The Writing Anthology

2011

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Cover art: Lauren Nossaman, "It's a circus out there," Acrylic on paper, 22" x 30"

A Note from the Editors

Dear Readers,

Welcome to the 31st edition of *The Writing Anthology*.

This year's *Writing Anthology* is a bit different from those of the past. With a collection of twelve very strong pieces of writing, we wanted to find a meaningful way in which to share them with you. The first four essays are part of a section centered on social consciousness. From there, the next three essays involve an aspect of team or community building. The last five essays in the 2011 *Writing Anthology* are about personal choice, either in the lives of our authors or in regards to characters in literary works. We hope that this flow of the essays is meaningful to you as you spend some time with the readings in this publication.

As is tradition with the *Writing Anthology*, we have selected one of these twelve outstanding essays as the recipient of the John Allen Award for the best example of student writing. We are pleased to announce that this award goes to Jessica Vetter for her thought-provoking essay, "Repotted: Evangelism and American Exceptionalism in the Congo."

We would like to congratulate all of this year's authors: thank you for such fantastic work. Second, we would like to thank the professors who chose to submit their student's essays to the *Writing Anthology*: you are such a large part of what makes Central a wonderful place to be. As student editors, we would also like to take this opportunity to thank our faculty advisors, Dr. Amy Gates-Young and Dr. Walter Cannon. Your opinions and your guidance have been of the utmost help to us in this journey.

Additionally, we would like to thank Professor Mat Kelly and all of the talented artists who contributed their works to this year's publication. We would like to particularly thank Chelsea Greiner, whose arrow image, "Smolder," provided a metaphorical representation for the progression of the book. We would also like to thank Lauren Nossaman for providing the cover art for this year's edition, entitled "It's a circus out there." Her colorful work reflects the freshness of this new layout and reimagining of this edition. Finally, we would like to thank Carol Geil for all of her assistance in the layout, design, and printing processes. This wouldn't have been possible without your help.

Thank you again to all who contributed to the 2011 *Writing Anthology*.

Danielle Dickinson '12
Kelly Spavin '13

Repotted:
Evangelism and American Exceptionalism in the Congo

Jessica Vetter

Literature of Peace and Social Justice
Dr. Kim Koza

We are waiting for peace to break out
We are waiting for flowers to bloom
We are waiting for the moon to come
from behind the black clouds of war
We are waiting for the light
We are waiting.
- Carlos Reyes

Do not think the knowledge
you presently possess is
changeless, absolute truth.
-Thich Nhat Hanh

Seventh grade. Creative writing class. The teacher beckons me to the front of the class, in my purple jeans and oversized Mickey Mouse sweater.

*It's 2003 - war has just been declared on Iraq.
War has been going on in the Congo since 1960.
I hold my paper in front of me. Inspired by my parent's political talk, I have written a poem. It reads:*
Weary of war
Fed up with feud
Dispassionate about dispute
Harried by hate
Weighed by warnings
Fearful of fights...
Distasteful towards discord
Silent with struggle
But most of all
Weary of war

But it wasn't just politics. I had an uncle, a jolly Santa-like man with a bowl full of rice. Hair had abandoned the crown of his head. He would ruffle my blond hair, holding a strand up to his head. "Does this match?" he asks, snorting at my horrified face. His name is Iradj Taheri and he is from Iran.

Wars continue after peace treaties have been established. Throughout the Congo people surrender to hunger, to disease, to looted and burned villages, to hopelessness. The estimated death toll, after thirty-two months of war, is cited at three million people, most of them children (Ognibene). Those numbers are from 2003, the not so distant past.

That fourteen-year-old poet just wanted people to get along. After two towers crashed to the ground, her uncle was forced to become an American citizen. People looked at him on the sidewalk suspiciously because his skin was dark like leather. People bubble with hate just under their own skin. It stretches and shifts, pockets of it poking out – a pot almost boiling over, just streaks of moisture breaking over the rim. It takes a lot of Cover Girl to conceal hatred. It slips through the cracks and you catch sight of it in the sharp curl of a nose, the subtle twist of the lips, the disorienting circle of an eye roll.

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In Barbara Kingsolver's *The Poisonwood Bible*, the Price family, on a mission trip, lands in the Congo with the goal of recreating their American home, as if their lives could be so easily repotted like a plant and take root in a new environment. They carry Betty Crocker cake mixes, linen Easter suits, a hand mirror, and cans of deviled ham. Orleanna, their mother, mutters under her breath, "The bare minimum, for my children" (13).

But, as a father and preacher, Nathan's ultimate goal isn't just to recreate their lifestyle – through the force of his will, he wants to transform the Congo jungle into a Georgia garden and the native heathens to respectable Western Christians.

As part of his goal to bring Georgia to the Congo, he tries to plant "Kentucky wonderbeans, crookneck and patty-pan squash, Big Boy tomatoes" (Kingsolver 39). Nathan works the land into an ideal Georgia plot, ignoring the advice of a well-meaning villager. She tells him "[The plant] won't be grow. You got to be make hills" (40). He disregards her advice, telling his daughter Leah, "our world

is filled with mystery" (40). And yet, after the first rain, his perfect garden has flooded, the torrential downpour hammering the plants and drowning them. Instead of taking advice, he fights the natural way of things, uselessly picking battles he can't win with the Congo. It sets the tone for the rest of his mission trip.

War comes in many forms. The war on hunger. The war on terror. The war on poverty. The war on homosexuality, the war on obesity, the war on sex-drugs-and-rockandroll, the war on violence in video games, the war on dogs without leashes. The war on war just for the sake of war.

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Modern evangelism began in 1879 in the Lower Congo with Protestant missionaries (Mahaniah 36). Four main societies extended their arms into the jungle: the American Baptist Foreign Mission Society, the British Baptist Mission Society, the Christian Missionary Alliance, and the Swedish Svenska Missions Forbundet. The first pioneers were met with great resistance on the part of the African people, who felt they had no reason to give up their native beliefs. The missionaries attempted to convert the natives for six years with no concrete results.

In a grand gesture meant to recreate Jesus' fishes and loaves parable, Nathan Price throws sticks of dynamite into the river. He dredges up food aplenty. "He performed a backward version... trying to stuff ten thousand fish into fifty mouths" (Kingsolver 70). The smell of fish, rotting for lack of ice, haunts the village

for days. The Congolese remain unconverted to the love and abundance of Jesus.

By 1886, King Leopold's armies had invaded the Congo, forcing the natives into labor on railroad construction (Mahaniah 37). Sympathy for the mission workers grew, as they didn't use violence to accomplish their goals. Subsequently, the natives realized that missionaries and converts were protected from King Leopold's violent agents and burned their nkisi, sacred statues and magico-medical amulets.

As their popularity grew, the Protestant workers built schools and churches, training evangelists to do their traveling mission work. Printing presses were set up and soon the missions were mass producing evangelistic materials in native African languages (Fabian 174). The pamphlets were easily transported because of their size and were more affordable than books.

Jesus says preach, and they preach. Jesus says spread my word, so they proselytize. "Then Jesus came to them and said, "All authority in heaven and on earth has been given to me. Therefore go and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything I have commanded you" (New International Version, Matt. 28.18-20).

If Jesus said kill thy neighbor, would they reach for the nearest blunt object?

The Kimpese school, a missionary training center eventually named L'Ecole de Pasteurs et d'Instituteurs, officially opened in March of 1909 (Manhaniah 38).

Prospective teachers were groomed to spread the word of God, and taught the Old and New Testaments, religion, arithmetic, writing, geography, history, general knowledge, physical education, and singing.

Hands closing in, digging through the mud and grasping one lucky soul. Remolding and shaping, smoothing out the rough edges, refining. Painting them over with a coat of civilization until they shine.

The Kimpese students maintained a busy schedule paired with heavy manual labour, which was meant to cure the Africans of their "laziness." They couldn't drink alcohol or smoke and were only allowed to eat food sitting at a table because to eat elsewhere was uncivilized (Manhaniah 40). While the students went hungry, fruit from the forbidden trees at the station rotted on the ground.

~*~

Nathan Price embodies the American assumptions that create national arrogance. His faith, rooted in Puritanism, elevates his culture above all others. Susan Strehle writes, "Nathan believes in his cultural and racial superiority to the Congolese... Nathan regards Africans as lacking in maturity, intellect, and sophistication; he also condemns them as pagans who worship false gods." He presents a tragic figure: so focused on his desire to save the doomed souls of the pagans, he is utterly blind to his own shortcomings and unable to focus on anyone's opinion but his own. In the novel itself, his daughters and wife all have alternating voices and sections, but Nathan is

surprisingly absent. His voice shines through nonetheless – so pervasive is his ideology and domination that it's impossible to escape. It sneaks out through the words of his family.

The fire catches on the sacred statue, the nkisi's lips first. For a moment, it looks as if the figure is speaking in flames that blossom out until the center is a charred circle. It dances across the wood until it reaches the baby hoisted on the nkisi's shoulder.

~*~

Terry Tempest Williams writes in her essay, "The Open Space of Democracy:

> I think together we've realized that what is most threatening to the status quo is dialogue. Because honest dialogue and deep listening require us to change, to give up the rigidity of our opinions for the sacred heart of stories, where we remember who we are and who we are not. (38)

Every Sunday the good reverend Price announces, "Jesus is bangala!" (Kingsolver 276). The intended meaning – Jesus is precious – is perverted by his pronunciation. Instead, he declares that Jesus is the rash-causing poisonwood tree. An itchy rash. Inconvenient and irritating but mostly benign, much like Price himself. Words, Kingsolver tells us through this repeated scene, have multiple meanings, especially in the Congo. A situation must be examined from all angles.

Her book must be examined from multiple angles to decode all its meanings.

The chill of October has just set in and I am at a dinner party with family friends. After the first few bottles of wine, the conversation has inevitably turned to politics. My father's coworker, a talkative man, gesticulates wildly as a bit of his spittle lands by the wine carafe. I have just tried to explain Terry Tempest William's vision of deep listening. Ed cuts me off. "I try and listen. Deeply. The wife-" He gestures toward Carol, "sometimes I feel like she says the same thing over and over again. And I overlay what I think she's saying with what she actually is. And I think, what if she says something different? So I should really listen." He pauses to add gravity, then sucks in air, filling up like a balloon. "But she never does!"

Moriah Powell "Untitled," Graphite, charcoal and ink, 4' x 4'

~*~

Kingsolver herself was described as a person with strong convictions, unafraid to live by them and express

them through her writing (DeMarr). She has traveled and lived abroad multiple times, including Africa as a child where she learned what it was like to be the outsider. "The people of our village had not seen white kids. I had really long hair… and people didn't think it was hair… and they'd try to pull it off. I got a real extreme look at what it's like to be a minority." Her active parents taught her strong values that influenced her politically-charged writing. Kingsolver believes that "what happened to the Congo is one of the most important parables of our century" (Kingsolver, quoted in Strehle).

~*~

I am strolling down a street in the historic part of Rome. Strawberry gelato is sliding down the cone and through my fingers, but it's cool against my skin. A short distance away, I see three colorful, familiar signs in a row, jauntily protruding from an old building. McDonalds. Burger King. Subway. America is everywhere.

~*~

Civilization meant the same to Nathan as it did to other Westerners: his God, his culture, his truth, his language. But Buddhist monk Thich Nhat Hanh suggests that the precepts Nathan has based his life on are wrong, arguing that truth is found in life and that learning is a lifelong process. "Do not think the knowledge you presently possess is changeless, absolute truth. Avoid being narrow-minded and bound to present views" (207).

Thich Nhat Hanh also

writes: "Do not force others, including children, by any means whatsoever, to adopt your views" (207). Yet another field where Nathan has failed.

Each of his daughters responds to his abuse and intolerance in a different way.

Rachel, the embodiment of the worst of American culture, is more concerned with herself and her own situation. She never has a strong relationship with Nathan and seems distant and apathetic to him, objecting mostly to leaving the comfort of America. When the family lands in the Congo, she immediately recognizes that things are out of their control. "Man oh man, are we in for it now," Rachel says. "We are supposed to be calling the shots here, but it doesn't look to me like we're in charge of a thing, not even our own selves" (Kingsolver 22). Her materialism leads her to eventually set up her own bit of America in Africa, relatively unscathed by her father. "I'm afraid all those childhood lessons in holiness slid off me like hot butter off the griddle," she says (Kingsolver 515).

Ruth May is only present in the novel for a short time but her voice reveals just how much she's been shaped by her father. She verbalizes the internalized stereotypes she has learned from her father, his "rhetoric of white superiority and biblical truth" (Ognibene), especially concerning the "heathens." Curious about the distended bellies of the starving villagers, she says, "They're hungry as can be and don't get their vitamins. And still God makes them look fat. I reckon that's what they get for being the Tribes of Ham" (Kingsolver 50).

Despite being twins, Leah and Adah have two very different experiences with their father. The hemiplegic Adah takes a more passive role in the novel, not speaking until she is an adult. Ironically referring to him as 'Our Father" and mocking his self righteous and superior attitude, she identifies his ignorant errors from the beginning. Much like her mother, she sees the events of the Congo as her fault. "He's my father," Adah Price says. "I own half of his genes and all of his history" (Kingsolver 533).

Leah, on the other hand, idolizes Nathan and tries futilely to make him happy, preferring to "help my father work on his garden" (Kingsolver 35). She tries to display her knowledge of the Bible to impress him, but falls short at every turn. She berates herself, saying, "… for of course I had known *that*. If only I could ever bring forth all that I knew quickly enough to suit Father" (Kingsolver 37). But as she learns more about the Congo and meets the educated schoolteacher, Anatole, and the missionary Brother Fowles, she begins to realize that maybe her father doesn't have a perfect understanding of the world. Through the course of all his mistakes, she comes to understand that "empty words, like empty vines, bear no fruit" (Ognibene). Leah changes the most of all her sisters, becoming a sort of "unmissionary" who refuses to participate in the same mistakes as her father, wanting none of his history as her own.

~*~

Worship comes in many forms. In the patience of a sprouting tree, the slow trill of the piano echoing through the pews, filling the space with

"Amazing Grace." It can be found in the construction of an nkisi or in the thud of feet dancing across packed earth.

Kingsolver presents Brother Fowles as the antithesis of Nathan. The missionary who held Nathan's position before he went "native," Fowles is portrayed as humble and wise, if not a bit eccentric. It's apparent why the rigid Christians think he's become pagan. He respects all forms of worship and believes God can be found in nature.

Brother Fowles says of the villagers, "Everything they do is with one eye to the spirit. When they plant their yams and manioc, they're praying. When they harvest, they're praying. Even when they conceive their children, I think they're praying" (Kingsolver 247).

An anti-war (anti-American Empire) poem seems farther and farther out of reach. I struggle to find words that mirror "weary of war."

Fowles begins to open up the family to a new way of living and evangelizing. He shows them that the Bible is not set in stone by any means. Brother Fowles asks Leah what she believes God thinks of the Congo, of the "flowering trees in the forest, the birds, the drenching downpours, the heart of the sun." "He *glories* in them!" she answers (Kingsolver 247). Leah begins to wrench herself free from the chains of her father.

~*~

We are drugged with propaganda about our own excellence, perpetuated by our holy mission to save the rest of the world from itself.

In the seventeenth and eighteenth centuries,

Americans defined their mission in the New World in biblical terms. They were a "chosen people" on an "errand in the wilderness" (Strehle). This set the tone for America's interaction with other countries and peoples. Religious interaction was no different. Nathan's missionary approach was consistent with the tradition of the 1950s, suggests Wes Howard-Brook. Rejection of the word of God is simply one of the many crosses the missionaries are to bear during the course of their work. But Howard-Brook takes it a step further: what if it is because missionaries arrogantly refuse to preach in the native tongue? As Adah reflects on her father's backward sermon, "Praise the Lord, hallelujah, my friends! For Jesus will make you itch like nobody's business" (Kingsolver 276).

What if Nathan preached the true gospel, instead of just the Poisonwood Bible? What if he practiced deep listening, as Terry Tempest Williams sees it?

