child by the parent or caregiver.

D. How do we know that education will work?

1. In an effort to raise public awareness about shaken baby syndrome, in 1997, Akron Children’s Hospital in collaboration with Ohio District Kiwanis clubs launched the “Never, Never, Never Shake a Baby” campaign, aimed at educating the public about the dangers of shaking a baby.

2. As a result of this campaign and introduction of House Bill 76 (the Shaken Baby Bill), Akron Children’s Hospital has created a handout called “Tips to Grow By,” an informational sheet outlining the symptoms, causes, and ways to prevent shaking a baby, as well as when to call the doctor.

3. According to the November/December 2003 Child Abuse Review, three years ago, it was difficult to find a book solely dedicated to the topic of Shaken Baby Syndrome. Unfortunately, a current search of Amazon.com yielded only 9 titles, thus confirming this finding. However, researching this topic using the search engine Google, resulted in 101,000 hits on the subject of SBS.

E. Could anyone be against educating caregivers to the extent I am proposing?

1. Yes. According to the August 2000 issue of Critical Care Nursing Quarterly, a form of Hispanic folk medicine known as “Calda de Mollera,” is performed in order to raise the soft spot on the top of an infant’s head. The practice includes holding infants upside down over pans of hot water, and slapping their heels while shaking the infants in an up-and-down motion. As shocking as this practice is, one may encounter resistance during an explanation as to why this practice is dangerous to the infant. Identifying the portions of the culture where this practice exists will provide an opportunity to educate the population about the dangers of this custom.

2. Others would debate that shaking a baby is acceptable for the purpose of resuscitation, since minor head injuries are to be expected in young children, as reported in the November/December 2003 Child Abuse Review. However, no research was found that supported shaking a baby as a means of resuscitation.

3. An even greater debate occurs over how someone can shake a baby simply because they can’t help it; even though they know it’s wrong. This aspect is the most troubling of all because more incidences of SBS occur at the height of emotional upset. In order to reverse this form to reverse this form of child abuse, caregivers must be educated about how to handle their own emotions as well as how vulnerable a child is to severe injury. Additionally, we as a society and as individuals must be ready to support the desperate parent.

4. Some people might say it is a waste of time and money to educate everyone. Why not just focus on the babies most at risk? The problem with this suggestion is that every caregiver has the potential to commit SBS. Therefore, it would be a tragic mistake to focus solely on those families considered to be a high risk.

5. Won’t this plan be costly? Yes, it might be costly in the short run, but if we can save children from SBS and its consequences, we will be saving untold dollars in reduced medical and educational costs. If we can prevent it from happening, we will even save the costs of incarcerating those who might abuse their children.

IV. Body Section 3 – Visualizing the results: The negative method

A. Without a strong educational base, babies and young children will continue to suffer needless injuries or death by shaken baby syndrome. Caregivers will believe that shaking a baby or a child is acceptable, and expected if the child’s behavior is difficult to manage. Parents and caregivers who injure infants will live with the guilt for the rest of their lives.

B. Since private insurance companies won’t foot the bill for treating a shaken baby, the government will
to take responsibility for the tab, and we fund the government's tab.

V. Conclusion – the call to action.

A. Today I have discussed how babies and children under the age of five are at risk of being shaken and seriously injured or killed by those entrusted to care for them. I have proposed that by expanding the educational component of shaken baby syndrome beyond the new parent and baby hospital discharge plan, incidences of this form of child abuse can be prevented, and that choosing to do nothing will only increase the incidences of placing an innocent child in harm's way.

B. What can you do to help?

1. It's simple really. The next time you go to the doctor, ask what information about shaken baby prevention your doctor provides new parents or caregivers.
2. Don't go to the doctor often? Take the opportunity to discuss the dangers of shaking a baby shaking a baby with friends, family members or someone you know who cares for a child.
3. If you are the parent of young children, insist that your child's, or children's caregiver(s) take a class or watch a video about SBS. Go with them and talk about what you learn in the class.
4. If you have older children, teach them about SBS and what to do if they become frustrated while caring for a baby.

C. As you are standing amongst the seemingly endless bouquets of fragrant flowers, your attention drifts from the picture of that precious, beautiful baby to the still, lifeless body in the box. Is that child at peace? Not as long as the voice you hear racing through your mind continues, repeatedly asking the same question, "What could I have done?"

References


Franz Kafka’s short story The Metamorphosis was written in 1915, while Europe was engaged in World War One and two years before the Russian revolution. In the story, we find that Gregor Samsa, a dedicated, hard worker, has found himself changed into a giant insect, an oversized bug. He experiences many obvious difficulties, from being unfit for work, to being unable to communicate with his family, to simply figuring out what kind of food he likes.

There are no reasons given for Gregor’s sudden mutation. We are told that it “was no dream,” but that is all (Kafka 3). So if we are to attempt a comprehension of Gregor’s situation, we must look outside the text for another way with which to read the story. The main concern from Gregor’s point of view was his work. Much of the text deals explicitly with his relationship to his job and the pressures of economically supporting his family. To look into The Metamorphosis, we must use a critical method that places a person’s job and finances in the forefront of its analysis. Marxism posits the idea “that the character of human beings will be shaped by circumstances inherent in their work” (Tinder 53). From this Marxist vantage point, we can begin to see how the sad metamorphosis had afflicted Gregor Samsa.

Marx said in 1859 that “it is not the consciousness of men that determines their being, but, on the contrary, their social being that determines their consciousness” (par. 6). What he is saying is that people are not defined by how they think of themselves, but that how others view them will define how they see themselves. In the case of Gregor Samsa, he views himself as a “loyal, dedicated worker,” someone trustworthy, dependable, and good (Kafka 7). However, he is viewed by his manager at work as something of a “lout,” someone who upon missing the early train, must be checked up on and brought in (7). He is seen by his parents as a way out of debt, a workhorse that can fix their financial woes, even though it will take years. Gregor’s “social being,” the way he is seen by family and co-workers, is little more than that of a functioning little worker, a drone, an insect. It is little wonder he wakes up in the predicament he finds himself in.

Throughout the text there are many other nuggets of Marxist ideas. They serve to show just how the Samsa family is held down by Gregor’s manager and how the family is held in the chokehold of capitalism in general. The sum of all these critiques of capitalism sets the bleak stage of despair that allows the reader to accept a character that is simply a six foot cockroach, to understand him and even empathize with him.

From the beginning, we get the sense that Gregor does not consider himself someone very special or unique. “Samsa was a traveling salesman,” the story says (Kafka 3). Not a person, a human, or something brightened by that divine spark, but merely a traveling salesman. Nothing more. Gregor (though not even Gregor, just Samsa) has completely become his job; the two are inseparable and life is unimaginable for him without his work. Immediately upon realizing he has turned into the bug, the first thing Gregor does is complain about his job, “What a grueling job I’ve picked! Day in, day out-on the road... the torture of traveling, worrying about trains, eating miserable food...” (Kafka 3, 4). Gregor hates his business, obviously, yet feels compelled to keep working. We learn that Gregor has not “picked” his job, as he says, but that he is working to pay off family debts owed to his boss. This situation puts leverage on Gregor and forces him to the workplace, a place he hates and has no use for. He is forced to give up his existence (and eventually his being) for the pursuit of making money.

Gregor also has a hostile and deep resentment of his manager. Upon learning of his situation, the second thing Gregor thinks about is telling of the boss. “If I didn’t hold back for my parents’ sake, I would have quit long ago. I would have marched up to the boss and spoken my piece from the bottom of my heart. He would have fallen off the desk!” (Kafka 4) Gregor is keenly aware that he is beholden to the boss. The boss represents the bourgeois and Gregor the proletariat. Since the proletariat makes up the overwhelming majority, it is assumed the reader is among them. So as readers we are given to feeling sympathy for Gregor and his job situation. In a capitalist society, almost everyone has debts and so is economically pressed into labor to pay off the debts. Though we
may not all be as dramatic as Gregor, his situation is one we can relate to. The upper class can dangle the carrot in front of the worker's head. They simply have to make sure the system is built so that there is no opportunity for the worker to ever get the carrot. We can see in Gregor's case one of the critiques of capitalism. Gregor represents all the workers, those who foot all the legwork of a company and see virtually no reward. Yet the workers can all see the boss, the one behind the desk who makes all the money. Once the worker is so completely crushed, as Gregor is, by the system, they begin to even feel like they owe their boss, that they must worker harder for him/her.

Even while Gregor wishes to quit his job and tell off his boss, his attitudes change when the manager comes around to his home. Gregor immediately begins to cower and grovel. He makes excuses for himself. He begs and pleads, "Perhaps you haven't seen the last orders I sent in. Anyway, I'm still on the road with the eight o'clock train . . . Don't let me keep you, sir . . . give my respects to the head of the firm" (Kafka 10). He has committed no crime, yet Gregor feels it necessary to defend himself. He acts as though he is guilty for something horrendous when all he did was oversleep a bit. Gregor has so much pressure that he feels guilty when he cannot give himself entirely over to his job. He is so betrayed by his work ethic that when he recovers even a shred of his own hopes and goals, he is made to feel guilty. He is taught that his own happiness is not as important as the bottom line.

The major thematic critique of capitalism throughout The Metamorphosis is the loss of humanity through strenuous and dispassionate work. In Gregor, we have a symbol for all the workers that wake up one morning, after years of hard work, and realize they hate their jobs and what they have become. The economics of Gregor's life forced him to labor selflessly for years. His standing in society was thereby reduced. No one took him seriously, and no one saw his human value anymore. What they saw was a bug, something dirty, something that could be stepped on and forgotten, and something they didn't care for. But by looking at Gregor from the Marxist viewpoint we can see so much more in him. What we see especially are the words his boss uses to smash him down and squash his spirit. "[Y]ou neglect . . . your duties to the firm in a really shocking manner . . . I'm amazed, amazed. I thought I knew you to be a quiet, reasonable person, and now suddenly you seem to want to start strutting about, flaunting strange whims" (Kafka 9). We see how his parents bear down on him and depend on him to work off their debts and we especially see how Gregor represents the seed of anger directed towards the class system. That Gregor died so pitifully in the end is a testament to the strength of the system that destroyed him. Gregor was unable to break himself of its rules and its oppression and finally succumbs to its pressure. He hated his job, and yet had become it. He now despised what he was. No longer his own master, his life was not his own. His last moment of life does not even belong to him, as we learn that "without his consent, his head sank down to the floor, and from his nostrils streamed his last weak breath" (Kafka 39).

Works Cited


Charity Gingrich wrote “Lexical Borrowing in Pennsylvania German: How Much and Why?” for Dr. Lloyd’s ENG 31003 Linguistics class. The assignment was to take some aspect of linguistics and do a theory into practice project.

Background

When I first turned my attention to the broad study of language variation as a focus for this particular research project, I was alarmed by the vastness of the subject. Where to begin, I wondered. Fortunately for me, I had a rich field of study close at hand. So close, in fact, that I did not take note of it at first. When one is brought up speaking a dialect, in my case, Pennsylvania German (PG), it is sometimes difficult to mentally stop and take note of that dialect, paying attention to what is being said and how; in short, taking the role of an “outsider.” I realized that my own family provided a perfect opportunity for my study in language variation, since most linguists would probably find them to be at least partly bilingual, English being their primary functional language and the PG dialect their secondary, ethnic language. Almost immediately after making this discovery I also realized that this was going to be both an extremely interesting and monumental undertaking on my part – making a conscious effort to pay attention to something I take for granted and picking it apart as a scientist does a frog. My first task (after this conscious awakening) was then to define and narrow the focus of my study beyond that of merely looking at how our dialect has been affected by the English language and the dominant culture around us. First of all, I decided that I specifically wanted to look at lexical borrowing in PG and do so by attempting to figure out how much borrowing goes on in a normal conversation among members of my family. Secondly, I decided to group these borrowed words into lexical categories (nouns, verbs and so forth) in order to find a pattern of which words are borrowed most frequently. Third, in an attempt to get to the root of why we borrow the words we do, I decided to explore and differentiate “need” and “non-need” borrowing. Finally, I wished to explore any correlations between age and frequency of lexical borrowing. All of these questions, in the context of studying my family, were part of my attempt to answer an otherwise too broad question of how well Pennsylvania German is or is not being maintained and some of the whys and hows behind this.