~*~

Catholic missions followed almost ten years after the Protestants first began their evangelizing efforts (Mananiah 44). The Catholic missionaries took much the same route – setting up schools, training a set of elite to assist in their traveling mission – but had the benefit of estranged ex-Protestants joining with them. The Protestant church had such rigid rules and one misstep meant expulsion. The new Catholics did everything they could to retaliate against the Protestants and promote their new religion (47). The Catholic missions were more lenient – drinking palm wine

was acceptable, dancing was encouraged to an extent, and the traditional nkisi were replaced with rosaries and crucifixes.

Sometimes I'm so consumed by the arrogance and ignorance of America, I feel as if I'm choking on it. How would we respond to African missionaries, preaching their truth to us? Telling us that trees are also people, that they are muntu, and they have roots and a head? We would laugh them out of our country, or chase them with flaming crosses.

After a potential missionary finished at school, he would return to his village completely changed. His training was so focused on the "accoutrements of Western civilization" that fitting back into the village was hardly possible (Mahaniah 44). His habits were changed – he held himself to a high standard of cleanliness and mannerisms and no longer participated in so-called pagan rituals. The missions worked hard to separate the Christian convert from the heathens. No wonder the villagers called him "mudele ndombe," or white man in black skin.

Later in life, long after she and her sisters followed their mother away from Nathan, Leah encounters real missionaries, whose message isn't perverted by their own agenda. She describes them as "soft spoken men" whose work is in hospitals or in the fields planting soybeans, who have "risked Mobuto and every imaginable parasite in the backwater places where children were left to die" (Kingsolver 435). They contrast with Nathan's hard exterior and unwillingness

to do any work that doesn't directly promote his own mission.

~*~

"Contrary to popular opinion, religion and politics are not separate entities, but a powerful combined force used historically not only to "convert the savages" but to convert the masses to believe that what is done in the name of democratic, Christian principles is done for the greater good" (Ognibene).

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Nathan's arrogance isn't just rooted in his interpretation of the Bible, but at the heart of Nathan's failures is American exceptionalism.

The moment that marks the official failure of Price's outreach is when Tata Ndu, the village's pagan chief, attends Nathan's church service. The villagers have been treating Jesus as a sort of backup god, for when their personal ones are upset with them. More and more people have been filtering into the church, which Nathan sees only as successful conversion and not as survival instinct. Ndu makes an executive decision to vote on allowing Jesus into the office of personal God of Kilanga village. Jesus loses. When Nathan rails against the injustice of it, Ndu rebukes him, saying, "Tata Price, white men have brought us many programs to improve our thinking... the program of Jesus and the program of elections. You say these things are good. You cannot say now that they are *not* good" (Kingsolver 331).

We Americans are a new breed, the "Democratic Empire" in which all citizens

are complicit in their passivity and instead of conquering just people, we conquer cultures too, in the name of freedom. America the Empire, extending into the Religions and Cultures of the world. Her arms are all encompassing.

Adah, throughout the whole novel, has a better understanding of the truth than anyone else, including Nathan. She muses, "How is it different from Grandfather God sending the African children to hell for being born too far from a Baptist Church? … Might those pagan babies send *us* to hell for living too far from a jungle?" (Kingsolver 298). She understands more than any that what works for one culture doesn't necessarily work for another, and to presume that one religion could possibly be transplanted to a different society is ludicrous.

I dream of an explosion of cultures – Wal-Mart rises triumphantly from the manioc field and a woman rushes from a hospital in New York to leave her twins under trees in the park.

~*~

Nathan's final lot is bitter – his family has deserted him and he has failed to convert even one person. In a desperate attempt to baptize the children, he takes them onto the river. The boat is knocked over by a crocodile and the children drown. The villagers, convinced he is a white witch doctor, burn him. Like the Africans burned their nkisi. Burned the symbol of their beliefs.

~*~

That fourteen-year-old poet, with the Iranian uncle, is still searching for the words to write a poem to change hate to love. A poem with

the ability to open people's minds and hearts. A poem that inspires deep listening. Instead, twenty-one now, she can only write a narrative about the Price family infused with a little bit of hope:

I imagine the family as a garden – Orleanna the gardener, tending to and nurturing them through sunny days and rain alike. Leah and Adah are two chrysanthemums (inverses of each other), Rachel a dandelion; common, pretty, but still a weed. And if Ruth May, the biggest of them all, is a sunflower opening its face to the sun, then Nathan is the Kuduzu vine. He overtakes their lives lightning-quick, choking the life out of them. But as he fails and fades, the women gradually heal and dare to open their petals to the world again.

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Tibet's Political, Cultural, and Religious Future

Victoria Turley

Buddhist Traditions of Tibet and the Himalayas
Dr. Michael Harris

In his last statement, imprisoned Chinese dissident and recent Nobel Prize laureate Liu Xiaobo stated that:

> Political beliefs are based [on] convictions and personal experiences; I firmly believe that China's political progress will never stop, and I'm full of optimistic expectations of freedom coming to China in the future, because no force can block the human desire for freedom. China will eventually become a country of the rule of law in which human rights are supreme. (Mackey 1)

In a move echoing threats in 1989 when the Dalai Lama won the Nobel Peace Prize and warnings to President Bush in 2007 not to honor the Dalai Lama when he visited America, the Chinese enlisted other countries to protest the ceremony and have fired off numerous injured comments, playing the victim. When the Dalai Lama was honored with the Prize, Wang Guisheng, a counselor at the Chinese Embassy in Norway told the press that

> It is interference in China's internal affairs. It has hurt the Chinese people's feelings. Tibet's affairs are wholly and purely China's own business. The Dalai Lama is not simply a religious leader but also a political figure [who is seeking to] divide the mother country and undermine national unity. (Rule 1)

In his statements, Liu claims to be optimistic about the future of China and seems hopeful that their strict brand of communism will soon abate, but it seems to me that the officials in the Chinese government are in denial. As we have seen in the past, when the Chinese government believes that it is under attack, or when it faces riots or protests, it assumes that its policies are too lax and immediately tightens control on its people. A prime example of this was the government's reaction to the 1987-89 riots in Tibet. According to Melvyn C. Goldstein in his book *The Snow Lion and the Dragon: China, Tibet and the Dalai Lama*, "Many officials felt strongly that if China did not stop 'coddling' the reactionary and superstitious Tibetans, matters could get completely out of hand" (91). It was this attitude that led to the subsequent crackdown by Chinese officials and police and surveillance officers on Tibet.

In her article "Why Liu Xiaobo's Nobel Prize Matters to Tibet," Kate Saunders writes: "This year's Peace Prize matters in Tibet because Liu Xiaobo is among those Chinese intellectuals who link Tibet's destiny to their own -- by arguing that a peaceful resolution of the crisis in Tibet needs to involve the Dalai Lama, and is ultimately in China's interests" (Huffington Post). Liu Xiaobo – like the Dalai Lama and other writers, speakers, and protestors inside and outside of Tibet – brings to light Chinese inequities and helps further Tibet's cause by making it known globally. Saunders goes on to say:

> Liu Xiaobo's Nobel Peace Prize also honors individuals like Woeser, Migmar Dhondup, Kunchok Tsephel, and hundreds of other Tibetans whose silencing by the state now speaks more loudly than before. Their courage in speaking truth to power is of critical importance for Tibet's future – and China's. It has never been more true than it is this year to say that the prizes to Nobel Peace Laureates who cannot attend the ceremony are among the most important of all. (*Huffington Post*)

What dissidents, including the Dalai Lama, need to do is take their cause globally, showing it to the world until both China and the global community can no longer ignore the human rights

violations, the injustice and the lack of freedom faced by Chinese and Tibetan citizens. As Liu Xiaobo believes, as long as Chinese and Tibetan citizens push their issue and continue to speak out, not only will Tibet be free, but China will also become a much freer country, because it cannot ignore the cries of its people forever.

In the past, compromise between the Dalai Lama/Tibetan Government in Exile and China has often seemed impossible. Although the Dalai Lama has been perfectly willing to modernize Tibet from the beginning (Goldstein 51), his style of modernization seems to be different from China's. Goldstein quotes the Dalai Lama as stating this opinion in an interview:

When we arrived in Gyantse [town] I had heard that the Phala family had a small school there, and I had strong feelings about improving schools in the rural areas, and we talked about that. I also thought that taxes like the corvee labor taxes, were extremely bad, and I also did not like the difficult custom [of people being saddled with] old debts [passed down from generation to generation]. When I was small the sweepers [in the palace] told me about these things. (51)

While the Dalai Lama wants to focus on liberating his people from old customs that are harmful to them, China seems to be intent on stripping them of their culture entirely. Although China has recently begun to relax control and restrictions on Tibetan culture and religion, Goldstein asserts that "in the period after the 1959 uprising Buddhism was destroyed and Tibetans were forced to abandon deeply held values and customs that went to the core of their cultural identity" (Goldstein 60).

Another example of the Chinese-Tibetan disconnect and inability to co-operate is the 1982 reconciliation talks. These were to occur after a fact-finding delegation was sent by the Tibetan Government in Exile to Tibet, in which the delegation found what they believed to be a "powerful bargaining chip"—that Tibetan people were still fiercely loyal to the Dalai Lama (Goldstein 71). As a result of this, "there was no consensus in Dharamsala as to political and territorial concessions, and there was pressure *not* to create one for the negotiations in Beijing" (Goldstein 72). While this attitude was pervasive on the Tibetan side, Beijing had their own un-cooperative attitude: "Beijing wanted rapprochement, but did not want to enter into a genuine give-and-take with the exiles over the issue of changes in political control of the Tibetan Autonomous Region" (Goldstein 72). The Tibetan Government in Exile felt that political and ethnic Tibet should be an entirely free country; China felt that it should not, and both of them were virtually unflinching on these positions. Consequently, nothing was accomplished during these talks.

Although the situation seemed bleak in the early 80s, in 1987 the Dalai Lama reformed his policy, and the resulting "Five Point Peace Plan" led to his Nobel Peace Prize nomination. The plan outlines five steps that should be taken in order for Tibet and China to reach a lasting peace. The Dalai Lama stated that the first action should be to designate "the whole of Tibet, including the eastern provinces of Kham and Amdo, be transformed into a zone of [peace]" by withdrawing Chinese troops and establishing a trust between the two nations (Gyatso). Second, China must abandon their "population transfer policy" because the Dalai Lama believes that "for the Tibetans to survive as a people, it is imperative that the population transfer is stopped and Chinese settlers return to China. Otherwise, Tibetans will soon be no more than a tourist attraction and relic of a noble past" (Gyatso). Thirdly, the Dalai Lama states that "Respect for the Tibetan people's fundamental human rights and democratic freedoms" (Gyatso) must be returned. Fourth, in accordance with both the proposition of turning Tibet into a "zone of peace" and the revival of respectful attitudes toward Tibetans, China must promise to "restore and protect [Tibet's] natural environment and [abandon] China's use of Tibet for the production of nuclear weapons and dumping of nuclear waste" (Gyatso). Lastly, the Dalai Lama states that to establish a peaceful and acceptable solution, "earnest negotiations on the future status of Tibet and of relations between the Tibetan and Chinese peoples" must begin (Gyatso). If these provisions are met, then the Dalai Lama will accept the Chinese claim to Tibet. In a statement in 2008 where he reiterated his "Middle Way" approach, the Dalai Lama stated that "all

Tibetans must be governed by similar administration that enjoys meaningful National Regional Autonomy and all the provisions in it, self-rule and full decision-making, except for matters concerning foreign relations and national defense. However, I have said it from the beginning that the Tibetans in Tibet have the right to make the final decision for the future of Tibet" (Gyatso). Essentially, what the Dalai Lama has begun to advocate for is a Tibet that is technically under Chinese control but is ruled for the most part by a Tibetan government. Despite the easing of the Dalai Lama's position and his frequent public calls for discussion, China has continued to refuse major negotiations and peace talks. Politically, Tibet is still in a precarious position, and hopefully as Tibetans become more vocal, and the Tibetan Government in Exile and Dalai Lama continue to lobby for their cause globally, the situation will relax and honest, respectful negotiation will be possible.

As I previously alluded to, it has always been the goal of China to eradicate Tibetan culture and religion in Tibet. Tibetans in their own country are forced to lose their identity, and the Chinese banning of pictures of the Dalai Lama is a huge indicator of this. Tibet has been under not only political, but also spiritual rule by a Dalai Lama since the 15th century, and for China to suddenly forbid recognition of their cultural, political and spiritual leader was an earth-shaking change for most Tibetans. Outside of Tibet, however, Tibetan culture and mainly Tibetan Buddhism seem to be flourishing. During his Nobel Peace Prize acceptance speech, the Dalai Lama stated that:

The awarding of the Nobel Prize to me, a simple monk from faraway Tibet, here in Norway, also fills us Tibetans with hope. It means, despite the fact that we have not drawn attention to our plight by means of violence, we have not been forgotten. It also means that the values we cherish, in particular our respect for all forms of life and the belief in the power of truth, are today [recognized] and encouraged. (*nobelprize. org*)

After his forced exile by the Chinese, the Dalai Lama was able to turn to India for support and establish the Tibetan Government in Exile. Because he had a supportive ally in India, as well as a firm base of operations, the Dalai Lama was then able to travel around the world spreading his religious ideas and messages of peace, expressing desire for the freedom of his country. Like a third dissemination of Buddhism, as the Dalai Lama traveled around the world, he took his ideology with him, and although it is not his goal to proselytize, those who hear him speak are often deeply affected and become curious about his religion because its message of peace is appealing. Tibetan Buddhist temples have sprung up all around the world, and many heads of state honor the Dalai Lama in various ways. It seems as China turns toward a stricter, more authoritarian policy within Tibet, externally Tibetan culture and religion have become more and more respected and prosperous.

Because the political situation in Tibet is so bleak and the two sides of the Tibet Question are continually unable to find a suitable answer for both sides, the future of Tibetan culture and religion within its borders is also bleak. As long as Tibet is controlled by China and their strict communistic, anti-individualist values, Tibetan culture will be squelched. However, there is hope for Tibetan Buddhism outside of the borders of Tibet. As the Dalai Lama gains popularity globally, so do his ideas and religion. Around the world, people have begun to consider themselves Tibetan Buddhists and friends of Tibet. As long as these people and dissenting voices within Tibet itself continue to speak out against the stringent, authoritarian climate imposed on Tibet by China, the Tibetan situation will continue to improve.

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Kwame Nkrumah: Harbinger of African Independence

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Intoduction to International Politics
Dr. Jim Zaffiro

Introduction

In a world populated by over six billion people, it is only a small minority of people and institutions that determine the fates of the majority. It is this minority of global state actors and their interactions that are studied in international politics to interpret global affairs. The global system can be defined as "the predominant patterns of behaviors and beliefs that prevail internationally to define the major worldwide conditions that heavily influence human and national activities" (Kegley 23). Within this global system, Kwame Nkrumah pioneered African independence as an individual actor during the 20th century. Through his leadership, "Nkrumah shook the very foundations of the imperial system by being the first in the 'Black World' to lead his country to overthrow the colonial rule" (Buah 7). The beginning of his political career leading to the independence of Ghana, Africa, substantiates his influence and presence in global international politics. This paper will consider the significance of the late Kwame Nkrumah as a global actor.

Nkrumah can be considered the most influential, vanguardist African leader of the 20th century through his contributions to international politics of the Global South.

Arguments exist that Nkrumah was an anti-cultural leader that bypassed Ghanaian cultural traditions to replace them with modernization. Some political writers, like Ali Mazrui claim that Nkrumah saw himself as "the African Lenin" (Mazrui 106) and misused his presidential power. However, the weight of Nkrumah's leadership in Ghana was a combination of compromise and cultural sacrifice in order to achieve Ghanaian independence and African political clout in global politics.

The Republic of Ghana

Situated at eight degrees north and two degrees west, the sub-Saharan Republic of Ghana is populated by over 24 million people. Demarcation at the hands of outsiders consolidated a variety of ethnic groups with varying traditions, languages, and social histories. First visited by the Portuguese in the 15th century, the Gold Coast trading stations also passed hands from the Dutch, Danish, and finally to the British in the 19th century. Similar to monarchical successions of the European continent, kingdoms of the land comprising today's Ghana

were determined through maternal or paternal lineage. As Europeans discovered vast natural resources and a new market for labor, permanent settlements were made along the coast, representatives of the metropole were installed, middlemen were enlisted, and natives were subjected to the interests of the imperialist powers. In 1909, a Guinea Coast villager was born into the colonial system he would one day overcome to establish himself as a foremost leader of African independence and unity.