Because PG is a dialect that is closely related to religious as well as ethnic functions in Mennonite communities, it would seem almost impossible to begin an exploration of lexical borrowing in PG without first looking briefly at some of the sociolinguistic factors that surround it. Marion Lois Huffines does an exceptional job of pointing out some of the reasons why PG is a very complicated dialect to study:

The Pennsylvania Germans (also commonly know as Pennsylvania Dutch) provide an interesting paradigm of the nature of language contact because within the total Pennsylvania German community is enmeshed a variety of subgroups, each having a different relation to the dominant culture. The Pennsylvania German community is not one community, culturally or linguistically, and this diversity is reflected in the nature and extent of the languages used by the various communities which comprise the whole Pennsylvania German group. (352)

It is important to understand that Mennonites (including my family) do not all fit into some predictably neat category, even though we share much of the same religious history and ethnic affiliations. There is an endless continuum of Mennonite “flavors,” ranging from ultra-conservative sectarians who choose very secluded lifestyles, to those Mennonites who are relatively indistinguishable from those around them and have for the most part merged with the dominant culture in language and lifestyle. It seems necessary to look at these extremes when studying PG because it directly affects how and why the dialect is maintained by some Mennonites and is being lost by others. “Less conservative […] Mennonites tend to use more English in their daily lives and religious services than do Old Orders, and this parallels their greater accommodation of the dominant culture in terms of life style. The use of Pennsylvania German among non-plain Pennsylvania Germans is diminishing rapidly […]. The complete shift to English among the younger Pennsylvania Germans is accompanied by an ever-diminishing sense of Pennsylvania German ethnicity and the perception of Pennsylvania German as a dying, useless language” (Huffines 352).
place all of this into context, it is only logical to point out that the vulnerability of the dialect and the question of lexical borrowing is directly related to the intensity (or lack of contact) between PG and English. Further, the dialect’s perceived function in a Mennonite home or community is also an extremely important component that cannot be ignored.

There seems to be some disagreement among scholars of PG about how much lexical borrowing actually occurs, not to mention that the data currently available is not as up-to-date as it should be. It is impossible for scholars to make irresponsible generalizations, because, as alluded to in part, “the percentage of borrowing in [PG]” depends on sociolinguistic factors: the speaker, the context of the conversation and what is being discussed (Clausing 13). There is also the significant problem of regionality because, though we may all call our dialect “Pennsylvania German,” there are many of us who do not live in Pennsylvania! Because of these factors, Dr. Hartman-Keiser notes that “the actual number of English lexical borrowing in PG has not been firmly established, and the fluid nature of an intense contact situation makes only rough estimates possible” (3). He goes on to say that “the percentage of PG lexicon that is borrowed from English (excluding cognates)” is estimated by scholars Anderson and Martin (1976) to be “only slightly higher than Buffington’s (1965) figure of between 2% and 8% [...]” (Anderson and Martin qtd. Hartman-Keiser 3) and that “Enninger and Raith (1988) put the number at 14%” (qtd. Hartman-Keiser 3). Various scholars also note the danger of exaggerating the percentages of borrowing, for example, because “the presence of certain striking, very common words [can give] an erroneous impression of a high percentage of borrowing” (Clausing 14). Despite these rather dated figures and the fact that they do change somewhat from region to region, there is agreement that the lexicon is the most vulnerable part of a language and thus is most affected in intense language contact situations.

Though there is disagreement about the overall percentage of lexical borrowing, scholars of PG do agree that “in terms of which lexical categories are most susceptible to borrowing, there appear to be no exceptions to the rule that nouns are the most frequently borrowed and function words the least” (Hartman-Keiser). Clausing summarizes the results of five other scholars in his book to show that there is a definite pattern and therefore reason for logical dependability. Five of these scholars list nouns as being the most frequently borrowed, followed by verbs and four out of five list adjectives and adverbs in the next category of frequency, with one of the five listing an ambiguous “other” in this category (Clausing 15). Mathematically speaking, Hartman-Keiser, who draws on the research of another scholar, breaks down these categories as follows: “[of] 738 non-phrasal borrowings [...] 68% are nouns, 22% are verbs, 10% are adjectives and adverbs, and [there are] no function words [accounted for]” (3). Following these quoted figures of another’s research, he adds that in his own personal studies (in Wisconsin) these mathematical categorizations have proven to be correct and fairly predictable (Hartman-Keiser 3). This may seem an insignificant fact to add, but I do so in order to point out that of all my research, the data on what is borrowed most frequently is the most consistent, regardless of region.

Motivations for lexical borrowing are in some ways fairly predictable and straightforward as well, though no less interesting to study, especially in a theory-into-practice project like my own. The most obvious type of borrowing is “cultural borrowing” and is comprised of words “which are borrowed to denote new items or concepts introduced into a society, or found in a new environment” (Fuller 35). It makes sense that when two languages and cultures are thrown together, a large amount of “necessary” lexical borrowing will occur because of the practicality on the part of the minority language to graft words into its lexicon that describe things unique to the dominant culture it finds itself in (Clausing 140). A second type of borrowing is known as “core borrowing,” and refers to the integration of “basic vocabulary [and] occurs when languages are in intense contact” (Fuller 35). With this second type of borrowing it is fair to acknowledge that there might not be a clear “motivation” for speakers of a secondary language to incorporate such “basic vocabulary” into their dialect. As a speaker of a dialect, I can say from experience that this is something that just “happens,” and the best reason at hand is the one just given — that it is a direct result of two languages coinciding with one another. However, there is a third type of borrowing that could be considered a more conscious type of borrowing with a clearer motivation, and this falls under the title of “unnecessary borrowing.” For example, if a PG speaker would choose to say “pick [flowers]” and “but” instead of using perfectly good and commonly known PG vocabulary such as “robbe” (to pick) and “awwer” (but, however) (Hartman-Keiser 3), this type of borrowing could be interpreted “as borrowings motivated by the prestige of the matrix language” (Hartman-Keiser 3). The last of these “motivations” is the most troublesome and one that will reappear when I begin to discuss the results of studying my family’s speech patterns.
Research and Methods

The methodology I chose in studying my family and making sense of all this research was meant to be fairly simple and uncomplicated. Alas, I found that there were many pitfalls of convolution along the way, partly due to the fact that my family is “impossible” (tongue in cheek) and partly because my own curiosity alarmingly overshadowed the size of this research project! Using a digital recording device, I recorded my parents and the two oldest of my three older siblings on a Sunday afternoon when everyone was relaxed and just “hanging out” together. Initially the recording process was a bit awkward, since they were overly aware of the tiny three-inch device sitting in the middle of the living room. My goal was to help them forget that it was there. I attempted to do this by asking them goofy questions and getting them to talk about sentimental things such as memories of childhood and significantly hilarious family moments. From this recording I then painstakingly transcribed every single borrowed English word, being careful to weed out any cognates along the way and listing only “true” loanwords. The next step was categorizing the transcriptions of this conversation into lexical categories of nouns, verbs, adjectives and adverbs so that I could determine what categories were borrowed most. I also explored “need” and “non-need borrowing” by taking commonly borrowed words from our conversation and comparing them with PG words in Beam’s Pennsylvania German Dictionary. Along with the transcriptions and lexical categorization, I also marked who said what, so that I could make connections between age and frequency of borrowing.

Lastly, after having compared borrowed words to their PG counterparts, I chose a certain number of these words and comprised two lexical tests. The first test (see Appendix A) gave two to four PG equivalents of an English word, requiring my testees to mark the boxes next to the PG word most familiar to them. After doing this, they were to explain why it was or was not a familiar word. The second test (see Appendix B) was a “matching” test, where the testees were to match the letters of PG words with their English counterparts. These tests were applied to my family (all five members) plus my grandfather, aunt, and an older couple from my church. The purpose of this, besides exploring the factor of age and frequency of borrowing, was to determine how many borrowed words were “need words” (with no PG alternatives) and how many were “non-need” words (with well-known PG alternatives). I was also curious to see if there were any borrowed words with PG alternatives that the older test takers would recognize more readily than the younger test takers.

Findings

The data derived from the proceedings above are as follows: from the 36-minute conversation among my family (including myself), I counted 187 borrowed words. (I was not able to count the total amount of words spoken; this task would have been nigh impossible, since my family tends to talk quickly and all at once!) The borrowed words fell into the following categories: of these 187 words, eighty-seven were nouns (46.5%), twenty-five were verbs (13.3%), nineteen were adjectives (10%), twelve were adverbs (6.4%), and three were prepositions (1.6%). It is important to note, however, that not all of these 187 “borrowed” words fell into neat and manageable categories. First of all, eleven of them clearly fell into a “loanblend” category. These included words such as “ge(wrapped),” which means “to wrap” and seems to be an example of a derivative loanblend. These types of loanblends are those that “merely involv[e] the addition of a native morpheme to a loanword (Clausing 137), in this case, the marking of the past participle. There were also words such as “green(e),” which are difficult to analyze because it is unclear to scholars whether these are “stem loanblends,” or loan words that simply mark the noun according to its gender (Clausing 137). Among the 187 borrowed words, I also counted forty-five that either had no PG equivalent when I looked them up in Beam’s dictionary, or the definition given was not at all familiar to our particular region.

The data results from the two lexical tests were both extremely intriguing and somewhat frustrating to catalogue because the more I examined them, the more I realized that I had opened up a large, new can of worms – which begs for another -- more lengthy “fishing trip” as it were. The first test, which required those taking the test to mark only those PG equivalents that were most familiar to them and then asked them to explain the why or why not, was pretty much all over the map in terms of finding a predictable pattern. The most consistent pattern I found was among my dad, grandpa, and aunt, who marked between 2-4 of the same words as being very familiar/quite familiar. The other pattern was the stumbling of two of my testees over the definitions found in Beam’s dictionary of “es Gedunner, es Geraebbel, and der Larm(e)” (racket) and “es Bild, es Vergleichnis and es Gleichnes” (pictures) (see

Lexical Borrowing in Pennsylvania German: How much and Why?

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Appendix A). My mother marked these as being totally unfamiliar to her and my grandpa indicated that these two words, at least in our area, have different definitions, namely “yaucht” (for racket) and “pic-tas” (for pictures) (Gingerich). Also, in this first lexical test there appeared to be no significant correlation between age and recognition of certain PG words. For both old(er) and young(er) alike, some words were only familiar through the recollection of hearing an older relative use them. By far the majority of the testees found at least one PG definition per category that they marked as being used “frequently” or “sometimes.”

The second lexical test was easier to grade in terms of patterns. Everyone except my youngest brother did very well on this test, but the reason for this does not necessarily have to do with his not knowing the language well. I will discuss this further in the interpretation of data section of this paper. Three of the nine people who took this test matched all of the words correctly. The rest got between eight and ten out of twelve correct. Of the twelve words on which I chose to test my family, two were commonly switched around and gotten wrong. These words were “der Schtarich” (stork), and “es Waerkzeich” (tools), which seemed to indicate that these were the least familiar words of the twelve. Other words that seemed less familiar and gave some people difficulty were “Grach” (clap), “Fehlfeiri” (perfect) and “die Fedder” (pen). Again, however, the majority of the testees knew most of the words and matched them up correctly.

In terms of the recording session with my family, it is only fair to say that this “normal conversation” sample was flawed at best because of the fact that my family knew that they were expected to speak PG. That is, there was, at least at the beginning of the conversation, a concentrated effort to speak PG and not English. As the conversation progressed, however, I felt that the language flowed in a smoother, genuine manner, without my having to contrive or fabricate an ideal setting or topic. As is often heard of those who speak another language or have an accent, the language and accent tend to become more dominant or “thicker” in the presence of other speakers of this language, or others who share an accent. The same can be said of my family’s experience. The more we spoke and got involved in what we were saying, the more we forgot why we were doing it in the first place. It became more natural. When addressing the correlation between age and frequency of lexical borrowing, I can honestly say that I did not observe a significant gap among members of my family and their speech patterns. That is not to say that there is not a gap present (at least between my parents and siblings); this may simply indicate that I need to do more thorough research on this! For example, I am the youngest member of my family and have a very difficult time concentrating and holding a complete conversation in PG for any length of time for several reasons, not the least of which is that I have studied standard German. But this opens up a completely new topic that has no place here! Finally, in terms of the amount of lexical borrowing that went on, I think the element of interference spoken of earlier is important to mention because I believe that it affected the amount of borrowing that actually occurred throughout the conversation. With the conversation lasting thirty-six minutes, and with 187 of these words being borrowed words, this puts the percentage at about five borrowed words per minute. Though this may sound like a fairly high percentage, I do not think the percentage itself is so significant; instead, the real significance lies in what was borrowed and why. Indeed, I think that my family did quite well conversing in PG, considering that English is overwhelmingly our primary, functional language.

As might be expected, the categorizations and percentages of what was borrowed in our family conversation did not come as a huge surprise. My findings matched the pattern of others who have researched along these same lines. The most frequently borrowed words were indeed nouns, followed by verbs, adjectives and adverbs. For me, the data of amount of borrowing and categorization of borrowing are strongly connected to motivation. As noted earlier, because culture borrowing is the most common type, it would make sense that the majority of words borrowed -- namely nouns -- are words that, of necessity, have been incorporated into our PG dialect in order for it to continue functioning in its new and continually changing environment.