Kwame Nkrumah: A Leader is Born

Kwame Nkrumah was afforded opportunities outside the realm of his social status as a humble villager. He won a scholarship to Achimota College, where he studied with the sons of the privileged classes. Unbeknownst to him at the time, it was this privileged group that would compose the political elites of the Gold Coast's future. Nkrumah "studied and taught a variety of subjects at universities including education, economics, sociology, political science, Marxism, philosophy, and theology" (Buah 153). Following his ten years in the United States, Nkrumah spent two years studying in London. In addition to his studies,

Nkrumah became politically active with the West African Student's Union, and the Pan African movement which discussed anti-imperialism. It was during this time that Nkrumah attended the fifth Pan African Conference in 1945. This conference in Manchester was also attended by future African and Caribbean leaders.

The World Stage is Set

In 1947, the Gold Coast enjoyed a period of stability and relative economic prosperity. This glimpse of prosperity contributed to the increased interest in politics and progressive thinking. The majority of the world's cocoa was exported from their ports and global market prices were on the rise due to war-time restraints. Politically speaking, "...the colony had reached a level of political sophistication unmatched elsewhere in Africa, and was [becoming] the pioneer of political change" (Rooney 32). This vanguardist description would prove itself characteristic of the colony soon to be under the leadership of Nkrumah. The aftermath of World War II also played a part in preparing the world for Nkrumah's influence. Britain's domestic economy and entire infrastructure suffered post-war stresses. The British government was focused on fighting the communist network that began to spread with the commencement of a bi-polar global order. After fighting Germany's imperialistic expansionism, it became increasingly difficult to justify the refusal of rights to colonial territories overseas. During the Cold War era, colonies looking to govern themselves and banish hegemonic imposition benefited from the preeminence of democracy in the West. The world stage was slowly being set for Ghana's autonomous debut. Nkrumah's twelve-year stint abroad ended with a voyage from London to Accra during which he made several stops to spread his ideas. Freetown, Sierra Leone was among the stops of Nkrumah's ideological diaspora where he re-interacted with Wallace Johnson, a colleague from the Manchester Conference of 1945. Nkrumah continued to build, establish, and maintain rapport with African leaders of the French and British zones. These international relationships explain the dimensions he was able to reach in his fight for African unity and independence.

Emergence of Ghanaian Nationalism

Cultural Barriers

The British Empire had established a system of indirect rule in which it cooperated with tribal kings and indigenous political institutions. The British used their influence to introduce tensions among existing ethnic groups and classes. This was a "convenient and prudent [way to] exercise their power through local hierarchies already in place" (Rooney 32), and it appealed to traditionalists alike. While the British took advantage of the system to maintain control of the population, tribal chiefs were allowed to continue exercising their traditional control over their respective nations. In the sense of pre-colonial unity, there was none. In fact, "Ghanaians from various ethnic groups perceived themselves as belonging to a particular ethnic group first and foremost, and then to the nation state of Ghana second" (Tettey 108). This indigenous political history offered a difficult and deeply-rooted obstacle to overcome – or bypass – by the nationalist movement. After centuries, change or progression from this system would seem impossible as "the whole system rested on the notion that only a few privileged men knew how to govern, and had the power to govern, while the...mass must obediently follow. As a means of building an independent nation, it was a system built to guarantee failure" (Davidson 100).

Richard Rathbone, a professor of Modern African History, writes in *Nkrumah & the Chiefs* that Nkrumah's introduction of nationalization, democracy and eventually modernization was distinct from traditional chieftain politics. His leadership maintained that "the rituals and ideas which maintained their authority, were...the enemies of rapid development...and chieftaincy was seen as a significant aspect of (underdevelopment)" (Rathbone 3). At one point in his campaigning, Nkrumah even insulted the sandals, symbols of their sacred power, of Ghana's chiefs. Insults aside, it was necessary for Nkrumah to lessen the importance of chiefs and their respective nations in order to amass unity within the Gold Coast colony. Without unity there would be no chance of overpowering the British hegemon and seizing governmental control.
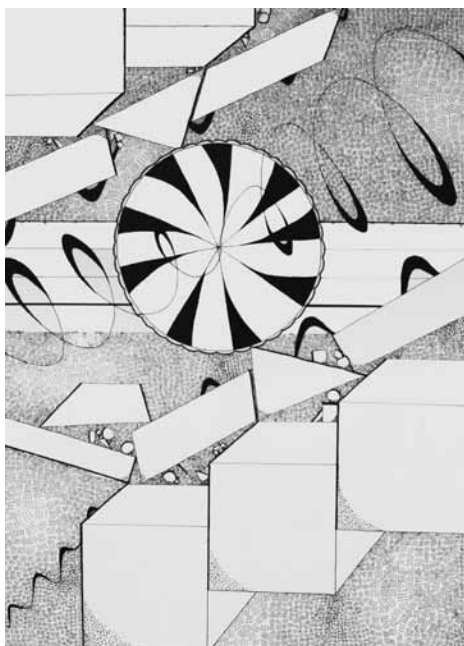
Jordan Overland, "Untitled," Black and gray marker, 22" x 30"

It was Nkrumah's ability to promote nationalism that led to independence and eventually to the emergence of African political clout in global politics. Nkrumah bypassed tradition and culture in order to spread nationalism. His success is evidenced by the inspired educated youth of Ghana and eventually his influence in Ghanaian political parties. Nkrumah introduced a modern nationalistic culture to achieve unity.

The Educated Youth and Mass

By the early 20th century, more Africans had taken advantage of educational opportunities. Christian missions had introduced more organized systems of education and a small minority had also traveled to Europe to study. Youth groups, or the common masses, began to contest the pre-existing colonial system in spite of its cooperation with tribal kings. They joined the movement towards self-governance and the dissolution of colonial-chieftain politics. They wanted a democracy that would create more opportunities for the working class and a government by the people. In addition, when ex-servicemen returned from the War in Europe they were once again relegated to the lower strata of society. Their disillusionment led to disaffection which fueled the fires of political activity. Having expanded their cultural and political visions abroad, they turned to support the educated minority. Together, armed with the guidance and oratorical prowess of Nkrumah, they consolidated their voices and willpower and began to demand more rights from the Colony. Political activity evolved, and eventually the first nationalist party was established by a group of educated, upper-class Africans including Joseph Boakye (J.B.) Danquah. Danquah would one day open the door to Ghana's political scene for Nkrumah and eventually become his primary opposition. His party was called the United Gold Coast Convention (UGCC) and their "declared goal was to achieve self-government within the shortest time possible" (Pellow 27).

Nkrumah's Effect on British-Gold Coast Political Climate 1946-1951

United Gold Coast Convention

As a founder of the United Gold Coast Convention, Danquah was one of the educated elite of the Gold Coast's population who had received an advanced education in Germany. He shared this privileged upbringing with his party members, however, privilege had its disadvantages. "Although the UGCC viewed itself as the political embodiment of the entire population, its leaders and members were drawn primarily from the select group of wealthy planters, trade rulers, prosperous business people, and professionals who flourished in and around the colonial center" (Pellow 27). The UGCC needed an organizer and someone to broaden their appeal. Nkrumah, known for his political activity in London, was asked to fill the position in 1947. Having spent much of his twelve years abroad educating himself and engaging in political activism, Nkrumah was well equipped to act as Secretary of the UGCC. Based in Saltpond, Nkrumah brought organization, national fervor, and enthusiasm to Gold Coast politics. He traveled to villages and towns, setting up satellite offices of his committee in order to appropriate funds and train activists. Nkrumah increased the realm of influence of the UGCC to rural areas previously ignored by UGCC leaders. Borrowing from Leninist ideas, Nkrumah would "start a campaign of mass political education [so he could] mobilize the common people [including] trade unions co-operative societies, ex-soldiers' and farmers' and women's associations" (Davidson 61). Nkrumah's increasingly progressive, grassroots efforts were distinct from fellow UGCC members and tension among the leadership began to grow.

In order to expedite political change, Nkrumah continued to adopt more

radical methods and recommended boycotts, strikes, and demonstrations derivative of Mahatma Gandhi's Positive Action. Nkrumah's "acquaintance with Marxism and his abilities as an orator gained him a following among the young, the disadvantaged, the disillusioned, and the idealistic [furthermore] he was untainted by cooperation with the authorities and his aggressiveness and success alarmed the leadership of the (UGCC) and earned him the enmity of the colonial authorities" (Apter 168). The UGCC leadership became increasingly aware that their Secretary's leadership was moving in another direction and that he had a large following. To further the divide, a series of outbursts in the form of riots and looting led to the arrests and imprisonments of UCGG leaders by the British. They – and Nkrumah in particular – were victims of communist accusations and charges of dissention. Eventually released from prison, Nkrumah was influenced by the support of the youth organizations to break away from his political platform. He began his own newspaper, the *Accra Evening News*, to spread nationalistic ideas. The newspaper quickly gained popularity among the youth organizations. After the political outbursts subsided, the British governor looked to re-establish its governing body in the colony. The masses knew they lived in a time of change and opportunity. As previously mentioned, the global stage was ripe with convenient circumstances and hope. A leadership was needed to capitalize on history's circumstances. "This

(leadership) was provided by Kwame Nkrumah, and it is in this vital sense that Nkrumah shaped the course of history" (Davidson 67). Finally decided about his political course, Nkrumah established the Convention People's Party (CPP) in 1949.

Convention People's Party

"Self-government now" was the motto adopted by the party in order to differentiate from the UGCC. In light of the disruptive social climate spurred on by Nkrumah's political activity, the British looked to re-organize the governmental bodies of the Gold Coast colony. They attempted to forcefully quash dissent and arrested Nkrumah. However, their harsh reaction only increased the nationalists' notoriety and Nkrumah's fame. The UGCC, who were more permissive to the British, were no longer in favor with the masses. The British government was slowly bending to social pressure, and Nkrumah continued to manage the tense political climate in order to gain ground. During this time, Nkrumah put in order the Ghana People's Representative Assembly and formalized the people's demand for "immediate self-government, that is, for full Dominion status within the Commonwealth of Nations" (Davidson 73). Nkrumah continued to promote Positive Action as of utmost importance to his party. After his arrest, Nkrumah directed his political efforts from behind bars. In spite of his jail sentence, Nkrumah was able to put his name on the 1951 general election ballot. Thanks to his political campaigning in heavily populated rural areas, Nkrumah won with a

majority of the votes. Davidson quotes a 1950's article of the newspaper *West Africa*: "Mr. Nkrumah, whether you agree with him or not, is… the most capable leader of the party, and is the most popular individual in the Gold Coast" (78). Ghanaian nationalism had grown and now was an unprecedented full-fledged force behind Nkrumah. His appeal "was further enhanced by the cult of personality that evolved around him. Osagyefo (the victor) Nkrumah was crowned with titles ranging from 'show-boy' to 'Messiah.' His movements were followed with a mixture of pride and awe; his words were consumed with a fervor that transformed politics into a new form of religion" (Pellow 31). With his loyal followers behind him, Nkrumah continued to manage the ebb and flow of British indecision that slowly acquiesced to African involvement and control in Gold Coast government. He also held steady the social energy of the proletariat that, at times, built up to the force of water behind a dam. For the next six years, known as the "period of compromise," Nkrumah's patience was tested as he slowly twisted the power out of the hands of the British.

The Period of Compromise 1951-1957

By 1951, Nkrumah had managed to infect the masses with nationalism, political awareness, and hope. With the election, Nkrumah and the CPP achieved internal self-rule or "innovation… of a new constitution…and Nkrumah became Leader of Government Business" (Buah 101). This victory resulted from his leadership and interdisciplinary vision. In the

six-year wait Nkrumah and the CPP had to express patience in many respects. Although he had successfully bargained for the general election of 1951, he was force to adhere to the slow pace of progression the British were setting.

The years leading up to independence when Nkrumah acquiesced to compromise "were indeed the years when (the Gold Coast) and the CPP became a beacon of hope for embattled nationalists across the continent, looking to Nkrumah and the CPP, as they undoubtedly did, as pioneering heroes who would broaden the breach they had made, and give others the chance of following through it. (Davidson 115)

The period of compromise was necessary to keep the British on a progressive track. Nkrumah's opposition, composed largely of his spurned UGCC colleagues, would argue publicly that he had compromised too much and was losing his nationalistic fervor. Although compromise would seem to oppose the nationalistic trajectory of "self-government now," considering the social barriers of his time, Nkrumah was still a forerunner in Global South politics. While navigating the troubled waters towards independence, it was necessary to improvise and know that the ability to give in momentarily to the strength of the British current was needed.

Political obstacles continued to stand in his way including the creation of the Cocoa Marketing Board. The British wanted to "amicably" temper the effects of low world market prices on cocoa farmers who had for the last few years struggled with continuously falling market prices. The Board began to profit once again from its colony's assets that "became part of Britain's general banking assets in the world at large. The money was not, of course, stolen; it remained property of the Gold Coast Colony and Protectorate. But the Gold Coast did not use the money" (Davidson 108). Nkrumah was now in an uphill battle against indigenous political institutions, public dissention by UGCC colleagues, and the unwillingness of Britain to retract from its lucrative colony.

Independence Non-Alignment and Pan Africanism

On March 6, 1957, Nkrumah brought self-government to his countrymen in the form of a parliamentary system with himself as Prime Minister. The Duchess of Kent, along with delegations from 56 nations of the Global North and South, was present to help celebrate the occasion. Nkrumah took the opportunity to announce Ghana's foreign policy. He stated: "Our foreign policy shall be based on three words: dignity, peace and friendship" (Nkrumah 97). Becoming a United Nations member later that year, Nkrumah went on to state that as Prime Minister he would not associate the newly independent country with any political bloc, referring to the Cold War alliances. He pled publically to the United States and Soviet Union to disarm and settle their differences. He asked them to "consider jointly how the vast resources now wasted in the production of atomic and hydrogen weapons of destruction could best be used to remove the poverty and sufferings from the lives of hundreds of millions of people in Africa and Asia" (Nkrumah 118). While his public disapproval of the Cold War didn't change dynamics in the Global North, it can be said that he was a forerunner in Global South involvement in global politics. In only a matter of years, African colonies had gone from mere cash pots to global players, and Nkrumah was leading the charge.

Ghana as Political Center of Global South

At this point in his political career he also established that "the Government of Ghana will direct its efforts to promote the interest and advancements of all African peoples in their pursuit of freedom and social progress…" It was his hope that Ghana would become the center for the discussion of African problems as a whole, and that, with the cooperation of all other African territories, "(Ghana will) be able to foster a common attitude to local problems and world problems which will ensure that problems peculiar to Africa will receive the attention which they have no had for so long. (My) aim is to work with others to achieve an African personality in international affairs" (Nkrumah 98).

In his attempts to modernize Ghana, Nkrumah undertook a number of ambitious projects. By 1958, the Bank of Ghana, Black Star (shipping) Line, and the Volta River Project were started, and all are still in existence today. Less successful was his introduction of Ghana

Airways, the nation's first national airline. Aside from his contributions to Ghana's immediate economic and infrastructure developmental projects were his contributions to African ideology. Nkrumah popularized the ideals of Pan Africanism and non-alignment.

In 1958, Nkrumah also managed to utilize his diplomatic savoir faire to host the All-African Peoples' Conference in Accra. It was the first time representatives of eight different African states met to discuss the needs of African peoples. Topics discussed included non-alignment, African unity, and economic development. It was said that because of this, "Nkrumah was internationally regarded as the voice of the new Africa. Ghana was certainly punching above its weight" (Rathbone 137). In April of 1960, Nkrumah called another conference in Accra to discuss positive action and security in Africa. More specifically, Nkrumah wanted to discuss apartheid in South Africa and the French testing of nuclear weapons in the Sahara. Again ahead of his time, Nkrumah denounced South Africa's institutionalized racism which lasted until 1990.

The ideals Nkrumah reiterated throughout his political career are still relevant in contemporary politics as evidenced by the African Union today. The African Union still calls for African countries to work together to confront shared social, political, and economic issues. The idea of consolidating the African voice in global politics was very much a keystone of Nkrumah's leadership.

The Republic of Ghana

In 1960, Ghana became the Republic of Ghana with a republican constitution and a powerful president. Kwame Nkrumah accepted his appointment, by vote, to be Ghana's first President. Nkrumah recounted the words of Ghana's last Governor General that "Ghana had given the world an object lesson in race relation(s) [which is] something of inestimable value when one observes the tragic conditions resulting from better conflict in many other parts of the world" (Nkrumah 232). Ghana's emergence onto the global political scene was juxtaposed with the tensions in the Global North and would run parallel to the present, past, and future condition of all Global South countries.

Ali Mazrui, political writer, details the similarities between Vladimir Lenin and Nkrumah. It is true that Nkrumah borrowed heavily from Lenin's ideas including the need for unity among the masses. Mazrui points to the Preventative Detention Act of 1958 as blatantly authoritarian. The act allowed Nkrumah to detain political dissenters for up to five years without trial. However, the contributions and achievements of Nkrumah in the time leading up to independence and his own declarations of foreign policy show that he was not interested in maintaining a military state. Nkrumah wanted unity, modernity, and development. It is historically common for newly independent states to fall to the violence that Nkrumah was clearly trying to avoid.

Nkrumah's End

By attempting to avoid the entanglement of individual interests and corruption in Ghanaian government, Nkrumah would increase his political authority. Ghanaian military and police overthrew Nkrumah's government to instill a new one, and they suspended the constitution on February 24, 1966. This "caused international stir (and) meant a relief to some foreign nations still maintaining colonies and imperial designs in Africa and the Caribbean" (Buah 194). Nkrumah's support of the African cause clearly upset the global order. For many years, Ghanaian propaganda aimed at tarnishing the contributions of Nkrumah was common. Finally, the icon of colonial independence died while in exile in Romania in 1972.

Conclusion:
Nkrumah's Significance in Contemporary Global Order

The individual level of analysis is defined by Kegley as "an analytical approach that emphasizes the psychological and perceptual variable motivating people, such as those who make foreign policy decisions on behalf of states and other global actors" (18). Kegley goes on to explain that "no trend or trouble stands alone; all interact simultaneously [and] the future is influenced by many determinants each connected to the rest in a complex web of linkages" (18). Kwame Nkrumah driven by his vision of a united Africa, and his unmatched enthusiasm in the struggle for Ghanaian independence is testament to the idea that one person can

make a tremendous impact in the global system.

Nkrumah defied racial and social conventions of his time to challenge the oppressive colonial system. Nkrumah took it upon himself to relegate cultural traditions to minimal importance for the betterment of his countrymen. As the "father of modern Ghana" he had to act against his own culture to bring Africans forward into international affairs. Nkrumah was at the forefront in establishing a new world order in which Global South countries had political clout. He didn't defeat a country, per se, but he defeated the tangible colonial imposition that had forced itself onto millions of Africans. He introduced to the global system an Africa that was no longer passive and in which Africans were willing to fight for self-determination. Furthermore, in the ten years following (Ghanaian independence), "over 30 countries gained their independence [and

this] stemmed directly from Ghana's example and from Nkrumah's achievement" (Rooney 7). It can be said that in terms of trending African independence, Nkrumah pushed the first domino.

Nkrumah interrupted the turmoil of the Cold War with an unexpected Global South victory, an African victory, a Ghanaian victory. Moreover, attention was turned to the African corner of the Global South an area often disregarded unless the focus is negative (i.e. disease, poverty, starvation). Nkrumah didn't look to amass world power and alliances but rather chose to declare a peaceful existence with aspirations of economic stability and African unity. Nkrumah was unable to avoid the paranoia of violence common to newly independent countries. His authoritarian style was not used to amass global power; rather, it was used to bring Africa forward. It is clear that Nkrumah paved the way for Africans to self-determination.

Moreover, "he had given pride and self-respect, not only to Ghana, but to the whole of Africa and to black people the world over" (Rooney 6). His decision to suppress dissenters may have contributed to the coup of 1966 but also shows the emergence of individual self-interest and corruption in Ghanaian politics that Nkrumah tried to avoid.

Nkrumah's emergence and eventual defeat all took place under the dominions that systematically oppressed blacks. He worked and fought against stringent odds to accomplish unprecedented political feats in Ghana and subsequently in Africa. Nkrumah bashed his way through a status quo built up brick by brick from the dawn of the imperial and colonial eras and introduced movement of empowered, educated, enlightened African citizens. It was these citizens that, under pressure, exploded with radical freedom of thought, political expression, and self-government now.

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El tema de identidad y sus cambios en "Mujer negra" de Nancy Morejón

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Introduction to Hispanic Literature
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Nancy Morejón, una poeta afrocubana que escribe de su raza y su feminidad, mezcla esos dos temas en su poema "Mujer negra." Como una niña cubana durante la Revolución, Morejón formó convicciones políticas desde una edad joven que contribuyen a este poema. Este poema nos presenta la historia de una mujer afrocubana y esclavizada que describe su historia y sus esperanzas para el futuro de Cuba. También, el poema consiste en siete estrofas de varias extensiones que no tienen ni rima ni métrica consistente. En "Mujer negra" de Nancy Morejón, la hablante explora sus identidades como una mujer y una africana, y estas identidades le permiten desarrollar un compromiso político.

En la primera estrofa, la hablante del poema, que es una mujer africana que representa a todas las mujeres afrocubanas, empieza a explorar su identidad como una africana. En esta estrofa, ella habla de su viaje transatlántico a Cuba y la manera en que ella empieza a olvidar su país natal. Durante esta estrofa, la hablante usa imágenes de inocencia, como el alcatraz o las nubes que ella describe "como inocentes testigos presenciales" (5) que ven las injusticias en contra de ella cuando está captada en la esclavitud. Ella también reflexiona sobre su patrimonio de África, y piensa que "Acaso no he olvidado ni mi costa perdida, ni mi lengua ancestral" (6). Esto muestra su conexión a su país natal aunque ella ha estado separada de él desde hace años. Sin embargo, dice que "Me dejaron aquí y aquí he vivido. / Y porque trabajé como una bestia, / aquí volví a nacer" (7-9). Esta cita demuestra su intento de crear una vida nueva en su Cuba, a pesar de las dificultades de ser esclava. Aquí, una de estas dificultades es la manera en que la esclavitud la deshumaniza, porque está forzada a trabajar "como una bestia" (8). No obstante, un verso breve justo después dice "Me rebelé" (11), que está enfatizado porque está separado del resto. Este verso demuestra que el espíritu de la hablante todavía está fuerte y arraigado en África porque ella rechaza su vida nueva.

En la segunda estrofa, más breve que la primera, la hablante describe su vida como una mujer esclavizada. Ella se concentra en sus problemas que son únicamente de las mujeres como cuando "Su Merced" tiene relaciones sexuales con ella. Ella tiene un hijo que "no tuvo nombre" (14) que puede significar que el hijo no sobrevive mucho tiempo o que él no está conectado con su cultura africana y por eso, tiene un nombre africano. El verso final de la estrofa describe a lo que, en cierto sentido, puede ser la venganza de ella porque "Su Merced murió a manos de un impecable *lord* inglés" (15). Esta parte también introduce un aspecto de feminismo al poema. Como explica Linda S. Howe en su artículo "Raza y género en la poesía de Nancy Morejón," estos versos "particularizan la compleja situación de la mujer negra esclava. Más aun, revelan la fuerza de la mujer esclava para sobrevivir y rebelarse a pesar de sus circunstancias" (46). Este tema es muy importante al poema en total cuando otra vez, un verso separado sigue esta estrofa que expresa el cambio de la actitud de la mujer negra. En esto, ella cambia de rebelarse a andar (15), lo que demuestra que ella está más dispuesta a mover adelante en su vida en vez de rebelar contra su situación.

La próxima estrofa describe otros sufrimientos de esclavos que no se limitan a las mujeres, como los "bocabajos y azotes" (16). Describe las condiciones de los esclavos, como su labor para las cosechas que nunca puede comer (18) y los barracones para casas (19). Esta sección

Tony Plemons-Pearson "Untitled," Acrylic on paper, 22" x 30"

también demuestra que este poema es de una mujer que representa a todos esclavos en Cuba porque dice que ella forma "a lo largo de todos sus ríos [de Cuba]" (17) que es algo improbable para una mujer, pero que para todos los esclavos juntos, es verdad. Otra vez, ella afirma un espíritu positivo y esperanzado cuando ella canta con "los pájaros nacionales" (21). Este verso demuestra su dedicación a perseverar en medio de una situación opresiva. Como siempre, esta estrofa incluye un verso separado del resto que dice "Me sublevé" (22) que otra vez sugiere esta perseverancia a continuar y remontar a opresión.

En la cuarta estrofa, la mujer negra explora la idea de patrimonio mientras que ella reflexiona sobre sus compañeros que han muerto durante su tiempo como esclavos. Esta estrofa también

es la más desesperada del poema. Estos versos usan imágenes de desolación como "la sangre húmeda" y "los huesos podridos" (23-4) para representar el ciclo destructivo de esclavitud. En esta parte, ella menciona que "ya nunca más imaginé el camino a Guinea" (26), que representa la separación de su patrimonio que ella siente como una esclava en Cuba. Le pregunta si su camino deseado es a otros países africanos, como Benín, Madagascar o Cabo Verde (27-8), pero ella parece incapaz de decidir su camino a este tiempo porque dice "Trabajé mucho más" (29), separado de la estrofa. Este verso puede representar su incapacidad para identificar su país natal completamente y ella trabaja como esclavo para evitar más reflexiones en este tema. También puede referirse a la manera en que ella está trabajando y pensando más en

esta idea de su patrimonio y su identidad fuera de su país natal.

Juanamaría Cordones-Cook explica en su introducción a *Mirar Adentro* las ideas de Morejón y esta estrofa pertenece bien con estas. Cordones-Cook sostiene que Morejón (y las mujeres en sus poemas) tiene un proceso para buscar su pasado, la africanía, en que ella "va creando una genealogía perdida de ancestros sin identidad definida" (44). Esta idea se demuestra en la busca de la mujer negra para su patrimonio y también en la mujer negra misma, que representa un ancestro para Morejón.

La quinta estrofa es la sección más breve del poema, y también una de las más importantes. Aquí, ella dice que "Fundé mejor mi canto milenario y mi esperanza. / Aquí [en Cuba] construí

mi mundo" (30-1). Aunque son breves, estos dos versos describen la síntesis de sus identidades para crear un "mundo" para sí misma. Después de esta estrofa, es un verso separado que dice "Me fui al monte" (32), que refiere a la Sierra, la cordillera más grande en Cuba. Esto también puede demostrar la manera en que ella está superando su situación como una montaña.

Durante su tiempo encima de la montaña, ella tiene tiempo para meditar, podemos asumir, y desarrolla una identidad política. La próxima estrofa continúa estas ideas políticas porque dice "Mi real independencia fue el palenque" (33). Howe dice que este verso se refiere al separatismo negro, como los que querían regresar a África después de su esclavitud. También explica que "El alegórico 'palenque' de Cuba, un espacio metafórico donde la conciencia negra sobrevive a pesar de la represión oficial, encuentra sus raíces en la historia de la actividad de los esclavos cimarrones" (45). La mujer negra también está involucrada con las tropas de Maceo (34), que, según la nota al pie de página, fue un líder cubano "que [luchó] por la emancipación de los esclavos y por la independencia de su país" (245). Este verso demuestra su papel activo en el cambio de la política y la manera en que una identidad

nueva está surgiendo en la mujer. Comenta el progreso político que aun necesita ocurrir cuando dice que un siglo más tarde, "bajé de la Sierra" (38) para influir más la política de Cuba. Como siempre, esta acción afirmativa de la mujer está separada de la estrofa para énfasis. Ella menciona que sale de "una azul montaña" (37) que puede representar que ella está muerta, pero que se reúne con sus descendientes para cambiar Cuba otra vez.

La última estrofa demuestra su perspectiva para el futuro, cuando toda la gente sea igual (46), y pueda avanzar el comunismo. Al principio, ella describe los aspectos de Cuba que no son idealistas en su sistema de comunismo. Ella enfatiza que todos en su sistema político preferido son iguales, sin estos "capitales y usureros, / con generales y burgueses" (39-40). Este comunismo parece la solución completa para los problemas que se resolvieron solo en parte con el fin de la esclavitud porque dice "Ahora soy: sólo hoy tenemos y creamos" (41). Otra vez, la mujer afirma su nueva identidad política con este verso, y demuestra que ha cambiado y se siente más completa. Este verso también enfatiza la importancia de comunismo para la identidad personal de la mujer ("Ahora soy") y también para la identidad de

todos los cubanos que pueden tener y crear juntos. Esta estrofa usa una anáfora con "nuestro" en varias formas para conducir el poema a su fin. El uso de "nuestro" enfatiza la idea de comunismo que todos comparten todo para sostener la comunidad en total. Los versos al fin introducen de una manera más explícita este mensaje político para el futuro con la idea de comunismo como una solución a los problemas de la sociedad. Con sus versos finales, diciendo "Iguales míos, aquí los veo bailar / alrededor del árbol que plantamos para el comunismo. / Su pródiga madera ya resuena" (46-8), Morejón presenta como un árbol el símbolo común de instituciones políticas.

"Mujer negra" de Nancy Morejón es un poema que explora los temas de la identidad como mujer y africana y la manera en que su identidad cambia con la influencia de la esclavitud. El poema describe los problemas de la esclavitud y presenta el comunismo como la solución para los problemas de Cuba que empezaron con la esclavitud. También, el poema se enfoca en las acciones y las contribuciones de la mujer para la política, porque cada acción afirmativa que ella hace está separada de las estrofas.

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Are You Gonna Throw Far? The Goals of a Collegiate Thrower

Shane Hallengren

Ethnographic Methods
Dr. Jeffrey Bass

Over the course of one competition season, I spent time with the throwers from the Middle College (a pseudonym) track and field team. Specifically, I observed ten male athletes competing in the discus throw, shot put, hammer and weight throws, as well as the javelin throw. Middle College is a private Midwestern institution affiliated with the NCAA's Division III. To initiate my study, I approached the team's head coach. I explained the nature of my proposed research and asked his permission to spend time with his athletes during competitions. After receiving consent, I contacted Nathan (another pseudonym), a junior and one of the team's captains. He found the idea comical but old me he would be fine with me observing them. After this, I informed the rest of the throwers of the nature of my study and began observing them during meets. For any formal interviews or other time-consuming research, I arranged time outside of their organized team functions as to not interfere with their participation. For the sake of anonymity, I have changed the names of all of all of my informants as well as all collegiate institutions.

I had initially anticipated encountering difficulties immersing myself into the group. I imagined that, as a group who spends a lot of time together, the throwers would be very tight-knit and might resist me trying to integrate myself into their micro-culture. While I did find them to be very close, I did not encounter any trouble completing in-depth observations. In fact, during my first observation, as I was watching the throwers rough house with one another, Will grabbed me and put me in an arm lock. From this encounter, it was clear that integration would not be a problem. I found that the throwers were very willing to talk with me, and they seemed to enjoy answering questions I had.

My observations entailed attending their weekly meets, generally on Saturday, and watching the athletes throw. Throwing competitions are separated into flights of approximately ten to fifteen throwers. Athletes with a better seed, which is determined by their best throw of the season, throw in the later flights. Most competitions allow three throws in the prelims, or preliminary flights, and then the nine athletes with the best throws are taken to the finals. During the finals, athletes are allowed three additional throws. The top eight athletes then receive points which contribute to their team scores. The first place athlete receives 10 points for his team and then 8-6-5-4-3-2-1 points for each respective athlete. With the exception of the javelin, all the throws are competed in a ring, a circle of concrete or plywood. The athlete must complete the throw without stepping outside of the ring; otherwise, the throw is a foul and is not measured. In the case of the javelin, the throw is contested on a runway, and the athlete is unable to cross a foul line in order to have their throw measured. Additionally, the implement must land within a marked sector, or it is a foul. During any given flight, there are athletes who are observing their teammates, as their flight is over or yet to start. I spent my observation time sitting with these athletes, asking questions and observing their behavior.