Interpretation of Data

Perhaps the most difficult and interesting components of the data I gathered dealt with the issue of need and non-need lexical borrowing. As my lexical tests revealed, most of the time there was a perfectly good PG alternative found for an English word that was borrowed. Of the 187 word borrowed during our recorded conversation, I listed 142 (75.9%) as having commonly known PG definitions, either from Beam’s dictionary or from our own regional dialectal vocabulary. This percentage clearly falls under the category of non-need borrowing. The question is, why? Unfortunately, I have no easy answers. The research I have done is literally in its infant stages. The best
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answer I can come up with is that which conjecture has already provided. My family is of a fairly non-sectarian Mennonite variety. Our dialect is struggling to survive in an intense language contact situation. Factors such as a “lack of bilingual education and instruction in standard German, the absence of a unifying dialect, and a higher degree of social interaction with the surrounding English-speaking communities are reasons offered for the advancing Anglicization, even for sectarians” (Van Ness 403). This also holds true for my family. It cannot be ignored that English is our primary language and serves a larger function, though not necessarily a more important one, on an everyday basis. Perhaps a better way of looking at the issue of borrowing as a whole is to come at it from a different angle, that is, to look at how much of our PG vocabulary has actually survived these hundred-some years. It seems to me that the figures, both mathematically and demographically, would be staggeringly favorable for us non-Pennsylvania Germans! It is because of this that I choose to look at the brighter side of PG maintenance in my own family. I know for a fact that the dialect is still alive and well, and if all of my siblings choose to do so, they have the unique opportunity to pass it on to yet another generation.

Another important issue that I would like to point out in conjunction with all of this is that I am keenly aware that my lexical tests provided somewhat flawed information. For example, the fact that my younger brother knew only two of the twelve words on the “matching” lexical test does not mean that he is rapidly losing the language. There is at least one simple explanation for why some words were unfamiliar or unknown to some of my testees, including my brother, and that is that PG is largely a spoken language and not a written one. The problem came down to knowing how to pronounce the words in question. This leads me to wonder what might have happened had I chosen to give an oral lexical examination instead of or along with a written one. Another factor that bears reference is the fact that the only PG dictionary at my disposal was one that did not represent a regional vocabulary. Therefore, just because some of my testees were not familiar with a word does not necessarily point to the fact that this word has been “lost,” but instead, that a word more common to our region may be lost, or, more optimistically, forgotten from years of disuse.

The final question that needs to be addressed in order for this to come full circle deals directly with my family. Where do we fit on the endless continuum of Mennonite “flavors” (sectarians versus non-sectarians) and how has this affected our maintenance (or lack thereof) of the Pennsylvania German dialect? I have looked at all of the questions I set out to examine: lexical borrowing, most borrowed words, motivations for borrowing, need versus non-need borrowing, and age connected to frequency of borrowing in my family. All of these questions beg for more exploration and research, since I feel there are still a host of unanswered questions and topics that I merely skimmed over, especially differentiation of need versus non-need borrowing.

Conclusions

I suppose that I am expected to come up with some good answers, wrapped neatly and thus providing a comforting sense of closure for this entire research project. Unfortunately I cannot do this. I cringe at the thought of attempting to assign my family a spot on the Mennonite scale, ranging from “conservative” to “liberal,” since these terms are so subjective in and of themselves. However, considering the fact that non-sectarians are losing the dialect much more quickly than sectarians are, I point out that my family must then appear somewhere in the “middle” of this shadowy scale. That is, despite the amount of lexical borrowing that goes on which appears to be an erosion of our dialect, my family has managed to maintain the dialect well enough to continue using it in our home and community. Moreover, as pointed out before, my siblings and I know it well enough to be able to pass it on to another generation, insuring that it will not die out anytime soon, at least amongst my family.

Appendix A

Lexical Test 1

Please follow directions: I will give you the English equivalent of the word in the left column, and on the right a series of choices from Pennsylvania German. Please mark the box next to the word that is MOST FAMILIAR to you. If you feel you need to mark more than one box, do so, and if possible, explain why you needed to do this. Also, if you feel the boxes are too restrictive for your explanation, feel free to add your own box/remarks.

Lexical Borrowing in Pennsylvania German: How much and Why?
1). “Some” (deel) ____ (ebbes) ____ (etlich) ____ (wennich) ____
If you marked one of the boxes, please answer the following question(s):
This word is (very familiar: I use it frequently) ____ (familiar: I use it sometimes) ____ (somewhat familiar: I think I’ve heard it used by parents/grandparents/relatives before) ____ (unfamiliar: I don’t think I’ve ever used/heard it before) ____ Other explanation:

2). “Now” (alleweil) ____ (anneweil) _____ (jetz) ____ (jetzt) ____
If you marked one of the boxes, please answer the following question(s):
This word is (very familiar: I use it frequently) ____ (familiar: I use it sometimes) ____ (somewhat familiar: I think I’ve heard it used by parents/grandparents/relatives before) ____ (unfamiliar: I don’t think I’ve ever used/heard it before) ____ Other explanation:

3). “Wrapped” (or (to) wrap) (ei binne/eigeunne) ____ (eivickle/eigewickelt) ____
If you marked one of the boxes, please answer the following question(s):
This word is (very familiar: I use it frequently) ____ (familiar: I use it sometimes) ____ (somewhat familiar: I think I’ve heard it used by parents/grandparents/relatives before) ____ (unfamiliar: I don’t think I’ve ever used/heard it before) ____ Other explanation:

4). “Butcher” (der Butscher) ____ (der Schlachtmann) ____
If you marked one of the boxes, please answer the following question(s):
This word is (very familiar: I use it frequently) ____ (familiar: I use it sometimes) ____ (somewhat familiar: I think I’ve heard it used by parents/grandparents/relatives before) ____ (unfamiliar: I don’t think I’ve ever used/heard it before) ____ Other explanation:

5). “Gosling” (en yungi Gans) ____ (es Gensli/Genslin) ____
If you marked one of the boxes, please answer the following question(s):
This word is (very familiar: I use it frequently) ____ (familiar: I use it sometimes) ____ (somewhat familiar: I think I’ve heard it used by parents/grandparents/relatives before) ____ (unfamiliar: I don’t think I’ve ever used/heard it before) ____ Other explanation:

6). “Racket” (es Gedunner) ____ (es Geraebbel) ____ (der Lerm(e) ____
If you marked one of the boxes, please answer the following question(s):
This word is (very familiar: I use it frequently) ____ (familiar: I use it sometimes) ____ (somewhat familiar: I think I’ve heard it used by parents/grandparents/relatives before) ____ (unfamiliar: I don’t think I’ve ever used/heard it before) ____ Other explanation:

7). “Pictures” (es Bild/Bilder) ____ (es Vergleichnis) ____ (es Gleichnes) ____
If you marked one of the boxes, please answer the following question(s):
This word is (very familiar: I use it frequently) ____ (familiar: I use it sometimes) ____ (somewhat familiar: I think I’ve heard it used by parents/grandparents/relatives before) ____ (unfamiliar: I don’t think I’ve ever used/heard it before) ____ Other explanation:

Appendix B

Lexical Test 2

Please follow these simple directions: match the LETTER of the Pennsylvania German word to what is in your understanding its best equivalent in English: If you don’t know, guess. It won’t hurt. (Smile.)
Turkeys ____ A). es Waerkzeich
Christmas ____ B). die Bortsch
Clap ____ C). der Warm
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Aunt(s) D). der Schtarich
Perfect E). Beeplin/Biebli
Stork F). die Fedder
Tools G). der Welschhaahne
Pen H). Schlim/Schlecht
Worm I). der Grach
Porch J). fehlerfrei
Bad K). der Grischtdaag
Chicks L). die Aendi

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Lexical Borrowing in Pennsylvania German: How much and Why?
Mothers and Mother Figures: Exploring Embodiment and Disembodiment

Sheryl Klingbeil

For Dr. Adolph's English Senior Seminar class, Sheryl Klingbeil, in her essay "Mothers and Mother Figures," chose an aspect of feminist theory and applied it to the texts utilized in classes.

Mothers and Mother Figures: Exploring Embodiment and Disembodiment

There are two texts I have chosen to discuss, both by Helen Dunmore. The first is *Talking to the Dead*, which focuses on the relationship between Isabel and her younger sister, Nina. The second is *The Siege*, which examines starvation in World War II Russia, through the eyes of Anna. Both of these texts explore the physicality and disembodiment of women's perceptions, desires and intellect. The women are represented through their thoughts and actions, not their bodies, creating them as disembodied. These women might be considered disembodied as a result of masculine oppression, as mothers they are no longer allowed to enjoy their bodies. Additionally, mothers are disembodied as a result of their abandonment of their children. Daughters who are left behind are pushed into fulfilling society's gender role of the caring substitute parent, which can be problematic.

Of all the characters in the novels, Isabel is the most complex. She simultaneously embodied and disembodied. Isabel is embodied through her anorexia and breastfeeding, but disembodied through her anorexia. Isabel explains her anorexia:

All those people thinking they had to have food all the time or they'd die, always thinking about it and talking about it and going out to the shops for it and then sitting chomping it down, and yet it wasn't really necessary at all. All the world turned on something you could do without. I wanted to shout and tell everyone the Ruth. (Dunmore 185).

She speaks as though imparting secret wisdom to her sister: food is unnecessary. Her denial of food is denying her body of the thing it needs to live. In this way, she is denying that she has a body. She does not need to nourish something that does not exist.

By denying food, Isabel denies her body, yet she is embodied in the very attempt at disembodiment. She is embodied because anorexia inscribes on the flesh. Susan Bordo explains, "slenderness, set off against the resurgent musculature and bulk of the current male body-ideal, carries connotations of fragility and lack of power in the face of a decisive male occupation of social space. On the body of the anorexic woman such rules are grimly and deeply etched" (171). Anorexic women internalize the images of feminine ideals, which are then transcribed onto their bodies. They change their bodies to reflect their internalized images, thereby leaving society's messages etched onto their bodies through their emaciated frames. Since Isabel is a self-proclaimed anorexic, she has these inscriptions written on her body therefore, she does have embodiment. She has a body which she starves, but the act of starvation, of trying to negate the body, gives meaning to the body, allowing her to be embodied. This creates a complexity in Isabel. The result of her actions (self-starvation) causes the very thing she is determined to avoid (embodiment).

Another way that Isabel is embodied is through motherhood and breastfeeding. The act of giving birth separates mothers from childless women. Mothers are grounded in their physicality: their bodies have carried and delivered a child. In the same way, breastfeeding signifies embodiment. The mother's body serves to provide nourishment and comfort to the infant. This physicality puts the mother firmly in the realm of the body. According to Dagmar Estermann Meyer and Dora Lúcia de Oliveira, "the representations that signify and inscribe motherhood in the body (and in the 'soul'!) of women, in different locations and times, are at the same time, incapable of fixing it, once and forever, a true, defined, homogenous group of marks/meanings" (13). While the inscription of motherhood onto a woman's body are fluid, and may change depending on the time period or society she lives in, motherhood nonetheless inscribes upon the body. The mother's body is inscribed upon by the physicality involved in carrying a child.

Isabel is physically described in relation to her experience of motherhood. Nina describes seeing the Caesarean scar: "the scar is a reddish-purple line, with what looks like rows of teethmarks above and below
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Her body must produce milk that meets the child's nutritional needs, regardless of the consequences to Isabel's body. Because Isabel is so clearly malnourished, her child is literally consuming her flesh. This is another attempt to leave her body disembodied. Isabel is not providing her body with enough nutrients to keep her alive and produce breast milk simultaneously.

Through discourse. Her anorexia, while embodying, is also disembodying. Susan Bordo explains, "While the body is experienced as alien and outside, the soul or will is descried as being trapped or confined in this alien 'jail' [ ... ] a typical fantasy, evocative of Plato, imagine total liberation from the bodily prison" (147). The act of attempting to leave her body disembodying Isabel. Abigail Bray and Claire Colebrook state, "The very exemplarity of the female anorexic body [ ... ] reinforces the perception of corporeality as the passive 'other' of a violent yet necessary representational negation" (47). Isabel attempts to negate her body through starvation.