During my observations, I noticed that the throwers talked about setting and accomplishing their goals. During nearly every meet, as I watched their warm-ups I would hear one thrower ask another, "Are you gonna throw far today?" Although they were expressing it implicitly, I realized that this was a way for the athletes to set get a clear statement of a goal from their teammates. As I reexamined

my field notes, I was able to see the theme of goals tracing throughout my research. I then noticed several attributes attached to this theme; there are several traits that shape the way in which the throwers at Middle College both define and attempt to accomplish their goals. The various types of throws lead to different goals being set. The group identity and relationships also shape the ability of a thrower to be able to meet the goals they have set. Additionally, differing ability levels means that, while some goals are communal, many are applicable only to one individual. All of these factors come together to determine the ways in which a thrower understands and accomplishes their goals.

Ethnographic Findings:
The Throwing Events
Through my field research and interviews within this micro-culture, I have identified several different types of throws which the throwers compete in. Based on a formal interview, I discovered that throws can be initially separated into the events that are contested during indoor season, and those during the outdoor season. Because of the limited room in an indoor track and field facility, the indoor competition is limited to just two throws: the shot put and the weight throw. The outdoor season, on the other hand, does not have this limitation. Therefore, the hammer throw, shot put, discus throw, and javelin throw are all contested outdoors.

My initial observations within my micro-culture took place during the indoor season, which begins in late January and ends for most athletes after the conference championships a month later. However, for any athletes qualifying for indoor nationals – the NCAA national championships – the season runs through mid-March. During my observations, I noticed two distinct types of techniques in the shot put. All athletes start with their backs facing the direction of the throw; however, from this point two different styles emerge. Some athletes spread their feet to about shoulder width, spin themselves around one and a half times and then push the shot away from their bodies. Others do not perform this spin, instead they place one foot behind the other and lean forward slightly. From this position, they kick their back leg out in order to create momentum, slide across the throwing ring, and in one motion turn and push the shot away from their body. Upon noticing these differences I asked some of the athletes about the two styles and discovered that the first technique is simply called the spin while the latter is called the glide.

In an interview, Bruce, a sophomore thrower, discussed that the shot put is the only throwing event contested during both seasons, and that there is no difference between the event when it is contested indoors or outdoors. Nathan, the teams most accomplished shot putter explained to me that "shot is exactly the same indoors and outdoors." While this is the only throw that is exactly the same, I also learned that others are seen as being very closely related. Interviewing revealed a relationship between the indoor weight throw and the outdoor hammer throw. My own field observation has taught me that the implement thrown in the weight throw is a 35 pound ball attached to a handle. The athlete holds the handle, begins to swing the weight and then spins while holding the implement at full arms length before releasing it. According to my interviewee, the technique used in this event is directly relatable to the hammer throw. The only difference is that the hammer is much lighter, and the handle and ball are separated by nearly four feet of cable. Thrower Bruce explained that "the weight is just like the hammer, except for the hammer is 16 pounds where the weight is 35. But the footwork is identical. It's just a lot easier on the body, the hammer is."

My interviewee also expressed a distinct favoritism for the outdoor throws. Some of these reasons were perhaps personal but others seem to be widely shared by other throwers. Based on my formal interview and informal questions during field observation, I have noted that the athletes generally prefer outdoor throws. They have expressed the fact that there are more events to compete in, it is refreshing to be outdoors, and the outdoor events are less punishing on the body than the indoor events. This is evidenced by Bruce's statement. He went on to explain that since the weight is so much heavier than the hammer, any flaw in technique puts strain on the body.

As discussions of throwing identities will show, the javelin is an oddity in the world of

throwing, as it is seen as mostly unrelated to the rest of the throwing events. The group who are widely recognized as the throwers compete in the shot put, discus, and hammer/weight. In this respect, the discus is more closely related to the shot put and hammer. However, the discus and the javelin share a characteristic that the other throws do not. In these two events, I observed athletes talking about the effects of wind on their performance. According to my informants, aerodynamics comes into effect during these events. In the case of the javelin, the athletes would get excited to throw into a slight headwind. A third year javelin thrower, Rueben, explained to me that when throwing in these conditions, "the wind keeps the jav from turning over, and holds it in the air longer." The lift created by the wind causes the javelin to carry further.

The other throwers also talk about the effects of the wind on the discus, and the event shares this characteristic only with the javelin. Bruce, who considers himself as "primarily [a] discus thrower," often talked with his coaches and teammates about having a 'good wind' to throw with. Again, the direction of the wind dictates the amount of lift the implement will have, and will contribute to the length of flight. However, in the discus the athletes distinguish between a wind that is good for left handed throwers as compared to a right handed thrower. A right-handed thrower wants a wind coming in front and slightly left of the ring. For example, if the sector faces north, a right-handed discus thrower would

want a south-southeast wind. A left-handed thrower would want a south-southwest wind in that circumstance.

The different types of throws affect the way a throwing athlete understands their individual goals in the sport. Part of this results from the fact that athletes tend to associate more strongly with some events than others. As mentioned before, Bruce considers himself "primarily [a] discus thrower and then hammer [thrower] close second." This is something that occurs commonly among throwers. Bruce elaborated:

Generally speaking, most people would say 'I'm a thrower,' and then if you talked to them about it more, normally you'll get a 'I throw primarily this' or 'My favorite event is this,' [or] 'I throw all three but this is the event I'm here for'... but you don't see a ton of throwers that are very well rounded [in all of the events].

The result of focusing on primarily one or two events is that goals are shaped differently for different events.

During the indoor season, Nathan was a great example of this. During the season prior to my observation, he had been within a few inches of breaking the school shot put record and also very close to qualifying for nationals. He explained to me that his ultimate goals for the season were to do both of these things. However, his goals for the weight were more modest. When I asked him about what he expected to accomplish in that event he replied, "I think Bruce and I should be able to place high at conference." Because his main focus is the shot, his goals for that event were higher than

they were for the other weight. The relationship of the throws also affects this. An athlete with high goals in the hammer likely has similarly lofty goals in the weight throw. This is something that seems to occur throughout the micro-culture. They tend to have goals for all of the events, but the goals for a particular event are higher than the others.

Establishing Identity and Relationships

Perhaps my biggest interest when I began to study collegiate throwers was their identity in relation to the rest of their team. As a general fan of track and field, I imagine that the sport is generalized as running-based. Based on this, I hypothesized that the rest of the team might disregard the throwers. From an analytical perspective, I thought I observed this. However, I found little perception of this from the throwers themselves. When I began my study of throwers, I was curious about relationships they had with teammates, both throwers and non throwers. I wanted to learn about interactions that occurred in the context of their sport. However, after some direct observation, I quickly learned that relationships formed based on their identity as throwers could actually be divided into two broader groups. One group includes not just their teammates, but the team as a whole, because it includes coaches. The other group, which I did not expect to find, is relationships formed with athletes from other schools.
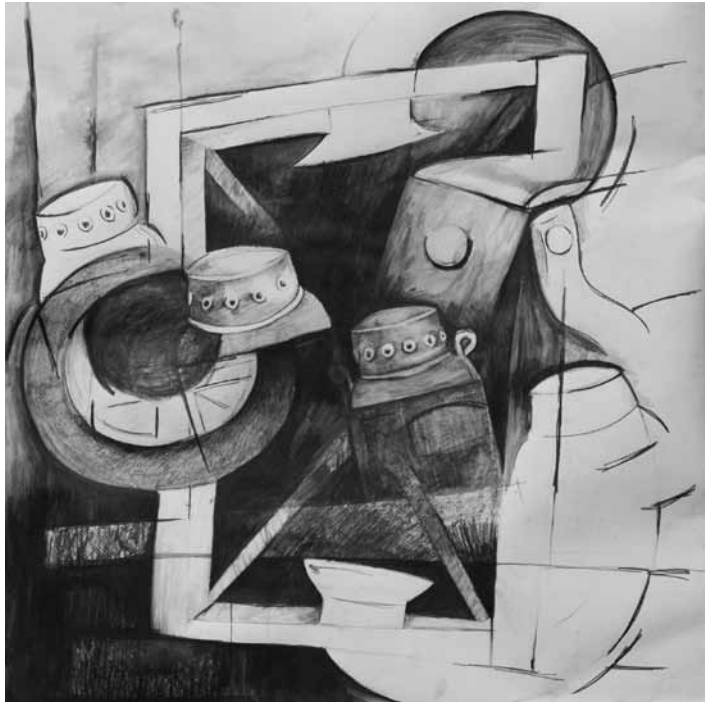
The relationships within their own team can be subdivided into three categories, the first of

which is coaches. During my unstructured interview with Bruce we discussed the interactions he has with coaches. He explained how the relationship with the head coach is different from that of the throws coaches. The team employs two throws coaches, and these are the instructors who work with the athletes during practice and give them advice during the meets. I observed the head coach at times watching the throwers during meets, but his presence is based on general support and not specific technical advice, for his specialty is not the throws. Bruce also explained that if he had a specific question about throwing he would address one of his throws coaches, but if he had a more general question he would probably take that to his head coach.

The second team relationship is with teammates who do not compete in throws. My informants explained to me that they receive some support from these teammates during meets, but it is minimal. The throwers call this group the runners. Especially during the outdoor meets, I observed very few runners at the throwing venues to cheer. This is partially due to the physical layout of most track and field venues. At most colleges, for the sake of space, the throwing arenas are separated from the track. As

Bruce said, this means that, "at outdoor meets you probably won't find us near the track at all, because sometimes we throw a mile away." In some cases, the throwing arenas are not even visible from track. At the Middle College home meets for example, the track and grandstand sit in a bowl

Katie McKim, "Untitled," Graphite, 4' x 4'

and the throwing venues are scattered in the surrounding areas. This means that the throwing events cannot be seen directly from the track. As a result, very few runners are able to come and watch the throwers, and the throwers do not see many of the running events.

This stratification is less prevalent during the indoor season. Most indoor track and field facilities consist of a 200-meter track (half the size of a standard outdoor facility) and the throwing events take place somewhere inside the oval of the track. Because of the proximity, more runners walk by and see the throwing events. However, even during indoor season, the throwers

spend most of their time among one another, though this is much more evident during the outdoor season. Although I never heard any of the throwers express resentment at this fact, Bruce did explain to me the effects a larger crowd has on his performance:

"I enjoy there being more people there to cheer you on. I think I speak for most... of the throwers on the team. It just helps them build the adrenaline up... Say you get a big throw, and after it you hear everybody cheering, your next throw is just going to be that much better because of the adrenaline you build up..." Despite recognizing the benefits of having a larger group of teammates present to cheer them on, the throwers do not resent the fact that, as Bruce says "it's not quite as loud as the running would be" while they are throwing.

The final group of team relationships are those formed amongst the throwers themselves; this is by far the richest of these relationships. The throwers are always around the throwing events cheering for each other. Even after they finish competing tend to keep themselves separated from the rest of the team. My interviewee explained that because they spend so much time together, they know how to support and assist each other during competitions, and they get used to drawing

encouragement from their relatively small group:

Bruce: …it's kind of just its own little group, it's kind of secluded. You have to draw from the four or five people that are there. You can't draw from the whole team
S.H.: I've noticed that when I'm around you guys. It's pretty low key; it's mostly you guys who are there.
Bruce: Like I said, no one is going to turn down anyone coming and cheering. But you get used to having that group of people there and it's kind of nice because they know how to help you.

The throwers appreciate the support from their own group during their competition. Part of this comes from the technical advice and part of it is the result of general support, although the throwers place more emphasis on simple general support.

The most common form of support I observed was very basic. The teammates who are watching will simply yell encouragement to their teammate as they walk into the throwing ring. Something such as, "Let's go Michael," or "Big throw now!" is common. However, once the athlete enters the ring and is actually throwing, the spectators stop cheering. My informants explained that too much noise can be distracting during the actual throw. After they have completed the throw, the athlete will generally walk out to retrieve the implement. During this time, as the officials measure the distance, the other throwers, as well as coaches give them technical advice about their form. I observed one particular upper classman thrower, Michael, doing this very frequently. The

age and experience level of the recipients of his advice seemed irrelevant. They all listened to and acknowledged his advice. While this is an important part of the support, the throwers indicated that they appreciate general support the most.

Bruce: I know that this last meet that we were at in [Earp College], that Will didn't have a good day, I'm pretty sure it was in the weight…
S.H.: How do you cope with that? Like when Will's not doing well, do you try to encourage him or do you just try to leave him alone?
Bruce: It depends on the personality. For the most part everyone on the team… is open to encouragement and a little help here and there. So you might point out on thing they're doing wrong. Like, 'Hey, pull a little hard here at the end,' or like 'Get that foot down quicker.' But for the most part just be like, 'Hey you can do this, just get out there you know you can do it. So just go out there and give it your best.'
S.H.: So it's more of the general encouragement rather than 'this is what you need to do better at.'
Bruce: Right. And for the most part, when someone [gives you technical advice] you hear them but you don't sit there and just practice it on the side…

As Bruce relates, the throwers appreciate all of the assistance that they receive from their fellow throwers, and because of the close knit nature of their group, they know how to draw encouragement and support from one another.

I was also surprised to find that one event is a bit of an enigma among the throwers. The javelin throw is not

considered by the competitors of the other events to be a true throwing event. Those who consider themselves the "throwers" compete in the weight and shot indoors, and the hammer, discus and shot put outdoors, do not throw the javelin. Only one of the throwers at Middle College, Rueben, competes in the javelin and another throwing event. When I pointed this out to him he told me quite clearly, "I am a javelin thrower." He considers himself a javelin thrower, and he only competes in the other throws during the indoor season. The javelin throwers are a separate group. They have their own coach, work out together, and are generally not considered to be part of the group of throwers. When I questioned Bruce about this, he was unable to give a sound logical explanation for this peculiarity. He explained that there is a reciprocal joking among the two groups; they get along but they are definitely distinct groups. Bruce also readily admitted that the javelin throwers legitimately throw just as much as they do. In this case the relationships are more closely knit that with runners, but not as close as the true throwers.

The second category of relationships these athletes form as a result of their sport are those that occur with their opponents. During my direct observations I noticed that at times the throwers would be talking with a group from Margery College. At another meet, I noticed a reoccurrence of this behavior. Based on this, I began questioning my informants in order to elicit information on this category

of relationships. I asked my informants about interactions with throwers from opposing schools that they see repetitively throughout the season. I asked if friendships developed, and my interviewee actually mentioned the throwers from Margery College and explained that he would not call these opponents friends. Instead, he simply explained that the groups get along and often talk. Based on this information and the fact that the throwers have not expressed any folk term for this relationship, I used an analytic term and labeled this group 'acquaintances.' The final group which has been elicited through my research is a group the throwers call 'rivals.' As an example of this, my interviewee explained that while they get along with throwers from Margery, they do not interact with throwers from Melville College. He explained that these athletes are simply viewed as rivals.

All of these aspects contribute to the ways in which the throwers form their group identity. It shapes the ways they understand themselves in relation to their team as well as their competitors. As a result of these factors, the throwers form a very close knit group and are very comfortable with one another. Banter, practical jokes, and general roughing around are all very common. One example of banter, which I would commonly hear quite commonly, was one thrower asking another before an event, "You gonna throw far today?" When I asked my informants about this they explained that it is partly to give each other a hard time

and partly to get one another pumped up for competition. In other cases, banter is not for encouragement, but simply for fun. For example, reciprocal name-calling is very common, but is never done with negative intentions. Instead, the athletes try to outdo the insult that they have just received. The throwers acknowledge this aspect of their behavior as significant. When I initially approached my micro-culture to propose the study, they thought the idea was strange. When I explained the nature of the research would just be spending time with them during competitions, James laughed and said "All you're going to see is a bunch of name-calling and messing around." All of these subtleties add up to the ways in which the group identity of the Middle College throwers is formed.

However, this shaping of identity also affects the way that the throwers accomplish their goals. As my interviewee indicated earlier, having a crowd cheering for him improves his ability to throw well. Therefore, his teammates help him to accomplish his goals. His statements also indicate that the athletes become familiar with one another's personalities, and they know the proper way to support each other. However, Bruce also indicated ways in which opponents help him to compete well, and therefore meet his goals. In the setting of the conference meet, which is a major focus of the athletes, both teammates and opponents can potentially help an athlete reach their goal.

Bruce: You don't look at them as opponents. Because to qualify for nationals there's a set distance and you just have to throw that far. So I mean, in that meet you're competing against them, but overall you're just competing for that distance... [but] it just kind of depends. Like at conference, the meet that really counts, the meet you build up for, the place is just as important as the distance, if not more important just because of the points. Because at conference you want to throw your best, but you've got to place ahead of other people too.