Additionally, Isabel is disembodied through the consumption of her body by her child. As an anorexic, Isabel is not providing her body with enough nutrients to keep her alive and produce breast milk simultaneously. This puts her at risk, according to Estermann Meyer and de Oliveira:

When Almeida (1999, 67) details the composition of maternal milk, he makes clear that the concentration of minerals in the milk is not affected by the mother's diet. In practical terms this may mean that when the levels decrease so much as to mean a more serious situation, the maternal reserves are literally depleted, reaching, in extreme cases, the decompositions of tissues [ ... ] in order to maintain the levels of minerals in the milk. (16)

Her body must produce milk that meets the child's nutritional needs, regardless of the consequences to Isabel's body. Because Isabel is so clearly malnourished, her child is literally consuming her flesh. This is another attempt Isabel makes at negating her body.
Another mother who appears disembodied is Nina and Isabel’s mother. The reader only knows of conversations and of her actions. Nina recalls, “My mother never wore a yellow dress. She wore smocks that smelled of clay and dust, and she worked all day long and earned more money than my father” (Dunmore 282). When Nina describes her mother, she does not mention any physical characteristics, but instead focuses on her actions and her smells. Interestingly, she is described as smelling of the earth, but yet remains disembodied. In fact, she is so disembodied that the reader never knows her name, she is only referred to as “my mother.”

Similarly, Anna’s mother, Vera is disembodied. She is identified through her career. Anna recalls, “Vera was already thinking of her work. There, she glowed with life” (Dunmore 175). She lived more in her mind than in her body. As with Nina’s mother, there is no description of what Anna’s mother looked like. Her body has been negated. Abigail Bray and Claire Colebrook discuss the negation of the body: “women’s bodies are positioned as prerepresentational, silent, negated, and violently objectified by an active reason” (37). Vera’s body is silent, replaced instead with reason and intelligence, typically masculine characteristics.

Anna, as well, does not live in a lived body; her body is a dead body. While she does live, she does not gain enjoyment from her body. It is merely a means of living. She goes through the motions of her life. Like many of the mothers in Dunmore’s work, much of the description of Anna occurs in relation to her work or her actions, “She sets the tables, scrubs the little toilets that Lyuba never cleans properly, checks menus and food deliveries. And does as many of the dozen jobs on the list inside her head as she can” (Dunmore 24). She is realized through the work she does, rather than through the enjoyment of her body.

Significantly, the disembodied women in these texts are mothers or mother substitutes. Nina is the only one who remains embodied throughout most of the text; however, that begins to change once she takes on the mother role. Once her sister is missing, and she becomes substitute wife for Richard and substitute mother for Anthony, she no longer is able to achieve the instant gratification she was used to as a lived body. She and Richard are in the garden, and they make love; however, she does not receive pleasure from their intercourse: “I look up over his shoulder at the sharp black leaves and the mist and the moon. I’m cold and shrunken, and it hurts when he comes inside me” (Dunmore 276). As the mother, she no longer is free to enjoy her body. Her lack of gratification continues as she attempts to achieve the closeness and pleasure she had sought in her unsuccessful attempt with Richard: “I was dead to him in the garden, but now I’m aching. It could have been a slow, perfect fuck, but I didn’t give it my attention” (279-80). She is no longer in sync with Richard; she is no longer connected to him. The connection with others marks a body as lived. The lack of connection with Richard implies the lack of connection to her body, as she was too distracted to enjoy the pleasure of her flesh.

Why does Dunmore represent mothers and mother-substitutes as disembodied? Why must enjoyment of the body cease once one begins to take on the motherly role? Perhaps Dunmore is remarking on the ways in which mothers become part of the patriarchy, helping to inscribe their children’s bodies with society’s messages. Nancy Chodorow suggests that mothers collude in the oppression of their daughters. Chodorow discusses her writing:

My book, The Reproduction of Mothering, implied that women’s mothering was the cause or prime mover of male dominance. [...] That we are mothered by women, that in all societies women rather than men have primary parenting responsibilities is an important social and cultural fact that still bears remarking and analyzing (185)

Women are the primary caregivers; as a result they are the chief ones who teach children to accept and model the hegemony. It is not implausible that Dunmore is suggesting that such women are therefore embracing the typically masculine characteristics, and would reject the feminine: the body.

Contrarily, perhaps Dunmore suggests that women who become mothers no longer are permitted by society to enjoy their bodies. Lucy Bailey describes the feelings of many first time mothers: “Many of the women found it difficult to describe themselves in sexual terms after the birth of their child [...] ‘you feel like someone’s mum and not a woman’ [...] I feel like my body is less sexual”(118). Their bodies become only a means of taking care of their families. Bailey continues, “The desexualization of their bodies in discourse around pregnancy and motherhood led to a redefining of their bodies as existing for another” (124). These mothers become the “Angel of the house” sacrificing themselves for their family. They could no longer use their bodies for physical gratification. Jill Matus discuss this in her book chapter critiquing Anne Bronte’s Agnes Grey: “The normal state of affairs is that the best mothers, wives, and managers of households feel only the passion of ‘love of home, children, and domestic duties’ and suffer intercourse as a means to a maternal end without desiring ‘any sexual gratification’ for them-

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Mothers who renounce their sexualities also renounce their bodies. Bray and Colebrook quote Grosz, "in the social devaluing of the body that goes hand in hand with the oppression of women" (48). Anorexic women try to negate their bodies, which are not valued by the hegemony. Thus, these women try to exist more in the mind, the masculine, in order to be valued.

My argument is that the mothers and mother-substitutes are not only disembodied as a result of anger at collusion and societal expectations, but also because of their abandonment of their children. Nina and Isabel's mother is emotionally unavailable for them, while Anna's mother has died, abandoning Anna. The mothers are not there for their children, so why would their bodies be? The older daughters who are abandoned then take on the mothering role, leading them to become disembodied. Additionally, becoming mother to their siblings causes these girls to act inappropriately or to be angry and overwhelmed.

Psychoanalysis offers some explanation for the abandoning mother. A child must disassociate from its mother in order to reach maturity. Marianne Hirsch explains, "the child's development necessitates a rupture from the mother, that the mother is overly invested in her child and is devastated by the break" (171). A mother knows that they must differentiate from her children and is afraid to invest emotionally in a child that will eventually abandon her, so she rejects her child before her child can reject her (Hirsch 170). Children ground the mother to the body: through the physicality of giving birth, mothers are embodied. The mothers leave their children, the source of their physicality, thereby disembodifying themselves. The rejection of the flesh that they conceived leads to the rejection of their own flesh. They escape through work, which relates to the masculine realm of intellect. They embrace the masculine and reject the feminine, which is the realm of the body. It is not unsurprising, therefore, that the mothers become disembodied.

Nina and Isabel's mother is emotionally abandoning. She retreats into her world of art, leaving the children to fend for themselves. Nina recalls:

It's my mother, but I don't know her. [...] I think of her closed door. We always knew we mustn't disturb her. Sometimes I would stand there, outside the door, listening to the pulse of her wheel as she molded the clay. I would wait and wait and time would seem to stop, leaving me trapped" (292-3)

Although their mother was in the house, she was not to be disturbed. Nina or Isabel would not dare to interrupt her for a kiss or a hug, or to share some moment from their day, they could only wait and wait. She was not a presence in her children's lives. Isabel and Nina were able to consider themselves emotional orphans: "Many unmothered women who still have one or both parents nevertheless describe themselves as spiritual or emotional orphans. Their mothers, though physically present, offer them little emotional support" (Edelman 101). Although Isabel and Nina's mother is there physically, she is not available to them, they must see their mother when she allows them to. This type of orphaning can have disastrous results on the children, "Whether a mother leaves physically or emotionally, the result is invariably a blow to her daughter's self-esteem [...] An abandoned daughter is left feeling angry, resentful, and sad. She also has the emotional injury of having been given up" (Edelman 83). Nina and Isabel had to struggle with the feeling of not being wanted by their mother, particularly in the joy she apparently took in her son. Nina remarks upon finding a picture in Isabel's drawer of her mother holding Colin, "I start at the photograph. My mother sits there holding baby Colin, her face open, alive with love" (Dunmore 293). The loss is compounded by the realization that the son was not rejected, only Isabel and Nina.

Isabel and Nina's mother's lack of presence caused Isabel to take on the role of mother. This is not uncommon in older daughters who are faced with a loss: "It is an unfortunate byproduct of a culture that has long expected women to care for the children and the home that the eldest or next-to-eldest daughter – even when an older brother is present – is the one expected to step into the mother's role" (Edelman 52-3). As the eldest daughter, Isabel became a surrogate mother to Nina, and is extremely successful. Nina considered Isabel to be her mother, rather than her unavailable biological mother. Nina remembers, "She loved me so much, I always knew that. I always knew that Isabel loved even more than my mother did, because she told me so [...] I was safe with Isabel!" (Dunmore 148). Women in Isabel's situation face "three options: she can try to meet the demands fully, meet them partially or not meet them at all. [...] Either they become overachievers and exhaust themselves trying to meet their own expectations, or they get out of the responsibility in some way that's unhealthy" (Edelman 53). Isabel takes both routes and tries to become the perfect mother to Nina by murdering their brother. She tries to meet not only all of Nina's needs, but also her desires, including fratricide. Nina recalls the exchange in which she made her request for the death of her brother to Isabel:

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I’d do anything for you.’ Isabel’s voice is stronger than the hungry sea under us. ‘Would you? Would you really?’ I stare at Isabel, who could change the world for me [. . .] The baby has opened the door to my mother’s room and then closed it again behind the two of them, leaving me outside. [. . .] I speak. ‘Will you really do what I want?’ ‘You know I will,’ she answers. ‘I’ll do whatever you want.’

Nina asks Isabel to murder their brother, and Isabel, in the role of the perfect mother for Nina, does. Isabel did not feel as if she had a choice except to commit the fratricide. If she did not do as Nina wished, she would not be the ideal mother she feels she must be. Isabel feels that she must protect and take care of Nina, no matter what the consequences are. Isabel does not wish Nina to suffer from the lack of a mother that she did.

In direct contrast to Isabel, Anna is not abandoned by an emotionally absent mother. Her mother dies as a result of complications of childbirth. Anna does, however, feel the need to become mother to her younger sibling, just as Isabel needed to become mother to Nina. She also became an overachieving mother; however, she did not commit fratricide. Instead, she gave up all of her hopes and dreams in order to become mother to her brother, and caretaker to her father. Anna had dreamt of going to the university, but was forced to put that dream aside when her mother died: “She has five-year-old Kolya, her job at the nursery, and her responsibilities. It’s no good letting her dream of student life” (Dunmore 3). While Anna takes on all of the responsibilities left behind by her mother, she resents the demands placed on her, as well as her lack of freedom. Anna becomes overwhelmed by all of her responsibilities:

But I’ve got Kolya to think of, and the nursery children, and I’ve got to find a way of keeping rabbits out of the lettuces, and pickling enough cabbage for the winter, and keeping Dad from getting too depressed, and Kolya’s grown out of his shoes again, and he needs vitamins, and the girls in white dresses have graduated while I – I can’t, I simply can’t think about everything else on top of that (Dunmore 33-4)

Like many daughters who are thrust into the position of mothering their siblings, Anna is frustrated. She is angry at having the role of mother thrust upon her when she was so young, and for having to give up going to the university.

In two of Helen Dunmore’s texts, Talking to the Dead and The Siege, mothers, as well as mother-substitutes, are disembodied. Mothers may be noted as disembodied as a result of anger at mothers. Nancy Chodorow’s theory explains that mothers conspire in the oppression of their daughters through indoctrinating them with the hegemony’s messages. This may also occur as a result of society’s image of the perfect mother: desexed and undervalued. Upon becoming a mother to their siblings, these daughters no longer have a right to their bodies, and must become self-sacrificing. A combination of these two theories along with the theory that mothers are disembodied because they abandoned their children explains the preponderance of disembodied mothers. The mother is not there, either through abandonment or death, and so their bodies do not need to be represented.

Works Cited


Feasibility Study for a Massillon Family Aquatics Center  
Julie A. Smith, Lori Wolverton, Marcy Mooney, Brandy Burgess

In Greg Blundell's Principles of Management class, students were asked to do a service learning project. They were to identify an activity that could benefit the community and then detail how to accomplish the task by integrating con-

Jay Boodheshwar, Director of Parks and Recreation Department for the City of Massillon, indicated that the Department has a strong desire to build a Massillon Family Aquatics Center. (Interview with Jay Boodheshwar, Director of Parks and Recreation for the City of Massillon, October 6, 2005) This project has been important to the City of Massillon, but due to various reasons other projects for the City have taken precedence. Jay wanted to know if we could determine whether there is a need for an outdoor Massillon Family Aquatics Center in Western Stark County. Further, if the City of Massillon builds this facility, could they attract people from the surrounding three-or-four county area?

Our problem statement was “To identify the want and/or need for an outdoor Massillon Family Aquatics Center in Western Stark County.” Therefore, the primary focus of our efforts was to determine the interest of residents within a four-county area in attending an aquatics center (or water park as references apply) in Massillon. This involved canvassing approximately 1,000 residents across the counties to quantify their interest. We began this activity by developing a survey comprised of only seven (7) questions in order to keep the response time to a minimum. Overall, we distributed 800 surveys and obtained 586 responses which is a 73% response rate. Seventy percent (70%) of the respondents indicated they would attend, 25% indicated they would not, and 5% did not respond. Although most respondents were from the Stark County area, they indicated by a 64% response rate that Wildwater Kingdom at Geauga Lake in Aurora, Ohio would be a prime competitor. The remaining results are summarized in Appendix 1.

The suggested Mission for the Massillon Family Aquatics Center is “To promote an environment of playful activities and be the place where people find value in bringing families and friends together, and where senior citizens can socialize. Our goal is to maintain a commitment to fun in a safe environment with a focus on quality customer service.” We believe that by utilizing the initial survey results, conducting additional surveys and public forums to further define interest in this aquatics center being built, conducting further recommended analyses and analyzing all costs to develop, implement, operate and maintain this proposed venture, Massillon could have a genuine method of benefiting its local economy with job opportunities and revenue, and most of all, fun.

The intended Values Statement is that “The City of Massillon welcomes people to a facility where we are committed to providing an experience of enjoyment and fun through respect for employees and customers by displaying honesty, friendliness, innovativeness, and upholding a responsibility to safety. We will be persistent in reflecting in our own community, as well as surrounding communities, our desire to be a place of enjoyment.” The City of Massillon Parks and Recreation Department must thoroughly consider its approach to establishing such a facility. We have conducted preliminary research to assist them in this endeavor and have outlined our recommendations of how to accomplish this task.

MASSILLON FAMILY AQUATICS CENTER

In April of 2004, Jay Boodheshwar, Director of the Parks and Recreation Department for the City of Massillon, developed a Project Proposal for the Massillon Family Aquatics Center. (Massillon Family Aquatics Center Project Proposal, April 5, 2004, prepared by Jay Boodheshwar, Director of Parks and Recreation for the City of Massillon) The intent at that time was to satisfy the quest for a public community outdoor swimming facility that was non-existent. Due to various other priorities for the City, the investment in a public aquatics facility was not a top priority. However, with the availability of a 35-acre farm property on the west side of Massillon, the idea is now being considered as a real possibility provided there is sufficient interest and support from the citizens of Massillon and the surrounding communities.

Survey
In order to determine resident and non-resident interest and support, a survey comprised of seven (7) very specific questions was conducted across Stark, Wayne, Summit and Tuscarawas counties. In order to obtain a true and accurate sample of the population of these areas, Don Thacker, Professor of Marketing for Kent State University (Stark), recommended that, based upon the 442,202 households in these four counties (http://www.quickfacts.census.gov/qfd/states/39000.html), we canvass at least 1,000 residents. In order to make this survey and our findings as accurate as possible, we distributed 800 surveys and obtained 586 completed surveys from our efforts, for a response rate of 73%. The detailed results as well as additional comments are shown in Appendix 1. However, respondent answers are summarized below:

- **Citizens surveyed:** 57% from Stark County, 16% from Summit County, 19% from Wayne County, 5% from Tuscarawas County, and 3% from other counties.
- **Children:** 44% with children, 27% without children, and 29% unanswered.
- **Water parks attended include:** 64% at Geauga Lake, 28% at Clearwater Park, 19% at Dover Lake, 16% at Dogwood Park, 13% at Water Works, 11% at Kim Tam, 9% at Boomerang Bay, 6% at Kalahari Ohio, 5% at The Beach, 3% at Coney Island, and 2% at both Pioneer Waterland and Monsoon Lagoon. In addition to these water parks, some of the other facilities most attended by respondents included Soak City at Cedar Point in Sandusky, Ohio; Tuscora Park in Dover, Ohio; Wet-N-Wild and Typhoon Lagoon in Orlando, Florida; and Myrtle Waves in Myrtle Beach, South Carolina.
- **Park admission:** 82% answered “pay-as-you-go”, 13% answered “membership”, with 5% unanswered.
- **Entry fee:**
  - Annual membership: 31% answered $45.00-$55.00, 20% answered $55.00-$65.00, 14% answered $65.00-$75.00, 6% answered $75.00-$85.00, with 29% unanswered.
  - Daily (“pay-as-you-go”): 45% answered $10.00-$15.00, 19% answered $15.00-$20.00, 18% answered $20.00-$25.00, 5% answered $25.00-$30.00, with 13% unanswered.
- **Respondent enjoyed past water parks attended:** 75% answered yes, 2% answered no, with 23% unanswered.
- **Amenities liked best:** 71% for water slides, 53% for lazy river, 40% for lounge chairs, 35% for shaded concession area, 27% for grassy area for towels, 23% for kiddie pool with water playground, 21% for zero depth entry pool with fountains, and 14% for lap pool. Additional requested amenities are in detailed results shown in Appendix 1. All amenities/features will carry a possible liability, so it will be important for the City of Massillon to be prepared for same.
- **Respondent would attend a facility in the Western Stark County/Massillon area:** 70% answered yes, 25% answered no, with 5% unanswered.

We believe these results will be most useful for the City of Massillon when considering the entry fee, park and amenity options. The responses and suggestions from residents and surrounding communities will assist the Parks and Recreation Department in making a well-thought-out and rational decision on whether the proposed aquatics center is a move in the right direction for the City of Massillon.

**Space Utilization**

“Since the establishment of the Recreation Board in 1996, the Massillon Parks and Recreation Department has been involved in creating, renovating and improving park locations and facilities throughout the City of Massillon, investing over $20,000,000.00 in capital projects. Examples include new basketball courts, walking paths, new ball diamonds, a skate board pad, an in-line hockey rink, the Sippo Valley Trail, the Towpath Trail, the wading pool and pavilion at Oak Knoll Park, new park restrooms, picnic shelters, and 17 new playground structures. Recently completed projects include the dredging of the Reservoir followed by fish stocking, the new 80+ acre Community Park, the Massillon Recreation Center, an Off-Leash Dog Park, the expansion of the Legends Golf Course to 27 holes, and countless other park improvements.” (http://www.massillonohio.com/parks/history.htm)

The proposed site for the Massillon Family Aquatics Center is located on the west side of Massillon, Ohio, off of State Route 241 and Oberlin Avenue adjacent to Community Park at 2200 Finefrock Road S.W. This area has been primarily an open farm property owned by the City of Massillon. A portion of the land will be required...
for parking. However, the scope and amenities of the aquatics center will determine the optimal use of available space.

Community Park was established in the year 2000 and currently has the following features available: parking, restrooms, ball fields, playgrounds, picnic areas, open pavilion, paths and trails and natural areas. If the decision is made to build on the proposed site, the aquatics center would enhance the Community Park area and make the entire complex more inviting and inclusive for residents of the City and the surrounding counties, which would in turn bring many benefits to the community. Businesses would be attracted to the area surrounding the aquatics center, bringing economic opportunity and much needed jobs to Stark County. Property values would increase with the improved infrastructure thereby increasing the overall attractiveness of the Massillon area.

Site Analysis

A site analysis (Wetland Inventory, Survey, and Mapping Report for Massillon Park – Phase I Project Area, July 1998) was prepared by Chagrin Valley Engineering, Ltd. for Phase I of Community Park, the land adjacent to the site being considered for the aquatics center, to determine jurisdictional wetland boundaries. The 1998 analysis indicated that “The site contains 2.62 acres of wetlands, and it should be noted that fill materials have been discharged on a portion of the site totaling 0.69-acre in size and may have contained a minor amount of wetland.” (1998, p. 1) The analysis also indicated that “Streams are regulated features and currently no more than 500 linear feet may be filled or impacted under the current Nationwide Permit (NWP) 26 (effective February 11, 1997). Approximately 1,840 linear feet or 0.21 acres of a stream is on the site.” (1998, p. 8)

It should be noted that since the performance of this analysis, “On March 9, 2000, the U.S. Army Corps of Engineers published a final rule in the Federal Register that requires individual wetlands permits in far greater numbers and makes complying with the wetlands regulations much more costly and time-consuming. Under the rule, on June 7, 2000, NWP 26 expired, and five (5) new replacement permits and six (6) modified replacement permits as well as certain general conditions, became effective.” (http://www.abanet.org/environ/committees/waterquality/newsletter/dec00/sapp.html) From this new ruling, it appears of the five (5) new replacement permits, NWP 42 for Recreational Facilities may now apply wherein thresholds of ½ acre and 300 linear feet of stream bed are stipulated.

Phase I of Community Park was completed in 2000, and although the proposed site is contiguous to Community Park, it is suggested that the City of Massillon conduct a similar site analysis on the proposed 35-acre location to determine any additional jurisdictional wetland boundaries or whether there are other protected streams, to be in accordance with latest rulings by the U.S. Army Corps of Engineers.

Jeanne Wunderle, Aquatics Supervisor for Water Works in Cuyahoga Falls, Ohio, indicated that the Water Works aquatics center was to be built on the same site as a previous public pool facility. It was determined that the ground was not stable and that the existing pool was sinking. Therefore, it was necessary to bring in an enormous amount of fill to assure any further settling would not cause the aquatics features to be disrupted after construction. Ms. Wunderle indicated they utilized different architects, depending upon their area of expertise. She suggested that it would be extremely helpful for Massillon to visit another location in operation to examine physical features and/or amenities as well as other successful operating locations to determine their best practices for operation and safety.

Operations

“Since 1995, the budget of the Massillon Parks and Recreation Department has grown exponentially from approximately $360,000.00 a year to approximately $4,300,000.00 a year. The combined budgets include approximately 48% of the revenue from the special park income tax and the remaining 52% of the revenue from user fees, grants, donations, and sponsorships.” (http://www.massillonohio.com/parks/history.html)

Although the City of Massillon and Parks and Recreation Department currently have no budget set aside for this project, the City would consider the use of revenue bonds to pay for the construction of the facility. The intent is that the Massillon Family Aquatics Center would be a self-sustaining facility, which would mean that the revenue collected from existing taxes, memberships, day passes and concessions would pay down the debt and cover the service and operating costs. This is the practice followed at Water Works. Although there are many financing options, both River Winds Community Center in New Jersey, and The Splash in Colorado chose to incorporate the sale of bonds to the public into their financing programs and were able to generate the majority of the funds needed to construct their aquatics centers through this method of financing. The choice to use bonds to fi-
A similar aquatics facility in Ohio was built at an estimated cost of $6,200,000.00 and is self-sustaining. As indicated by Figure 1 of Appendix 2, since 2002 annual expenditures have dropped from $733,000.00 to $620,000.00 due to decreased cost of personal services, fringe benefits, contract services, operations, internal services, and insurance. Also as indicated by Figure 2 of Appendix 2, annual income since 2002 has slowly declined due to lower attendance. However, although annual attendance is variable and always will be, the costs appear to have stabilized, and as long as attendance remains consistent the opportunity for the proposed Massillon Family Aquatics Center to be a self-sustaining facility remains possible. From this example facility, it appears the highest costs may be incurred in areas of Personal Services (pay and benefits), Operations (office expenses, uniforms, tools, advertising/signage, building materials and maintenance), and Internal Services (overhead charges for a share of Finance or IT support, garage space, etc.).

Fees
As indicated earlier, annual membership or pay-as-you-go fees will be used to cover service and operational costs for the Massillon Family Aquatics Center. Table 1 of Appendix 1 identifies an actual summary of admission fees in place by existing publicly owned and operated aquatics facilities in Ohio of similar size and nature to that proposed for Massillon. Fees listed are from the applicable websites and may vary based on age group, resident vs. non-resident, and whether attendance is Monday through Friday (day or evening) or on weekends, or during certain months. Any fees will, of course, be based on these parameters and the amenities available at the location. However, on average, an annual membership fee may cost $69.00 vs. a pay-as-you-go fee of $21.00, if based on existing facility fees. In addition, a parking fee applies at many facilities, ranging from $6.00 per visit to $27.00 per annual membership, and group rates are also available. The Massillon Parks and Recreation Department will need to research facility rates of aquatic centers in the local area to determine the best rate structure.

CONCLUDING RECOMMENDATIONS
It is recommended that the Massillon Parks and Recreation Department:

1. Hold public forums to enable residents and non-residents to understand the scope of the proposed aquatics center, what it can do for the community, what leisure activities it will add, and gain additional feedback on interest in supporting a project of this scope.
2. Conduct a more in-depth marketing study as the majority of water park visitors will be from the surrounding area. The study should break the population down by age, average median income, and average entertainment expenditure per household. Two excellent studies to reference are:
3. Consider formulating a Joint Economic Development District (JEDD) alliance with another City to benefit both parties by sharing cost and increasing revenue due to increased attendance from a combined area. Although the proposed site in Massillon is identified, if a JEDD alliance is not formulated there will be an additional competitor in the next five to ten years with the City of Green considering an aquatics center.
   - Michael Elkins, Parks and Recreation Superintendent for the City of Green confirmed that the City conducted several public forums, mailed a survey to 9,000 households and made 400 phone calls. From these efforts the City of Green revealed that 66% of the households and 60% of the phone respondents indicated support for this aquatics center being built. The City of Green may partner with the City of Akron for use of a JEDD off of Massillon Road (see Appendix 3). The City of Akron is able to extend its water and sanitary sewer systems to provide opportunities for new business development immediately outside of Akron’s corporation limits. Mr. Elkins indicated that the Akron JEDD would front the money required, lease the facility for 15 years to the City of Green, and the City of Green would have the option to buy the facility after the lease is expired. More information is available by contacting the Mayor’s Office of Economic Development at (330) 375-2231.
4. Conduct a re-evaluation of the 35-acre property to assure compliance with the new rulings of the U.S. Army Corps of Engineers in regard to wetlands and stream limits, as well as to determine the stability of the ground and what amount of fill may be required to support structures in an aquatics center.