So, although much of the drive for accomplishing goals is internal, some of it comes from the competitive environment. In the conference meet, the athletes use their rivals to motivate themselves, as they want to place ahead of the other teams. Clearly, the relationships throwers form through their sport help shape their group identity, and this in turn contributes to their ability to accomplish their goals.

Differing Ability Levels
One of the interesting traits of the throwers, and one which plays a major role in shaping their goals, is the differing ability levels of the athletes. There are two athletes who, according to the sport's standards, are the most successful throwers on the team. Nathan and Bruce are both national qualifiers in the shot put and the discus throw, respectively. In fact, during my season of observation, Nathan received

an All-American award in the indoor shot put, an honor attained by placing in the top eight among competitors at nationals. From here, there are athletes who contribute points to the team at the conference meet, and then athletes who are working towards this level. Because of their differing ability levels, the athletes shape their goals differently.

For example, Bruce qualified for nationals during the season prior to my observation. He explained to me that it is his expectation to return to the national meet during the outdoor season.

S.H.: Ok, so you qualified for nationals last year. What's that like now? Do you feel a lot of pressure to do it again, or is it just like you know you can?

Bruce: It's a confidence thing. I know I'm able to, doing it is another thing. It's just kind of getting confident in what I do, and this year should be better it's my second year through it... But when things don't start off well, the pressure starts to build and it's like, you know, I've got to have a good throw here sooner or later.

Before the outdoor season had even begun, Bruce fully expected himself to qualify for nationals for the second year. However, this is not Bruce's only personal goal in regards to his sport. His PR (personal record, or best throw) is within a few feet of the school record. At the beginning of the outdoor season, when Will asked him about breaking the school record before graduating he replied, "Well I better, if I can't improve four feet in the next three years then I'm a total joke." Because of his ability level, Bruce's goals are set rather high. During the first meet of the season, Bruce provo-ed in this discus. "Provo" is a folk term meaning that he met the provisional qualifying standard in the event. To qualify for nationals, the NCAA designates an automatic qualifying standard, which guarantees acceptance to the national meet, and provisional qualifying standard. The top athletes from the provo list are selected for nationals depending on how many athletes have auto-ed. Generally speaking, there are approximately 15 athletes selected in total.

While the goals for Bruce and Nathan included school records and national berths, many of the other throwers' goals were more modest. They recognize, and even joke about, the differing ability levels. During the second indoor meet I observed, I was watching the first flight of shot put competitors. There were three Middle college throwers in the flight. During their warm ups they saw me taking notes and joked with me. "We're a bad group to watch; we're not competitive. You might want to come back in the second flight for Nathan and Will," they told me referring to a few of the other throwers who were in a later flight. However, during all of this, they recited the distances they wanted to throw and asked each other "How far you gonna throw today?" Some of this is done jokingly, but
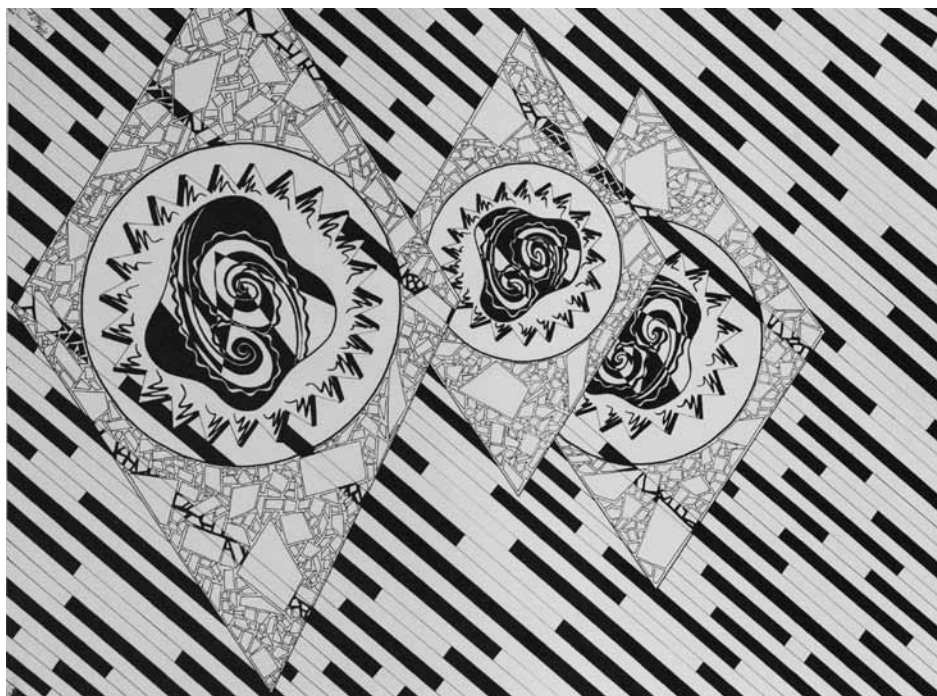
Tyler Consoer, "Untitled," Black and gray marker, 22" x 30"

much of it is a serious recital of goals. Rather than wanting to qualify for nationals, these athletes have a distance set in mind as their goal.

During the actual throwing, the athletes had a competition among themselves, trying to out-throw one another. After they were finished, James, the winner of the competition, jokingly mocked the others, saying, "I won the crappy-throwers competition." As they came and sat down to watch the rest of the heats, I asked him what he meant by this. He explained to me that he does not like the indoor events and so it is hard to be very excited about them. However, with the outdoor season, he wants to be able to score conference points in the discus and hammer.

This desire indicates and important group goal, one that is shared by all of the throwers. They talk very often about the winning conference meet, and as Bruce said earlier, conference is "the meet that really counts, the meet you build up for." As a group, they expect to contribute a lot of points to the team's score. As Nathan explained during one meet. "I think our team has the best throwers in the conference." For the throwers, a team conference championship is perhaps the most important overall goal. During the indoor season, they won a team conference championship but were still very adamant about winning the outdoor title as well. Although the athletes share this common goal, their differing ability levels still mean their individual goals are shaped differently. Some athletes have goals of national success, while some focus on the conference meet.

Conclusion

Accomplishing goals is a major theme among the throwers at Middle College. They talk about everything from throwing a new PR, placing at conference, qualifying for nationals, and becoming All-Americans. However, there are several factors that contribute to an athlete's ability to both set and accomplish their goals. First of all, the different events determine different goals. An athlete may aspire to be a national qualifier in the discus, but simply to score conference points in the shot put. The ways in which the events are similar or dissimilar affect a thrower's ability to set these goals.

Secondly, the group identity makes a strong contribution to a thrower's ability to accomplish their goals. Because they spend a great deal of time with each other, the athletes know how to support each other. They can provide both technical advice and encouragement that other team members are unable to do. This is partly due to their shrewd understanding of each individual's personality. However, the relationship with the rest of the team can also be beneficial. Having these team members for support can build adrenaline and help improve throws, though these relationships are not as beneficial as those formed among the group. Relationships with throwers from opposing teams can also help accomplish goals. Although it is not always the case, competing against an athlete who is doing well can inspire an athlete to throw better. And finally, the fact that the athlete's ability levels are different shapes their goals. Some athletes aspire to national success, while others have goals of personal improvement. Although they have a very strong common goal of winning the conference meet, their individual goals vary greatly depending on their ability levels.

Through my research I was able to elicit a lot of information from the male throwers at this small college. Unfortunately, I was unable to do very extensive study on female throwers. This was based on the simple fact that the team had only four women throwers, and two of these are javelin throwers. The result was that when I began my research during the indoor season, there were only two female throwers. The natural consequence of this was that my research began to be dominated by then men. Additionally, I saw this as too small of a population to be able illicit beneficial information. I had originally hoped to observe the behavior of female throwers compared to the men. I was also curious about the interactions between the two groups. Unfortunately this was not possible with the population's size. Regardless, I was able to learn an incredible amount about how the male throwers on Middle College's track and field team interact with their environment and then deal with their goals.

Dress Codes in the Workplace:
Effects on Organizational Culture

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Abstract
The purpose of this paper is to establish the effect of dress codes on organizational culture, employee morale, productivity, and performance. Three categories of dress codes have been established: formal, business casual, and casual. The paper describes the downsides of the three categories of dress, the different organizational climates each policy creates, and the various perceptions of the employee, clients, coworkers, and upper-management.

The paper also highlights the dress code trends throughout the past 30 years and explanations of implemented policy changes. There are many stipulations to consider before a company should apply a new dress code. This paper outlines the guidelines for dress code modification, as well as recommendations for the employees. If a new dress code policy is implemented, these guidelines will ease the transition and will minimize negative reactions to organizational change.

Introduction

Over the last 30 years, dress codes throughout corporations in the United States have undergone drastic changes. In the workplace, change has been most prominently seen in the areas of casual, business casual, and formal codes of dress. Research and analysis has confirmed that a corporation's specified dress code policy has an interrelated effect on employee behavior, performance, and productivity.

"Dress is clearly a significant means of self-identification and role definition. Personal styles have great psychological implications for both the wearer and the person interacting with the wearer" (Bowman & Hooper, 1991, p. 330). An organization's dress code affects employees' perceptions of the quality of their performance (Black & DiNardo, 1994; Peluchette & Karl, 2007). Additionally, an individual's style of dress influences how colleagues, clients, and upper-management perceive them.

Dress code policies are one visual expression of the culture of an organization. Therefore, workplace attire is a key component in establishing the company's desired organizational culture (Maysonave, 2001; McCarty, 2010; Wood & Benitez, 2003). The extent of formality of a dress code sets the stage for the type of environment the company wishes to create. If teamwork and unity are strong values in the organization, reducing status differences by standardizing the dress code among all employees will reinforce these organizational values. For example, all employees at Toyota Corporation wear polo shirts and khakis as a way of expressing a unified, team-oriented culture. Also, a casual dress code can help communicate a fun and friendly organizational culture. This may result in employees feeling empowered to deliver exceptional customer service which, in turn, strengthens the company's fundamental value of providing service excellence (Peluchette & Karl, 2007).

Assumptions have been made regarding the relationship between a casual dress code and employee productivity. While initially the correlation was favorable, over time it has become a distraction to employees, as well as a liability for organizations. According to a survey of over one thousand human resource executives, almost half of the companies with a casual dress-down policy reported a significant increase in tardiness, absenteeism, and flirtatious behavior (Egodigwe & Alleyne, 2003). Another survey concluded that casual dress may lead to a casual

work ethic (Peluchette & Karl, 2007, p. 349-350). In contrast, employees who dress formally (i.e. a suit and tie), are considered to have high credibility, are taken more seriously, and are more likely to be viewed as upper-management material from top executives (Chaney & Lyden, 1999; Wood & Benitez, 2003).

The purpose of this paper is to establish the correlation between dress code in the workplace and employee performance and morale. Three categories of dress codes will be discussed: casual, business casual, and formal, or sometimes referred to as traditional. While a more casual approach may boost employee morale and comfort, it may have a negative effect on performance (Lee, 2005). In addition to reviewing the literature of this topic, interviews with three managers have been included to illustrate how each company's dress code is perceived to affect the performance and morale of employees.

History of Dress Code in the Workplace

Prior to the 1990s, workplace attire was predominantly formal, consisting of suits for both men and women. "The boundaries between work and after-work fashion were vividly clear: executive attire in the office, casual attire at home" (Lee, 2005, p. 32). This commonality among most office settings began shifting towards a more casual manner of dress. According to Mary Lou Andre, editor of dressing-well.com,

"Business casual first entered the marketplace in the early '90s, during the last recession when folks were doing a lot of lay-offs. The people left behind had more work to do, less benefits, and fewer people to do [the work]" (Vangen, 2002, p. 12). This trend was aided by the invention of the Dockers brand in 1986, which allowed for a rise in the more affordable business casual manner of dress (Kiddie, 2009; McPherson, 1997; Sloan, 2000).

Soon after the recession began, the introduction of internet business drove business dress codes to

Rae Junkins, "Lost her grip," Acrylic on paper, 22" x 30"

become even more "dress-down." This informal apparel ranged from t-shirts and jeans to polo shirts and khakis. By the mid to late nineties, business casual dress, at least on certain days, had become the norm for many major firms such as American Express, CitiBank, and IBM (Chaney & Lyden, 1999). As of June 1997, 83 % of U.S. companies surveyed had some form of casual dress policy (Boles, 1997). Levi Strauss & Company, creator of the Dockers brand, says, "The casual look was never meant to replace traditional Monday-through-Thursday business attire" (McPherson, 1997, p. 135).

From 1996 to 1999, retailers of formal office attire suffered a sharp drop in sales (Joans, 1996; Sloan, 2000). While casual dress was becoming more common, many organizations began to see a need for implementing written policies

as employees started to dress as if they were headed to the playground rather than upholding their professional status. Early in the twenty-first century, frustrated by worker's inappropriate office attire, some companies hired wardrobe consultants to help employees with the "dos and don'ts" of corporate fashion (Parekh, 2005; Sloan, 2000; Spitznagel, 2010). Businesses mandating a return to formal policy typically believed that people were coming to work dressed too casually. Companies argued that a casual look can promote a laxness and has a negative impact on productivity (McIntyre, 1998; Maysonave, 2001).

Dress codes changed from casual to more formal styles around 2002 as major financial firms were starting to implement dress policies. This trend was reiterated by an increase in the sale of business suits (Kiddie, 2009). Corporations were particularly concerned with employees showing up with radical changes to their wardrobe such as piercings, stained clothing, and not properly groomed, creating a sloppy overall appearance. This resulted in some companies reinstating a suit and tie rule. According to a study from the Society for Human Resource Management, the percentage of casual dress policies dropped from 53 % in 2002 to 38 % in 2006 (Sowa, 2007; Wood & Benitez, 2003). The current trend is to dress for success, but the current styles permit various colors and have a more tailored, modern look. "Natural fibers, multiple buttons, and bolder ties and shirts are new trends, as

America gets back to business" (Feingold, 2001, p. 3).

Elaborate changes in dress codes have occurred in the past twenty years, and there are endless combinations of dress code policies among organizations. However, the style of dress code can be placed on a continuum, ranging from casual to formal, and can be categorized into one of three categories: casual, business casual, and formal.

Trends in Casual Dress

Casual dress code policies originated after a short recession in the nineties, which caused many companies to downsize. The internet was introduced, compounding the need for long office hours and combined with a slump in the economy caused companies to adopt a more cost-effective dress policy (Black & DiNardo, 1994; Vangen, 2002). This new way of dressing paved the way for future corporate policy, allowing workers to shy away from the stuffy "old man in a tie" look to a more modern, comfortable look.

Dressing casually for work can increase employee performance and morale (Black & Dinardo, 1994). After a long day, a casually dressed employee can transition from work to home life with ease by sparing the time of undressing out of nice black shoes and pants just to go to out. Some companies argued against formal wear, referring to a 1999 survey that shows: "Companies that embraced casual business attire enjoyed a 40 % increase in productivity" (Kiddie, 2009, p. 352). This is an astounding growth for any company. Unfortunately, the initial upsurge of productivity did not last.

The downsides of casual workplace attire were soon realized. Damaged first impressions may be a result of dressing too casually at work, as unexpected meetings with clients and upper-management often arise. Additionally, a casually dressed employee may be perceived as unprofessional, incompetent, under-qualified, or uncommitted (Maysonave, 2001). Harry Beckwith, author of the book *Selling the Invisible*, says, "People do not simply form impressions, they become anchored to them. Busy people are apt to make snap judgments and then base all their later decisions on them" (Maysonave, 2001, p. 46).

Casual dress codes enhance an organizational culture of fun and friendliness, and some dot-com giants still use this method. For most companies, however, casual dress is inconsistent with business values and objectives because it communicates less credibility (Chaney & Lyden, 1999). Jill Bremer, an image coach and the owner of Bremer Communications, describes the threat of a "double-edged sword" when dress codes in the workplace become too relaxed. Although employee morale is usually positively affected by casual dress policies, professionalism suffers as a result (Parekh, 2005; Wood & Benitez, 2003). Therefore, a change was needed. The next category of dress code is the "happy medium" between the two extremes of casual and formal.