5. Conduct operations and maintenance cost studies, as well as identify revenue projections.
   - Depending on the cost, it is recommended that an independent firm who specializes in conducting these types of studies be utilized.
   - The preliminary survey performed by our group obtained the zip code for the respondents which could easily be used to obtain additional census information regarding household statistics, and our group will gladly make the data available to the Massillon Parks and Recreation Department.

6. Conduct climate studies that include average temperature and precipitation for the area to help determine potential revenue per season. The City may want to consider keeping the aquatics center open for more than just summer fun to increase annual revenue, such as:
   - The aquatics center could be used in October for Halloween festivities, and during the festive season for a lights show and festival.
   - During the winter a smaller wading pool could be converted into an ice skating rink and a sled riding hill could be created.
   - The City could consider building an indoor aquatics center, which may increase initial cost for development, however the annual revenue would be increased due to the facility being open all year so the above activities would not cause people to remain outside in colder temperatures.

7. Consider visiting local and out-of-state aquatic centers to get a more complete understanding of amenities the residents and non-residents are interested in, as well as to determine best practices for safely operating an aquatics center.
   - Visiting other locations in operation and getting feedback can be the best indicators of success or failure.
   - Consider sending employees to the Ohio Parks and Recreation Center “Aquatic Facility Operator Certification Course”, if still offered. A description of this course is provided in Figure 3 of Appendix 2.

8. Join an association such as The World Waterparks Association (TWWA). TWWA is an organization that includes approximately 1,000 members comprised of park owners, operators, developers and suppliers. The staff at TWWA is made up of year round paid employees and a board of directors of twelve (12) major owners, operators, suppliers and developers. TWWA membership fees range from $295.00 to $495.00 annually depending on the size and attendance at each park. TWWA offers numerous benefits to becoming an association member:
   - Access to publications and newsletters to remain up-to-date on the latest industry trends.
   - Access to the annual trade show in Las Vegas where experts in the water park leisure industry participate. The annual trade show includes exhibits of the most exciting and current water slides, food and beverage options, and filtration systems.
   - Ability to contact peers from around the globe via online communication.
   - Assistance with advertising, education and training.

To purchase a development and expansion guide to further aid in the development of The Massillon Family Aquatics Center, or to find out more about joining TWWA, please visit the following website: www.waterparks.org/press.asp.

APPENDIX 1
SURVEY RESULTS

800 surveys were distributed based on zip code provided, with 586 responses being the basis of these results. Professor Don Thacker indicated that census information could be pulled based on zip code if the City of Massillon decides to use this demographic further.
The following counties were canvassed:

<table>
<thead>
<tr>
<th>County</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Stark</td>
<td>332</td>
<td>(57%)</td>
</tr>
<tr>
<td>Summit</td>
<td>91</td>
<td>(16%)</td>
</tr>
<tr>
<td>Wayne</td>
<td>114</td>
<td>(19%)</td>
</tr>
<tr>
<td>Tuscarawas</td>
<td>32</td>
<td>(5%)</td>
</tr>
<tr>
<td>Other Counties (Carroll, Franklin, Portage, Cuyahoga, Muskingum)</td>
<td>17</td>
<td>(3%)</td>
</tr>
</tbody>
</table>

Respondents who had children: 259 (44%)
Respondents who did not have children: 160 (27%)
Unanswered: 167 (29%)

Avg. age of children based on age ranges: Based on number of responses, estimated to be 12-14 yrs

<table>
<thead>
<tr>
<th>Age ranges</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-2 yrs.</td>
<td>24</td>
<td></td>
</tr>
<tr>
<td>2-4 yrs.</td>
<td>31</td>
<td></td>
</tr>
<tr>
<td>4-6 yrs.</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>6-8 yrs.</td>
<td>42</td>
<td></td>
</tr>
<tr>
<td>8-10 yrs.</td>
<td>43</td>
<td></td>
</tr>
<tr>
<td>10-12 yrs.</td>
<td>48</td>
<td></td>
</tr>
<tr>
<td>12-14 yrs.</td>
<td>52</td>
<td></td>
</tr>
<tr>
<td>Over 18 yrs.</td>
<td>45</td>
<td></td>
</tr>
</tbody>
</table>

Respondents had been to the following water parks, in rank order:

<table>
<thead>
<tr>
<th>Water Park</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geauga Lake (Aurora)</td>
<td>374</td>
<td>(64%)</td>
</tr>
<tr>
<td>Clearwater Park (Uniontown)</td>
<td>163</td>
<td>(28%)</td>
</tr>
<tr>
<td>Dover Lake (Sagamore Hills)</td>
<td>114</td>
<td>(19%)</td>
</tr>
<tr>
<td>Dogwood Park (North Canton)</td>
<td>93</td>
<td>(16%)</td>
</tr>
<tr>
<td>Water Works (Cuyahoga Falls)</td>
<td>79</td>
<td>(13%)</td>
</tr>
<tr>
<td>Kim Tam (Akron)</td>
<td>63</td>
<td>(11%)</td>
</tr>
<tr>
<td>Boomerang Bay (Kings Island, Cincinnati)</td>
<td>53</td>
<td>(9%)</td>
</tr>
<tr>
<td>Kalahari Ohio (Sandusky)</td>
<td>37</td>
<td>(6%)</td>
</tr>
<tr>
<td>The Beach (Mason)</td>
<td>31</td>
<td>(5%)</td>
</tr>
<tr>
<td>Coney Island (Cincinnati)</td>
<td>16</td>
<td>(3%)</td>
</tr>
<tr>
<td>Pioneer Waterland (Willoughby)</td>
<td>13</td>
<td>(2%)</td>
</tr>
<tr>
<td>Monsoon Lagoon (Port Clinton)</td>
<td>10</td>
<td>(2%)</td>
</tr>
<tr>
<td>Others: Myrtle Waves (Myrtle Beach, SC); Great Wolf Lodge; Tuscora Park (Dover); Sand Castle (Pittsburgh); Blizzard Beach (Disneyworld); Indiana Beach (Monticello, IN); Soak City (Sandusky); Water County USA (Williamsburg, VA); Knott’s Soak City (California); Holiday World (Indiana); Typhoon Lagoon (Orlando, FL); Monroe Falls Metro; King’s Island (Cincinnati); Wildwood (Olmstead Falls, OH); Darion Lake (Botavia, NY); Lake Park (Coshocton, OH); Water World (Myrtle Beach, SC); Wet-N-Wild (Orlando, FL); Rocky River; Clay’s Park (Canal Fulton, OH); Meadowlake; Presque Isle Water Park (Jacksonville, FL); Idlewild Park, PA; Dorny Park (Allentown, PA); Sunsplash; Pinelake; Baylor Beach; Tuscarawas Park; Vallejo (CA); West Branch; Kennywood (PA); Wisconsin Dells; Bear Creek.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Respondents entered water park using pay-as-you-go option: 484 (83%)
Respondents entered water park using membership option: 76 (13%)
Unanswered: 26 (4%)

Respondents would be willing to pay the following pay-as-you-go or daily fee for entry to a water park:

<table>
<thead>
<tr>
<th>Fee Range</th>
<th>Count</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>$10.00-$15.00</td>
<td>267</td>
<td>(45%)</td>
</tr>
<tr>
<td>$15.00-$20.00</td>
<td>112</td>
<td>(19%)</td>
</tr>
<tr>
<td>$20.00-$25.00</td>
<td>103</td>
<td>(18%)</td>
</tr>
</tbody>
</table>
Respondents would be willing to pay the following annual membership fee for entry to a water park:

<table>
<thead>
<tr>
<th>Fee Range</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>$25.00-$30.00</td>
<td>27</td>
<td>5%</td>
</tr>
<tr>
<td>$45.00-$55.00</td>
<td>185</td>
<td>31%</td>
</tr>
<tr>
<td>$55.00-$65.00</td>
<td>115</td>
<td>20%</td>
</tr>
<tr>
<td>$65.00-$75.00</td>
<td>80</td>
<td>14%</td>
</tr>
<tr>
<td>$75.00-$85.00</td>
<td>36</td>
<td>6%</td>
</tr>
<tr>
<td>Unanswered</td>
<td>170</td>
<td>29%</td>
</tr>
</tbody>
</table>

Did Respondent enjoy the water park they attended?

- Yes: 443 (75%)
- No: 11 (2%)
- Unanswered: 132 (23%)

What amenities did Respondent like best about the water park?

<table>
<thead>
<tr>
<th>Amenity</th>
<th>Number</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>Water Slides</td>
<td>416</td>
<td>71%</td>
</tr>
<tr>
<td>Lazy River</td>
<td>313</td>
<td>53%</td>
</tr>
<tr>
<td>Lounge Chairs</td>
<td>236</td>
<td>40%</td>
</tr>
<tr>
<td>Shaded Concessions Area</td>
<td>206</td>
<td>35%</td>
</tr>
<tr>
<td>Grassy Areas for Towels</td>
<td>158</td>
<td>27%</td>
</tr>
<tr>
<td>Kiddie Pool with Water Playground</td>
<td>134</td>
<td>23%</td>
</tr>
<tr>
<td>Zero Depth Entry Leisure Pool with Fountains</td>
<td>122</td>
<td>21%</td>
</tr>
<tr>
<td>Lap Pool</td>
<td>81</td>
<td>14%</td>
</tr>
</tbody>
</table>

In addition to the amenities/features above which were identified in the April 2004 proposal for The Massillon Family Aquatics Center, the following additional amenities/features were listed as those most important to or requested by the survey respondents:

- picnic areas for groups
- wave pool
- rides like Thundercanyon from Cedar Point or Snake River Falls are great
- wave machine
- adult only area with drinks
- rides
- fountains
- wave pool
- sand volleyball
- wave generator
- whirlpool
- section for parents and not for swimming
- tipping bucket
- request indoor AC/eating area
- hiking trails and tennis courts
- family raft ride but not so fast and steep
- miniature golf
- water cannons
- trick water toys
- raft rentals
- photographers taking pictures
- clean restrooms
- bar
- body tubes
- raft tubes
- water sprays
- wave maker
- clean areas
- heated pool
- in-pool bar for adults
- log ride
- batting cages
- mini golf
- high dives
- diving boards
- child care restroom
- sand
- golf course
- swim-up beer bar stand
- log roll
- rings
- animals
- floating tubes

Would Respondent go to an outdoor water park if one is built in the Western Stark County/Massillon area?

- Yes: 408 (70%)
- No: 148 (25%)
- Unanswered: 30 (5%)

Additional comments made by Respondents with regard to survey:
- Respondent did not personally attend water park – sent children with their father and aunt.
- Would attend if beer was sold.
- Can’t attend water parks now due to sickness.
Writing Center Review 2006

- Can’t attend at current age.
- Water Works in Cuyahoga Falls is fabulous. I know many people who drive from Stark County to go there.
- Suggest Northern Stark County for location of park.
- Wear work shoes to the park – this was the site of a steel mill – hard hats optional.
- Won’t attend because kids are all grown up.
- Fees for attendance should be based on age, and fees for small children should be minimal or less than full fees.
- Some commented that they would have expected to pay less than $10.00 for admission to a water park with the listed features.
- One commented there should be a discount for large families – possibly of 5 or more.
- One commented that they wanted to attend the park but did not want to be charged an admission fee.
- Some would bring grandchildren.
- Member fees should include swimming class fees built in and they would definitely come.
- Handicap accessibility is a must-have.

<table>
<thead>
<tr>
<th>Aquatics Facility</th>
<th>Per Person Annual Membership Fee</th>
<th>Per Person Pay-As-You-Go Fee</th>
</tr>
</thead>
<tbody>
<tr>
<td>Boomerang Bay (Cincinnati)</td>
<td>$100.00</td>
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<td><a href="http://www.pki.com/attractions/attractions_list.cfm?rt_id=5">http://www.pki.com/attractions/attractions_list.cfm?rt_id=5</a></td>
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<td>Monsoon Lagoon (Port Clinton)</td>
<td>$60.00</td>
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<td><a href="http://www.monsoonlagoonwaterpark.com">http://www.monsoonlagoonwaterpark.com</a></td>
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<td>Coney Island (Cincinnati)</td>
<td>Not Available</td>
<td>$18.00</td>
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<td>Pioneer Waterland (Willoughby)</td>
<td>$42.00</td>
<td>$13.00</td>
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<td><a href="http://www.pioneerwaterland.com">http://www.pioneerwaterland.com</a></td>
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<td>Dover Lake (Sagamore Hills)</td>
<td>$50.00</td>
<td>$20.00</td>
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<td><a href="http://www.doverlakewaterpark.com">http://www.doverlakewaterpark.com</a></td>
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<td>The Beach (Mason)</td>
<td>$72.00</td>
<td>Not Available</td>
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<td><a href="http://www.thebeachwaterpark.com">http://www.thebeachwaterpark.com</a></td>
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<tr>
<td>Wildwater Kingdom-Geauga Lake (Aurora)</td>
<td>$79.00</td>
<td>$25.00</td>
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<td><a href="http://www.geaugalake.com">http://www.geaugalake.com</a></td>
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<tr>
<td>Water Works (Cuyahoga Falls)</td>
<td>$55.00 Resident</td>
<td>$ 5.00 Resident</td>
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<td><a href="http://efo.cityofef.com/web2/view.do?dir=parksandrec/wwfac">http://efo.cityofef.com/web2/view.do?dir=parksandrec/wwfac</a></td>
<td>$95.00 Non-Resident</td>
<td>$10.00 Non-Resident</td>
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<tr>
<td>Kalahari Ohio (Sandusky)</td>
<td>Not Available</td>
<td>$30.00</td>
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<td><a href="http://www.kalahariresorts.com/OH/Waterpark.aspx">http://www.kalahariresorts.com/OH/Waterpark.aspx</a></td>
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Table 1, Admission Fee Comparison
APPENDIX 2
OPERATIONS INFORMATION

<table>
<thead>
<tr>
<th>Source: Name Withheld, Budget Performance Reports, 2002-2005 YTD (Data In Thousands)</th>
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<tr>
<td><strong>Year</strong></td>
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<tr>
<td>-----------</td>
</tr>
<tr>
<td>2002</td>
</tr>
<tr>
<td>2003</td>
</tr>
<tr>
<td>2004</td>
</tr>
<tr>
<td>2005 YTD</td>
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</tbody>
</table>

Figure 1

Source: Name Withheld, "By the Numbers", 2002-2005 YTD (Data In Thousands)

<table>
<thead>
<tr>
<th>Year</th>
<th><strong>Total Income</strong></th>
<th><strong>Total Attendance</strong></th>
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</thead>
<tbody>
<tr>
<td>2002</td>
<td>726.2</td>
<td>104.9</td>
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<tr>
<td>2003</td>
<td>624.7</td>
<td>83.7</td>
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<td>2004</td>
<td>561.8</td>
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<tr>
<td>2005 YTD</td>
<td>550.0</td>
<td>70.0</td>
</tr>
</tbody>
</table>

Figure 2

Feasibility Study for a Massillon Family Aquatics Center
Ohio Parks and Recreation Association
Presents the
AQUATIC FACILITY OPERATOR
CERTIFICATION COURSE

This course offers the latest in training for those who are responsible for operating clean, safe and efficient aquatic facilities. In-depth instruction on filtration, disinfection, water testing and treatment, design considerations, facility management, risk management, facility troubleshooting and much more!

Monday, 11/07/05 & Tuesday, 11/08/05
8:30 am to 6:30pm
Evans Senior Center, 4330 Dudley Avenue
Grove City, OH 43123

The Aquatic Facility Operator Course is a training program specifically designed to meet the needs of those working in the public and semi-public recreational pool or water park facilities. The AFO program offers a unique discussion of risk management not usually directed toward operations personnel. This course is designed to provide information and training for both supervisory and operations personnel.

This 18-hour course features the new Aquatic Facility Operator Manual, one of the newest publications available on pool operations. The manual undergoes revision every three years to keep current with changing technology. This text is not only understandable, you will enjoy reading it! Fees include 18-hour course, lunches/refreshments, textbook, certificate and 1.5 CEUs.

Once registration has been received, lodging and transportation information and text will be sent to you. Upon successful completion of the course, participants become nationally certified as an AFO, receive 1.5 CEUs and a certificate suitable for framing. **If you are testing to recertify, contact NRPA at 800-677-2236 or smannion@nrpa.org.**

Detach and mail this form to: Ohio Parks and Recreation Association
1069 A West Main Street, Westerville, OH 43081
Phone 614-895-2222 Fax 614-895-3050

ALLOW 3 WEEKS TO PROCESS YOUR REQUEST AND REVIEW STUDY MATERIALS!!

Name: __________________________
Agency: ________________________
Address: _______________________
City/State/Zip: __________________
Email: _________________________
Daytime Phone: (____) ________

Payment: Space is limited so register early!
Full payment or Purchase Order must accompany Registration form. Checks payable to OPRA. Payment must be received by Friday October 28, 2005.
Course tuition: $350 ($375 after 10/15/05)
Check _______ P.O. # _________
Mastercard _______ Visa _________
Card # __________ Exp. Date ______
Name appearing on card: __________
Signature: ______________________

Special accommodations, diet or assistance requested.

Figure 3
APPENDIX 3
JOINT ECONOMIC DEVELOPMENT DISTRICT

MASSILLON ROAD INDUSTRIAL PARK

DESCRIPTION
- 98 acres of industrial land, available from the City of Akron for light industrial use.
- Located within the Akron-Springfield Township Joint Economic Development District (JEDD) on the west side of Massillon Road (State Route 241), east of Pickle Road. Extension of Boyer and Picton Parkways completed in 2002.

Land Availability
- Approximately 66 acres remaining for industrial development, subdivided into 5 -10+ acre sites.

Development Objectives
- Job creation, light industrial development.
- Provide quality industrial park setting, positioning existing and new businesses for long term growth.
- Land is not available for speculation.

Development Standards
- Quality development standards in building materials, signage, and site improvements. Design guidelines are outlined in the Massillon Road Industrial Park Redevelopment Plan of 1991.
- Located in a planned industrial park district, section 513 of the Springfield Township Zoning Code.

Infrastructure Improvements & Utilities
- All utilities and access road are provided by the City of Akron, with no special assessments.

Access
- Located on Massillon Road (State Route 241), providing easy access to the interstate system. 1.7 miles south of U.S. 224. Access to I-77/ I-76 & Northeast Ohio via U.S. 224. Potential for a rail spur from the CSX line on the northern boundary of the site.

Purchase Price
- Available for sale at $18,000-25,000 per acre. Ground lease available with up to a 20 year amortization schedule, with ownership at the end of the lease.
- Ground lease option at prime rate less 2% for a term of up to 20 years. Deed transfer at end of term for $1.00. Lessor may purchase at any time during term of unpaid principal balance.
- Cooperative marketing arrangements with real estate brokers.

BIBLIOGRAPHY

http://cfo.cityofcf.com/website/web2/view.do?dir=parksandrec/wwfac. City of Cuyahoga Falls, Ohio, Water Works Aquatic Center. This is the main site for Water Works that details out amenities of the Center, general rules for use of the facility, daily fees and hours of operation, season pass information, party pavilion details, resident and member discount cards, and group usage rates. On Labor Day, also named the Center’s Dog Day of Summer, dogs less than 40 lbs. are allowed to swim from 4:30 p.m. to 5:30 p.m. and dogs over 40 lbs. are allowed to swim from 6:00 p.m. to 7:00 p.m. This site was referenced for park admission fees.

http://www.abanet.org/environ/committees/waterquality/newsletter/dec00/sapp.html. This site confirms that under a new ruling by the U.S. Army Corps of Engineers, on June 7, 2000 the Nationwide Permit 26 expired, and five new replacement permits and six modified replacement permits, as well as certain general conditions, became effective. This rule is published in the Federal Register. Compliance with the wetlands permits will be more costly and time-consuming. Nationwide Permit 42 for Recreational Facilities will now most likely apply.

http://www.ci.akron.oh.us/ed/section3_massillon_rd_ind_park.htm. This site outlines the City of Akron’s Joint Feasibility Study for a Massillon Family Aquatics Center
Economic Development District for Massillon Road Industrial Park. There are 66 acres available for development. This is provided only as a suggested approach to developing within the City of Massillon, realizing this JEDD location is more north and east that the proposed site.

http://www.ci.missoula.mt.us/ParksRec/Rec%20Docs/missoula-final-draft_dec02.pdf. This is a detailed feasibility study conducted for the City of Missoula, Montana.


http://www.coneyislandpark.com. This is the official website of Coney Island Water Park. This site was referenced for park admission fees.

http://www.doverlakewaterpark.com. This is the official website of Dover Lake Water Park. This park claims to be the largest water-theme activity park in Northeast Ohio. It is situated on 56 acres in the scenic Cuyahoga Valley National Park and conveniently located between Akron and Cleveland. This park is a little larger than the one being considered by the City of Massillon, but offers similar water features. This park consists of both wet and dry attractions. The water attractions consist of an 800 foot lazy river water ride, waterslides, twister falls, wave pool, two high thrills speed slides, and a lily pad lagoon. The dry attractions include putt-putt golf course, batting cages, volleyball area, speed pitch area, horseshoes, and softball fields. Pavilion areas are also available for picnic, group or corporate outings. This site was referenced for park admission fees.

http://www.geaugalake.com. This is the official website of Geauga Lake. This site was referenced for park admission fees.

http://www.kalahariresorts.com/OH/Waterpark.aspx. This is the official website of Kalahari Ohio Water Park. This site was referenced for park admission fees.

http://www.massillonohio.com/parks/history.html. This site offers the history of Massillon’s Parks & Recreation Department, accomplishments, funded projects, budget information, etc.

http://www.monsoonlagoonwaterpark.com. This is the official website of Monsoon Lagoon Water Park and Family Fun Center. This site was referenced for park admission fees.

http://www.opraonline.org/pdf/aquaticfacilityoperator1105.pdf. Ohio Parks and Recreation Association (OPRA) – Aquatic Facility Operator Certification Course. This is a course offered by the OPRA for both operations and supervisory personnel responsible for operating aquatic facilities. It emphasizes the requirement for these facilities to be trained in operation and risk management.

http://www.pioneerwaterland.com. This is the official website of Pioneer Waterland Water Park. This site was referenced for park admission fees.

http://www.pki.com/attractions/attractions_list.cfm?rt_id=5. Official website of Paramount’s Kings Island Boomerang Bay Water Park. This site was referenced for park admission fees.


http://www.thebeachwaterpark.com. The Beach Water Park, Mason, Ohio. This water park is advertised as the largest water park in Ohio, located just 20 minutes north of Cincinnati, and has been in operation for 20 years. This
park is situated on 35 acres, which is the same size at the site of the location for the proposed Massillon Family Aquatics Center. The Beach consists of 49 water rides and other attractions, which includes 2,500,000 gallons of refreshing water and thrilling water attractions. The park focuses on a tropical theme, including the naming of its attractions, such as Kahuna Beach, Volcanic Panic, Aztec Adventure, and Hidden Rapids. The Beach includes authentic waves crashing down around exotic islands. Several food stands are available inside the park and offer a variety of picnic foods. The park is in operation from May 20 through September 10. Admission fees to the park vary depending on your age and the day of the week you attend. Lifeguards are on duty and EMS is available. This site was referenced for park admission fees.

http://www.waterparks.org/press.asp. This is the site for the World Waterparks Association that provides success stories, statistics and facts, and identifies what other water parks have done to find funding. Members of the Association can reference this site for brochure development, marketing preparations through TV ads, and gain additional education through conventions and trade shows offered by the Association.

Interview with Jay Boodheshwar, Director of Parks and Recreation for the City of Massillon, October 6, 2005. An interview was conducted with Mr. Boodheshwar to gain insight on the likelihood of the City of Massillon supporting a feasibility study for an aquatics center. The interview involved discussion of expected cost analysis (operating and maintenance costs), preliminary design (layout), timeline/schedule for completion, space utilization (how large of a facility could the City accommodate), site analysis (where would the City like an aquatics center), and project scope analysis (what level of amenities would be pertinent).

Massillon Family Aquatics Center Project Proposal, April 5, 2004, prepared by Jay Boodheshwar, Director of Parks and Recreation for the City of Massillon. This proposal was initiated by Mr. Boodheshwar to present the concept of an aquatics center to the City.

Total Expenditures, Name Withheld, Budget Performance Reports, 2002-2005 YTD. The information presented is from actual budget reports of this facility.