Trends in Business Casual Dress

The application of a business casual dress code has been seen as a highly valued employee benefit (McIntyre, 1998). "Millions of people are perplexed by the oxymoron 'business casual'" (Maysonave, 2001, p. 46). Business casual dress includes clothing that is more relaxed and casual, but still projects a professional, business-like image. In today's business world, business casual is often depicted by khakis or black pants with a collared shirt ("Business Attire," 2008; Chaney & Lyden, 1999).

Business casual attire has allowed employees freedom from the costs associated with formal business attire, as well as giving them the ability to feel more relaxed while at work. According to Field, (2000), "Monday through Thursday, men have to wear shirts with collars and muted patterns; Fridays, Hawaiian shirts are O.K." (p. 180). This is just one specific example from a company that follows business casual dress code.

Over time, business casual attire has become too casual. Vague written policies that only state acceptable attire, excluding specifics about inappropriate clothing, and employees continuously testing the dress codes' boundaries contribute to this too-casual trend. This requires the company to reinforce or alter their written dress code. When modifications are made, it may be necessary for corporations to have fashion shows, give handouts with images of the "dos and don'ts" of business casual, or hire consultants to conduct employee seminars about the new policy (Lee, 2005; Maysonave, 2001).

Another drawback of business casual dress is the

lack of authority the image portrays. As a result of this perception, individuals may have a harder time progressing up the corporate ladder (Chaney & Lyden, 1999; Black & DiNardo, 1994). Perceptions of the individual by clients may also be negatively affected, as a lack of authority is usually related to a diminished sense of trustworthiness.

Employees must realize that it's impossible to make a neutral statement. As human beings, we are always communicating on the nonverbal level, even when we are speaking. Apparel choices are a huge part of that communication. Clothing impacts an individual's image, either positively or negatively. When inappropriate apparel choices are consistently made, a negative impact extends to the entire corporation by giving the impression the company is lax or unprofessional. In today's digital world, first impressions and ongoing impressions—the visual aspects—have never been more critical. (Maysonave, 2001, p. 46)

This being said, corporations must recognize the importance of advising employees of appropriate business casual attire for their specific organization. According to a survey of 616 business students, the preferred business casual dress attire for women consisted of "khaki pants with a coordinating blazer, followed by navy dress slacks with a gray jacket...most appropriate for men were a navy sports coat with gray dress slacks or casual slacks with a polo shirt" (Chaney & Lyden, 1999, p. 15).

Knowing the day's schedule of events allows an employee to dress to serve the client. Lydia Lee, a Certified Public Accountant, says she likes to dress down for her clients, which makes the meeting more personal (Morton, 2007). It can be beneficial to promote the personal relationship by coordinating styles with the client's, based on their degree of formality. Thus, business casual dress is most effective in personal situations as it creates more approachability and relaxation, unlike formal attire which is typically thought of as a more rigid and authoritative style of dress (McCarty, 2007; "Business Casual," 2006).

Although there are many benefits of business casual, these policies can be open to a wide range of interpretation due to unspecified guidelines and broad descriptions (Lee, 2005). There is also an economic trend that exists. The need for competitive advantage in a business is essential in today's cut-throat business world. Hence, some companies have adopted a traditional code of dress in order to clear up confusion and gain a leg up on the competition (McIntyre, 1998; Maysonave, 2001; Peluchette & Karl, 2007).

Trends in Business Formal Dress

Formal attire in a business environment includes suits and ties for men, while women require business suits with pants or a long skirt and a jacket. The conventional colors of professional dress are usually navy and black. This style of dress in the office environment was the norm until the dot-com boom of the nineties, when many companies opted for a more casual dress code. During the chaos of the internet craze, many firms could not compete and went out of business. In order to regain their positions in the market, the remaining companies began shifting towards a more formal dress code (Peluchette & Karl, 2007). Facloni (1996) says, "If dressing down has an effect on productivity, it is only negative. If you look sharp, you are more likely to act sharp." (p. 13). Staff writer at National Society of Professional Engineers, Eva Kaplan-Leiserson (2000), concurs, "The way you look directly affects the way you think, feel, and act... When you dress down, you sit down – the couch potato trend. Manners break down, you begin to feel down, and you're not as effective" (p. 39).

Dressing more formally and professionally exudes a message of authority, credibility, confidence, and a success-oriented attitude (McCarty, 2007). Where a more casual dress may be enforced to promote closer relationships among employees, formal dress is used to enhance status, respect, and efficiency (Lee, 2005; Peluchette & Karl, 2007).

The way one dresses in the workplace affects how they perceive themselves, and also how they are perceived by others. According to Peluchette and Karl (2007), "people adopting a formal attire in the work place believed that they could influence others' views, achieve greater power and influence, and attain work-

related outcomes, such as advancement or compensation increases" (p. 348). Because of economic conditions and other insecurities, many workers have begun to believe that polishing their image will help keep them employed (Stankevich 2002; Wood & Benitez, 2003). This is quite a different belief than the economic downturn during the dot-com era in the nineties, when casual dress was thought to be a competitive advantage.

During the hiring process, the interviewee's formality of dress is a key factor. Formal dress in an interview conveys professionalism, confidence, and a success-driven attitude (Fetto, 2002). Applicants who are appropriately dressed at interviews are taken more seriously and create a lasting first impression, which is critical in order to gain an upper hand on the other applicants. In one survey, "Seventy percent of executives said they perceive employees dressed in suits to be more senior level, while 60 % said those in suits are taken more seriously" ("Business Casual," 2006, p. 16).

"Many studies have been done that show a definite correlation between how we dress and how we act. When we're dressed in appropriate business attire, we tend to act in appropriate business fashion. When we're not, we don't," (Lee, 2005, p. 36). Advocates of formal dress codes believe that casual dressers not only leave their professionalism open to question, but may also jeopardize the professional reputation of the company for which they work for. Target Corporation recognized this threat and revised its dress code from business casual to jacket and tie in November of 2004. Target hoped it would inspire other corporations and companies to follow suit, so to speak. In regards to poorly-dressed employees, the CEO of Global Success Strategies, Inc., said "they're great at their jobs; however, they don't have any idea how to present themselves professionally with their clothing, their body language, and their etiquette" (Lee, 2005, p. 33).

Guidelines and Case Studies

Casual dress codes were supposed to make the work environment more comfortable and less restrictive. Instead, many people experienced dress-down confusion (Field, 2000). Introduction of more strict written policies has been prominently instituted by managers in small companies to Fortune 500 corporate offices. Maysonave (2001), points out that, "executives are frustrated by the negative impact sloppy clothing is having on their corporate culture" (p. 46). It is uncommon to have attire perceived as unworthy for work, but more than 11 % of administrative professionals have witnessed a coworker being sent home from work to change clothes ("Business Attire," 2008). Organizations have used dress codes to promote organizational values, norms, beliefs, and culture by directly influencing employee attitudes through their dress (Peluchette & Karl, 2007). Perception, either self or observed, becomes the reality of the corporation.

In order to collect current information, a questionnaire that was emailed to three local companies to see what real-life dress policies are implemented in their workplace. The industries of the respondents were manufacturing, financial planning, banking, and heavy equipment sales. The people were Tim Meier, Vice President of Marketing at Collins Community Credit Union of Cedar Rapids; Randall Schmailzl, a financial planner at New York Life of Des Moines; and Laurie Haynes, Inventory Control Manager at Precision Pulley and Idler of Pella.

Laurie Haynes has always been affected by a dress policy at work. In the nineteen years she has been at the company, the most recent change to the dress code involved a committee. The committee had a presentation which included pictures to help spell out the dos and don'ts, and punishment was also discussed for each occurrence. In order to modify dress policy, involving wardrobe committees was a common theme in all the industries.

The financial planning and banking industries had formal attire in the office, but outside the office appointments are subject to the opinion of the employee. The heavy equipment sales company was the only industry without a formal written policy to dictate attire at work. Rick Boat, the manager of a Vermeer dealership outside of Pella, Iowa said the lack of a policy "is due to the clients served by the heavy equipment retail industry who are typically farmers and local construction businesses."

Based on this research, two sets of guidelines for implementation of dress policy are provided: one set for the company, and one for the

employee.

Guidelines for the Company

1. Before implementing a new dress policy note the preferences of employees in order to more accurately predict the impact on employees' attitudes and behaviors.

2. Ease into changes of the dress code policy. Making a major transition too abruptly could have a negative effect on employee productivity, performance, and budget (Peluchette & Karl, 2007).

3. Have a set of clearly defined guidelines for dos and don'ts about work place attire (Reddick, 2007).

4. Make sure employees are aware of the punishment involved in not adhering to the policy.

5. Be open to feedback from employees, and be able to reasonably explain why policy changes are needed.

6. Make sure every employee affected by the policy is aware of new expectations. The easiest way is through e-mail, a large group meeting, or an updated employee handbook.

7. Lead by example (Hanley, 2009).

Guidelines for the Employee

Trevor Book, "Untitled," Acrylic on paper, 22" x 30"

While many organizations have an established dress code, sometimes the policies are not clear. If an individual is unsure of the dress code expectations, they should start by building on their existing wardrobe. This means purchasing basics that they know are appropriate and that coordinate with what they already have in their wardrobe. It is best to invest in high quality natural fabrics such as 100% wool in colors that are neutral, such as navy, gray, and black (Egodigwe & Alleyne, 2003). The following are some tips for dressing for success:

1. Wear clothes that fit your body type (Kopulos, 2009).

2. Avoid wearing low-cut, see-through, or form-fitting shirts (McCarty, 2010; Kopulos, 2009)

3. Cover tattoos and remove all body piercings (Kopulos, 2009).

4. Make sure hair is well-groomed (Kopulos, 2009).

5. Remember: less is more. This rule applies for makeup, jewelry, perfume, and cologne (McCarty, 2010; Kopulos, 2009).

6. Wear shoes that are closed toed with little to no heel, and of neutral color (McCarty, 2010; Kopulos, 2009).

7. For women, make sure that skirts are no shorter than two inches above the knee (Kopulos, 2009).

Imagine Consultants/Coaching

There's an entire generation that grew up in what was a progressively more casual atmosphere and then entered the workforce in the period of time where business casual was really taking over, …very aware of the fact that if they're expecting employees to upgrade their wardrobe, they need to provide something to soften the blow (Parekh, 2005, p. 28).

In 2002, a survey by Mervyn's department store chain revealed that 90% of office workers did not know the difference between formal business attire, business casual, and casual dress (Spitznagel, 2010). Many organizations are turning to professional coaching and consulting firms while creating their dress code. Though professional seminars can run anywhere between 1000 and 4,000 dollars, corporations are spending money to ensure that they are not losing business because of the attire of their employees. "When competition is tough and business harder to come by, image management can give you the edge when it matters most, and it really can affect your bottom line" (Hanley, 2009, p. 27).

Image coaching helps managers to build cohesive teams and provides a consistency in company branding. According to Sally

Hanley (2009), a professional image consultant for more than 15 years, says that image coaching helps to "build trust and reliability in the eyes of clients and colleagues alike" (p. 27). Some employees' styles of dress become a problem due to poor definition of dress code specifics by the employer (Parekh, 2005). A great example of a dress code that gives examples of acceptable and unacceptable attire for both men and woman can be found in Appendix C on Figures 1 and 2. Another professional image coach, Jill Bremmer, says, "It really helps for them to hear it from somebody from the outside, who can be objective and be the messenger" (Parekh, 2005, p. 28).

Conclusion

The U.S. is an industrial powerhouse and Americans spend billions of dollars on business wardrobes, hairstyling, plastic surgery, and physical training to put them ahead of the competition. From economic progress to economic downturn, styles have changed vividly over the past 30 years. During the rise of America as an economic leader, many changes were taking place to the culture and it affected people's opinions of what is appropriate business attire. After the introduction of the electronic age, businesses began to recognize the negative effects of a casual dress code. Managers realized that a classy, professional dress policy led to favorable business results. This idea

carried over into the current global economy.

Casual dress codes encouraged a relaxed and friendly work environment for employees, but promoted lack of authority and professionalism. These downfalls helped lead to a more modern business casual look that was based on upholding standards of quality in the workplace. A business casual environment provides a happy medium between casual and formal dress codes. Workers show more efficiency and authority at the workplace when they are required to leave their natural, everyday attire.

The pinnacle of problems surrounding the business casual dress code is the definition of "business casual" itself. There is a broad spectrum of ways to interpret business casual, which is why employers using a business casual dress code should incorporate help of image consultants and clearly defining dos and don'ts with the use of visuals. To eliminate the ambiguity of business casual, some employers depend on a well-established formal code of dress. A formal dress policy can flatten an organization's hierarchy and increase cohesiveness in the workplace. Although formal attire may be perceived as rigid or less friendly, clients generally have more confidence in an employee that is more formally dressed.

While a more casual approach may boost employee morale and comfort, it can have a negative effect on performance. Presenting oneself professionally at the workplace promotes self-confidence and competence.

Formal dress also enhances a positive perception from top managers and business clients. Organizations that show commitment to the personal development of their staff tend to have employees who feel more valued (Hanley, 2009). In order to balance professionalism with employee morale, organizations should consider having periodic casual days as an incentive to increase productivity and performance.

Research concludes that while there is no standard dress code, there is a system where each industry identifies trends to promote optimum efficiency. When creating and implementing a dress code, organizations must consider their mission statement and values, as well as the culture they wish to portray. As a visual expression of these factors, dress code policy carries immense significance for all business organizations.

Introduction

For centuries, willow and myrtle trees have been a known source of salicin. Ancient medicine recognized the herbal origins of salicin as a successful way to treat pain, inflammation, and fever. Babylonian and Assyrian civilizations were among the first to use willow bark to relieve pain. In 1300 BC, the Egyptians treated inflammation with willow leaves. Following in the footsteps of the Egyptians, the Chinese treated rheumatic fever, colds, hemorrhages, and goiter with extracts from willow and poplar tree bark. The Greek philosopher Hippocrates recommended women to drink a concoction containing willow leaves to

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Lars Larson, "Early morning," Acrylic on paper, 22" x 30"

Aspirin Synthesis

Laura Burns

Organic Chemistry II
Dr. Jim Shriver

reduce the pain of childbirth. A Greek physician named Dioscorides prescribed willow bark to patients to relieve the symptoms of inflammation in 100 AD.[1]

The healing effects of willow extracts were first introduced into the modern era in the mid-1700s by Reverend Edward Stone. Stone composed a letter to the Royal Society of London that described how powdered willow bark reduced fever. This letter was inspired by the Doctrine of Signatures, a document stating that the environment of plants offers clues to the types of illnesses the plants might remedy. For example, willow trees grow in moist soil, and moist soil is associated with fever.[2] In 1876, the Scottish physician Thomas MacLagan conducted an investigation of willow powder and its effectiveness in treating inflammation and fever. The results of his study indicate that willow powder will completely reduce both fever and joint inflammation. The substance in willow bark that is responsible for relieving pain and fever is salicin. The French pharmacist Henri Leroux crystallized a pure form of this yellow substance in 1829. Salicin was oxidized to form salicylic acid in early

1835 by the German chemist Lowig.[3] Hermann Kolbe developed a more economical and efficient method to synthesize salicylic acid in 1873 from phenol and sodium hydroxide. After partnership with Friedrich von Heyden, Kolbe established a factory to produce large quantities of salicylic acid using this method. Kolbe also discovered that salicylic acid could be used as both a food preservative and an antiseptic. However, Joseph Lister had already popularized a more potent as well as less expensive antiseptic known as carbolic acid. Although salicylic acid was not the most widely used antiseptic of the time, it did become an important intermediate in the production of other pharmaceuticals, dye, and perfumes. It was not until after the death of Hermann Kolbe that salicylic acid was used in the manufacturing process of aspirin.[4]