Total Income and Attendance, Name Withheld, “By the Numbers”, 2002-2005 YTD. The information presented is pulled from this breakdown of all revenue and operating costs of this facility, covering season pass income, resident/non-resident daily admission income, income from concessions, attendance levels, number of employees by area of work, number of rescues made, accident reports files, etc.
Lisa Stratton wrote "Ethnography of Mennonite Women in Higher Education" for Professor Harkness's ANTH 18210 Introduction to Cultural Anthropology class, using an interview process with two anonymous women. This essay explores generations of Mennonite women in higher education.

As part of the course "Introduction to Anthropology," one of my assignments was to write an ethnography. As this is my first foray into this aspect of anthropology, I chose a topic that allowed me to interact with an individual with whom I have a fairly warm friendship. This permitted me to interact with someone that I am comfortable enough with to ask any questions, without concern that they may be invasive or inappropriate. The focus of this study was Mennonite women in higher education. I drafted a twenty-point questionnaire that I submitted to my friend, in addition to asking her to have one other woman from her church congregation fill out the same questionnaire, so that I could make a comparison between the two. The questionnaire asked about the educational history of the female family members of both subjects, while also requesting information about the women's perceptions about the views of their immediate families, extended families, church members and secular community members regarding Mennonite women in higher education. Both completed questionnaires are attached as Appendix A at the end of this report.

In order to protect the privacy of both women that participated in this study, from this point on they will be considered the subjects. Subject one, hereafter referred to as Mary, is a 24 year old, single, white, Mennonite woman with no children. She currently lives at home with her parents and her 23-year-old sister. Subject two, hereafter referred to as Ruth, is a 26 year old, single, white, Mennonite woman with no children. She currently lives at home with her parents and her two brothers, 30 and 33.

I first attempted to determine what the term "Mennonite" meant. According to Dictionary.com, the term Mennonite stems from the German "Mennonit," after Menno Simons (1492-1559), who was a Frisian religious leader. The word "Frisian" is a Latin term meaning "of Germanic origin." The definition of "Mennonite" is as follows:

Mennonite () (m ě ň n e t ) n. A member of an Anabaptist church characterized particularly by simplicity of life, pacifism, and nonresistance.

I was unfamiliar with the term "Anabaptist," which, according to Dictionary.com, stems from the Late Greek "anabaptizein," which means to baptize again. The official definition is as follows:

An·a·bap·tist () ( an a b a p t i st ) n. A member of a radical movement of the 16th-century Reformation that viewed baptism solely as an external witness to a believer's conscious profession of faith, rejected infant baptism, and believed in the separation of church from state, in the shunning of nonbelievers, and in simplicity of life.

According to Ruth, Anabaptist was originally meant as a derogatory term, but was eventually accepted by Mennonites as a description of honor and strong faith.

This led me to question how both of my subjects would define being Mennonite. Mary believes that the most important part of being Mennonite is loving and serving Christ, and living one’s life in honor of Him. She also believes this means one should dress modestly, respect authority and live this lifestyle, not just speak about it. Ruth believes being Mennonite means being a small part of a larger whole in an “ethnic-Anabaptist” community associated with the Protestant Reformation. There is a focus on literal interpretation of the Bible, in addition to adhering to those interpretations in every day life, not just on a day of worship. She also believes that being Mennonite...
ite involves being non-conformist with the rest of society, and being non-resistant, such as in confrontational situations.

Mary perceives her family’s definition of being Mennonite as the same as her personal definition, with the most important aspect as loving and serving Christ. Ruth’s perception of how her family would define being Mennonite is also similar to her personal definition, with slightly more emphasis placed on the belief in adult-choice baptism, as opposed to infant baptism.

Mary believes that her church’s definition of being Mennonite also reinforces serving Christ completely instead of part-time, in addition to “winning souls for Christ,” and being active in church events. Ruth’s response to my question regarding how she believes her church would define being Mennonite was to speak of the seven ordinances they adhere to, besides non-conformity and non-resistance: headship veiling for women, baptism, sanctity of marriage, observance of communion, feet-washing (as a part of communion), “holy kiss” and anointing with oil. She also states that her church believes that the Bible is literally the inspired word of God, with a strong focus on baptism as a choice an adult makes, instead of being thrust upon a non-consenting infant.

Mary’s perception of how the secular community would define being Mennonite involves a respect for close family bonds, being hard working and faithful in their religion. Ruth believes the secular community often mistakes a Mennonite with an Amish person, associating their hard work ethic and “plain” lifestyle as the same. She also thinks that most in the community would view them as ignorant and uneducated, as opposed to intelligent people making a conscious choice to live as a Mennonite.

These responses prompted me to ask my subjects about their perceptions of Mennonite women in higher education. Mary’s personal opinion was that she was not particularly interested in higher education for herself, but admires those women that do pursue it. Ruth thinks that being Mennonite, as well as female, presents a unique challenge to pursuing higher education, as it does with any minority, as it is a breaking out of expected roles. This is especially difficult for women, as their appearance is more obviously “different” from the norm, as opposed to men, whose attire allows them to blend in more. She also believes that Mennonite women tend to pursue what she calls “predictable roles” in higher education, such as education or nursing. She later verbalized that these specific choices were those most likely to be used within her community, such as education being used to home-school one’s own children.

Mary states that her immediate family would not be opposed to Mennonite women in higher education, but would not necessarily recommend it, while her extended family would not have a problem with it and has multiple members currently pursuing degrees in higher education at the time of this writing. Ruth considers her immediate family to be substantially atypical in their views about higher education, with a note that their views extend to either males or females. They are very supportive of her in her choice to pursue a college degree, and extend that same support to the rest of her siblings, while her siblings are slightly skeptical about the parental support she receives. She believes the skepticism comes from her being “outside the norm” even within her own family. She stresses that the fact that she is female is not an issue for her or her immediate family. Her perception of her extended family’s views on Mennonite women pursuing higher education is split between her father’s side of the family and her mother’s side of the family. Her father’s family is more conservative, and while they are not opposed to education, she feels they may view her as too prideful for pursuing her degree, even though her aunts were rather derogatory to her in her childhood, demeaning the fact that she was home schooled early on. Her mother’s family is seen as more liberal and supportive of higher education, again with emphasis placed on being male or female being irrelevant.

Mary believes that her church, in the past, has generally looked down upon women in higher education, because of the emphasis on women taking care of responsibilities at home, but that in recent years, acceptance of women attending college has increased. She believes that members of her secular community would admire Mennonite women in higher education. While Ruth also believes that members of the community would encourage Mennonite women to pursue higher education, she believes that members of her church have been more supportive in the past, and are less supportive now. She feels that there is sometimes the idea that she thinks she is better than others, and wonders if perhaps that is just the view of her as an individual (as someone that lives outside of the “norms”) as opposed to all Mennonite women in higher education. In spite of this, she says she still receives support and encouragement from some members of her congregation.

This brings me to a rough outline of the education levels in immediate and extended family members of the
subjects, primarily women, along with their chosen professions. Mary’s parents are both in their early sixties. Her mother completed ninth grade and is a homemaker, while her father completed tenth grade and works as both a pastor and a self-employed painter. She has one sister, age 23, that was home-schooled through grade seven or eight, and works as a self-employed house cleaner. She also has one brother, age 30, that completed tenth grade and works as a self-employed painter, and part time at a retail store. In her extended female family (grandmothers, aunts, cousins, nieces), both on her father’s side and her mother’s, there are twenty-three women total. Six are over the age of fifty-five and seventeen are between the ages of twenty and forty. Of the six women over fifty-five, five completed ninth grade and one completed tenth. Four of these women are homemakers, one is a caregiver and one cleans condominiums. Of the seventeen women between twenty and forty, eleven completed twelfth grade and six completed twelfth grade and some college (various amounts). Nine of these women are homemakers, one is a caregiver, one holds an unknown occupation, one is a restaurant worker, one is a veterinarian’s assistant, one is a licensed practical nurse, one is a registered nurse and one is a certified public accountant.

Ruth’s parents are also both in their early sixties. Her father has a BA in Education and is retired, while her mother is a licensed practical nurse that gained a collegiate degree. She currently is a homemaker. Her sister is thirty-seven, attained a BS degree and is a registered nurse. One brother is thirty-three, attended public school through seventh grade, then was home-schooled for an indeterminate time. He currently works in a hardware store, and has occasionally worked as a mason and in the floor/tile industry. Her other brother is thirty years old, was home-schooled and works as a mason. Neither brother attained GED’s but both began working at a young age (not specified). Ruth included her male relatives in her extended family list, without specifying which relative completed specific levels of education, or hold specific jobs or careers. Of those she listed, fifteen are aged fifty-eight to deceased (in the case of some grandparents). One completed fourth grade, two completed eighth grade and one completed ninth grade. Seven completed high school without attending college, two attended college but did not receive degrees, one received a BA in Education and one attended medical school before changing careers and becoming a millionaire. The only occupations listed are for the first four (fourth, eighth and ninth grade completions), which are farmer, factory supervisor, carpenter, and homemakers. Of those under the age of fifty-five, thirteen are listed, eleven of which completed high school without attending college, one is currently in college pursuing a degree in music education and one attended college for approximately one year. Note that no occupations were given, and that reference was made to there being many other cousins not mentioned or listed. Also note, there was no differentiation between male and female in almost all of the extended family outline.

The next step in my questioning came with the subject’s perceptions regarding the expected use of a higher education degree, if pursued and received. Mary believes both her immediate and extended family would be very supportive and proud, and not give up if it became difficult. Ruth’s feels that her immediate family does not limit what they expect or hope she can achieve, but she also feels that they want her to keep God firmly in her life. She thinks that her extended family will expect her to stop college after attaining her BA in English, then pursue either teaching English, teaching German, teaching English as a second language as a missionary, or to settle down, marry and teach her children from home.

Mary’s beliefs regarding her church’s expectation of the use of a higher education degree is that would hope that she keeps a firm grip on what is most important, which (to them) is to love God with all of her heart, soul and mind, and to not get caught up in the world’s thinking. She believes they would also wish her to not be ashamed of dressing modestly or wearing a headship veiling, to be a light and witness for her coworkers, and that they would love and support her choice. Ruth believes that her church would react much the same as her extended family, expecting her to teach, be a missionary or become a wife and mother and then home-school her children. She also thinks that they would expect her to give back to her community, perhaps by teaching in a Mennonite or Christian school, and to give up her career and stay at home once she had children.

Mary thinks that the secular community would respect her choice to pursue and achieve a higher education degree, and would encourage her to not give up if things became difficult, while Ruth believes that the secular community would have a higher expectation of her going to graduate school or pursuing a doctorate as opposed to stopping once she received her BA.

My last two questions for the subjects were: what would be your ideally desired use of a higher education degree (if pursued and received) in the short term and the long term, and what would be your practically intended use of a higher education degree (if pursued and received) in the short term and long term? Mary feels that attain-
ing employment quickly, with good pay and benefits, would be ideally desired. She also would like to stay at a company long term, so that she may retire with a good record of her accomplishments. As for a practical use of her degree, she thinks that helping people, such as being a nurse, and earning the respect of her coworkers is important. Most important to her, however, is bringing honor and glory to Jesus Christ. Note that at this time, Mary has no intention of pursuing a degree in higher education. Ruth’s ideal and practical uses are the same. She wishes to attend graduate school and possibly continue on to receive her doctorate. She would like to teach at the collegiate level and strongly desires to encourage other Mennonite men and women to pursue higher education and make a difference in society.

In comparing the results of both subjects’ responses to my questionnaire, I noticed some interesting differences. In Mary’s family, the majority of people over the age of fifty did not go on to pursue higher education, while in Ruth’s family it is quite the opposite. Another difference was in the desires of the two subjects regarding pursuit of a higher education degree. Mary has very little interest in doing so, while Ruth wishes not only to go on to graduate school but also to attain her doctorate. Yet another noticeable difference was in their perceptions of how their church views Mennonite women in higher education. Mary believes that the church has become more tolerant and supportive in recent years, while Ruth thinks that they have become more conservative and restrictive.

Some of the similarities in their answers were also fairly interesting. For instance, they are both in their mid twenties and single, and live at home, as opposed to living separate from their families. They both also feel that the secular community would be very supportive of Mennonite women in higher education, along with their immediate families. Another similarity would be their strong assertions that no matter if they choose to attend an institution of higher learning or not, God plays the most prominent role in their lives.

One thing I’ve discovered in this process is that the scope of what doing a proper ethnography entails is immense. Each answer led to more questions, which in turn led to a desire to broaden my research. I would like the opportunity to interview more Mennonite women, and also women outside of the Mennonite tradition, to compare the differences. I now have a firmer understanding of how one anthropologist can spend ten years studying various aspects of one culture and still feel as if they have much more to learn.
CONTRIBUTORS

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