Felix Hoffmann was credited with the first synthesis of aspirin during his employment at Bayer Company. Hoffmann's father suffered from rheumatoid arthritis, a condition often treated with salicylic acid. After several doses of salicylic acid, his father's stomach became too irritated to continue the use of the medicine. Hoffmann hypothesized that salicylic acid would be tolerable if it were more soluble in stomach acid. To achieve this more soluble form, Hoffmann replaced the hydrogen from the hydroxy group on the benzene ring of salicylic acid with an

acetyl group. This resulted in acetylsalicylic acid. The director of pharmacologic research at Bayer renamed the compound to aspirin in 1899 because it was difficult to pronounce under the chemical name. The 'a' in aspirin comes from acetyl, and the latter part of the word 'spirin' is from a historical term associated with the components of willow bark.[5] It is worth noting that Arthur Eichengrun became employed by F. Bayer and Company in October 1896. Under his direction, Felix Hoffmann synthesized acetylsalicylic acid on August 10, 1897. Eichengrun never received full credit for his work in the discovery of aspirin because a footnote in an encyclopedia published in Nazi Germany in 1943 only gave credit to Hoffmann. Eichengrun was Jewish, and he could not speak out to refute the footnote. Eichengrun sent a letter from the Theriesentadt concentration camp to the management of the incorporated F. Bayer and Company. This letter detailed Eichengrun's contributions to the synthesis of aspirin. Despite this letter, most authorities still did not recognize Eichengrun as a partner in the discovery of the drug.[6] Aspirin was available without a prescription to the public in 1915.[7]

Sir John Vane discovered how aspirin works in the body while researching at the Royal College of Surgeons of England in 1971.[8]

According to the *Journal of Chemical Education* staff, aspirin relieves pain in the peripheral parts of the body by inhibiting the synthesis of prostaglandins. Healthy tissues have a certain normal concentration level of these hormones. When a tissue becomes damaged, it synthesizes more prostaglandins. A higher concentration of prostaglandins in the damaged tissue results in a sensation of pain. Aspirin inactivates enzymes that are essential in prostaglandin synthesis; therefore, it decreases pain by reducing the sensitivity of the damaged tissue to pain stimuli. The role of aspirin in reducing inflammation is not known with certainty. Prostaglandins synthesized by bacterial toxins in the hypothalamus increase body temperature. Aspirin is an antipyretic because it reduces the amount of prostaglandins that result from bacterial toxins in the hypothalamus.[9]

Experimental Procedure

The synthetic scheme for aspirin is indicated above. We began by weighing out 0.529 grams of salicylic acid on a balance and placng it into a 50 mL Erlenmeyer flask. Using a 2.5 mL syringe, my partner, Kelsey, added one mL of acetic anhydride to the flask. I added two drops of phosphoric acid catalyst to the reaction flask with a plastic pipette. I carefully swirled the flask to completely mix the contents. We heated the flask over a 250 mL beaker of hot water for about ten minutes to approximately 70-80 degrees Celsius. We added four drops of de-ionized water from the plastic bottle in the lab. I measured 3 mL of de-ionized water in a 4.5 mL reaction tube and added it to the 50 mL Erlenmeyer flask. We placed the Erlenmeyer flask into a 250 mL beaker filled with ice. The flask cooled in the ice bath for 16 minutes and crystals formed. We connected the Hirsch funnel to the water aspirator located in the hood and crystals were collected via filtration. Kelsey added a small amount of de-ionized water to wash the crystals out of the flask. The crystals were allowed to dry on the Hirsch funnel for an additional 15 minutes. We placed a small amount of the crude product into a pre-weighed vial (2.404 grams) for future analysis. Kelsey labeled the vial and covered it with a watch glass to dry for a week. The contents in this vial will be used to take a melting point of the crude sample.

The remainder of the crude product into a different 50 mL Erlenmeyer flask with a spatula. Kelsey measured 2 ml of ethanol in a 4.5 mL reaction tube and added it to the 50 mL Erlenmeyer flask. We dipped the flask in a 250 mL beaker of warm water to dissolve the crystals. This only took a few seconds and no additional ethanol was needed to fully dissolve the crystals. Next, I measured 3 mL of warm de-ionized water into a 4.5 mL reaction tube and added it to the Erlenmeyer flask. We covered the flask with a watch glass and set it on the table to cool to room temperature for 18 minutes. Since no crystals had formed, Dr. Shriver tried to induce crystallization by using a spatula to scratch the inside of the flask. No crystals formed, so we placed the Erlenmeyer flask in another 250 mL beaker with ice for six minutes. The contents of the Erlenmeyer flask were milky, and crystals were not forming. Dr. Shriver reheated the flask over the hot water bath. We let it re-acclimate to room temperature. Dr. Shriver tried to induce crystals to form by adding some aspirin crystals from another lab group to the flask. He placed the flask on top of the ice in the 250 mL beaker. After a few minutes, more crystals formed than in the previous attempt, but there were still not enough crystals to collect in a funnel. Dr. Shriver again re-heated the flask over the hot water bath and added a few drops of de-ionized water to the flask. We allowed the flask to cool to room temperature for several minutes. At first, the contents of the flask continued to cloud up rather than form crystals. Once crystallization began, a large amount of crystals formed. We filtered the crystals using a Hirsch funnel as before. We placed the pure product in a pre-weighed vial (2.395 grams). We placed the vial in my drawer and covered it with a watch glass to dry for a week. The crystals looked small and white. The following week we weighed both vials containing the pure and crude crystals to calculate a percent yield. We also used

salicylic acid   +   acetic anhydride $\xrightarrow{H_3PO_4}$ acetyl salicylic acid (Aspirin)

41
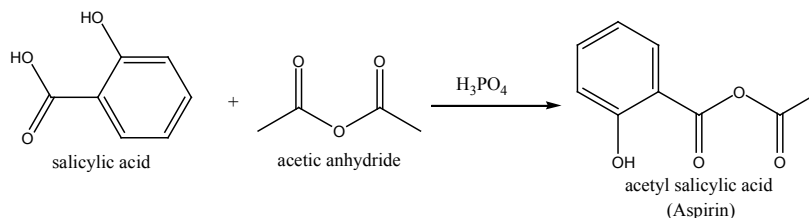
the melting point apparatus to obtain a melting point for both the crude and pure crystals. We increased the temperature on the melting point apparatus 5-10 volts at a time. Finally, we took an IR of the pure crystals. This procedure was adapted from *The Synthesis of Aspirin*.[10]

Discussion and Conclusion

The IR spectrum confirms the formation of aspirin as the product. The IR spectrum is appended. The absorption at 1750.1 cm^{-1} indicates the carbonyl stretch of the ester. A second absorption at 1684.0 cm^{-1} indicates the carbonyl stretch of a benzoic acid derivative. There is also absorption consistent with a hydroxyl group, indicating consumption of salicylic acid. A broad carboxylic acid absorption appears between 2588.7 cm^{-1} and 3000 cm^{-1}. The melting point of the pure crystals was 133-134 degrees Celsius. The melting point of the crude crystals was 122-123 degrees Celsius. Our procedure stated that the melting point of pure aspirin is 138-140 degrees Celsius.[11] This suggests that the pure crystals still contained some impurities. One possible reason for this impurity is that we had difficulty recrystallizing the crude product. We added too much ethanol to dissolve the crude product. Our calculation of the amount of ethanol needed could have been overestimated because we had to scale the procedure down to one sixth of the original amounts of chemicals. During recrystallization, the contents of the flask continued to cloud up, and crystals would not form. There was a small amount of clear recrystallization in the flask despite the persistent cloudiness. This suggests that there was a small amount of starting material in the flask. The cloudiness could have been caused by this impurity. The percent yield of this reaction was 44.9 percent. One contributing factor for the low yield is that some crystals were lost during the filtration process. There was also a small amount of crystals lost when the crude product was transferred to the new 50 mL Erlenmeyer flask. Another source of error is that we may not have heated the flask for a long enough time period to allow the reaction to proceed to completion. This could be why a small amount of starting material was in the flask during recrystallization.

Future Directions

Recent research has indicated that aspirin has the potential to protect against specific types of cancer, such as colorectal cancer. Aspirin has been shown to stimulate apoptosis and protect cells from oxidative damage. Several studies have shown that aspirin has impeded cell division in human colorectal tumor cells, gastric cancer cells, myeloid leukemia cell lines, and vascular smooth muscle cells.[12] Perhaps aspirin could be used to prevent the re-occurrence of breast cancer in the future.

"Reason is free, and reason he made right/ But bid her well beware and still erect/ Lest by some fair appearing good surprised," (IX 352-354). With these lines, Milton laid the foundations of satanic logic. Satan's reason holds a grain of truth that appeals to mankind. His logic is based on the concept of rising higher than his status and hiding truth behind a seeming good.

In Milton's universe reason is one of the driving forces. His idea is that right or proper reason connects everyone to God. As Adam says "…But know that in the soul/ Are many lesser faculties that serve/ Reason as chief…" (V 100-103). It is clear that Adam and Eve understand the concept of right reason. They know that God intended them to know about evil, but

1 J.G. Mahdi, A.J. Mahdi, and I.D. Bowen, "The Historical Analysis of Aspirin Discovery, its Relation to the Willow Tree and Antiproliferative and Anticancer Potential," *Cell Proliferation* 39, no. 2 (2006): 148, http://proxy.central.edu:2273/ehost.

2 Aalok Mehta, "Aspirin," Chemical Engineering News 83, no. 25 (2005): 47.

3 Mahdi, Mahdi, and Bowen, "The Historical Analysis of Aspirin Discovery," 149.

4 Alan J. Rocke, " From Kolbe, Hermann," in *New Dictionary of Scientific Biography* vol. 4, ed. Noretta Koertge (Missouri: Gale Group, 2008), 149-150.

5 Journal of Chemical Education Staff, "Medicinal Chemistry of Aspirin and Related Drugs," *Journal of Chemical Education* 56, no. 5 (1979): 332.

6 Walter Sneader, " From Eichengrun, Arthur," in *New Dictionary of Scientific Biography* vol. 2, ed. Noretta Koertge (Missouri: Gale Group, 2008), 358-359.

7 Mahdi, Mahdi, and Bowen, "The Historical Analysis of Aspirin Discovery," 149.

8 Mehta, "Aspirin," 46.

9 *Journal of Chemical Education* Staff, "Medicinal Chemistry of Aspirin," 332-333.

10 California State University Stanislaus, *The Synthesis of Aspirin*, http://wwwchem.csustan.edu/consumer/aspirincons/aspirincons.htm.

11 California State University Stanislaus, *The Synthesis of Aspirin*.

12 Mahdi, Mahdi, and Bowen, "The Historical Analysis of Aspirin Discovery," 151.

Satanic Reason in *Paradise Lost*

Amanda Jacobs

British Literature I
Dr. Walter Cannon

not experience it. This allowed them to reason and choose for themselves. In Book V Adam comforts Eve by saying that it is all right for her to know about evil, as long as she doesn't choose it. She must use her reason to choose what is right (115-120). God created man with free will; therefore it is up to them to choose good. Raphael says to Adam in the garden. "...Stand fast! To stand or fall/ Free in thine own arbitrement it lies. / Perfect within, no outward aid require," (VIII 640-642) God's intention was that Adam and Eve would use right reason to choose good over evil, therefore showing their love and obedience to Him.

Milton also includes the concept of hierarchies in his layout of right reason. Yet his set up of hierarchies allowed for more freedom among the members. By knowing their place, each of God's creations was able to enjoy more freedom and choice. He in no way attempted to limit the freedom of his creations. The only ones able to do that were his creations themselves. By manipulating the hierarchy to their own purposes, a reversal occurs, forcing the creation to become the opposite of what they once were. It is Satan that shows readers how God's reason and use of hierarchies can be twisted and manipulated.

Satan's reason is built upon the idea of becoming better than he already is. He believes that it is always possible to rise higher. Satan was the highest among the angels, yet he still felt confined by the hierarchy God had set in place. He reasoned there was no harm in seeking to better himself and rise even higher in the hierarchy. "... Lifted up so high/ I' sdeigned subjection and thought one step higher/ Would set me highest..." (IV 49-51). It was this manipulation of the natural order God had established that led to Satan's fall. According to God, one cannot become more than they already are. Satan's attempt to raise himself higher resulted in a complete reversal of his entire being and status. He once was beautiful and angelic, yet after his fall, he became ugly and twisted. He acknowledges that his intentions to become higher have left him lower than the lowest of those he used to rule: "Among the spirits beneath whom I seduced/ With other promises and other vaunts/ Than to submit..." (IV 83-85). He does seem to have some idea of God's use of hierarchies, for he attempts to use similar reason to keep his followers under control. "By none, and if not equal

all, yet free/ Equally free, for orders and degrees/ Jar not with liberty, but well consist" (V 791-793). Yet this show of understanding is clearly a ploy, because as Abdiel points out in lines 815-820, Satan is inconsistent with his views of hierarchies. At the same time he declares equality amongst his followers, he reprimands the Son for holding supremacy over equals. This shows Satan's inability to truly understand freedom.

As Satan reflects on his fall from grace he blames God for his actions. In his soliloquy in Book IV Satan says that he knows what he did was wrong, and even comes close to repentance (38-47). He swiftly turns this thinking around, however, and refuses to take any blame for his actions. The only fault lies with God. The logic of Satan says that if God had not created him so high above other angels, he would not have had the same ambition. "O had his pow'rful destiny ordained/ Me some inferior angel!" (IV 58-59). Satan ignores his close run with repentance and once again says that it is natural to become better. He feels that because God created him with such a nature, that to be punished is wrong. He cannot help what he is. These thoughts lead to Satan projecting his own tyranny on God.

Satan himself is obviously a tyrannical character. According to his reason, everyone else is as well. From the beginning he pushes his own tyranny on God. He sets God up as a grand tyrant whose only intention was to orchestrate the fall of Satan. "Irreconcilable to our grand Foe/ Who now triumphs and in th' excess of joy/ Sole reigning holds the tyranny of Heav'n" (I 122-124). He blames the war on God as well, and blames the loss of the battle on the trickery of God in lines 92-94 of Book I. In Satan's mind it is only logical that God think like a tyrant, because Satan himself is a tyrant. He can't understand what it means to be God. He justifies his attack on God by saying:

> That with the Mightiest
>   raised me to contend
> And to the fierce contention
>   brought along
> Innumerable forces of spirits
>   armed
> That durst dislike His reign
>   and, me preferring,
> His utmost pow'r with
>   adverse pow'r opposed
> In dubious battle on the
>   plains of Heavn
>   And shook His throne...
>   (I 99-105)

Satan reasons that others felt as though God was a tyrant, therefore the attack was completely justifiable. He even seems to say that God purposely made him with the ambition that would cause his fall. He implies that it is all part of God's plan to have Satan rise above his nature. "How due! Yet all His good proved ill in me/ And wrought but malice. Lifted up so high" (IV 48-49). Satan, because he is a fallen angel, cannot understand the workings of God, therefore only sees Him as he views himself, a tyrant.

Satan even goes as far as to give God human qualities. The logic behind it is similar to that of his perspective of God as a tyrant. Since he cannot understand God's ways, he compensates for his lack of knowledge through his own reason. This reason shows God possessing the same emotions and traits as a fallen angel or human. When Satan hears Adam and Eve talking about the forbidden tree, he wonders why they are not allowed to eat from it. Through his reason, eating from the tree of knowledge would make them better, which he sees as a good thing. The only way for him to explain God's reason is that He is envious of his creations. "Envious commands invented with design/ To keep them low whom knowledge might exalt/ Equal with gods..." (IV 524-526). This also shows Satan's mistaken view of hierarchies. God cannot feel envy to his own creations, therefore would have no reason to keep them low and enslaved. Satan also equates God with selfishness. In Book IX Satan states that God's whole plan is to keep everything for himself and keep all his creations enslaved. He makes it seem as though God feels threatened by his creations, and needs to withhold things from them in order to keep them under control. With the logic of Satan, God becomes almost human.

Bre Stephenson, "Dance," Black and gray marker, 22" x 30"

Satan also begins to pervert the good qualities of other characters. In Book IV he misunderstands the nature of God's love and calls gratitude tiring. "The debt immense of endless gratitude/ So burdensome—still paying! Still to owe!—" (IV 52-53). Love of God and gratitude are meant to be freely given and a positive concept, yet Satan turns it into a negative, forced task. According to Satan's logic, love is connected to power. When he plans the temptation of Eve, Satan wants to use love against her. He wants to twist her love and use it to destroy, rather than celebrate it for the beauty it holds. In Satan's eyes, love is another way to confine and hold back.

Satan's logic is pressed upon Adam and Eve as well. C.S. Lewis talks about this in his article about Satan, saying "A fallen man *is* very like a fallen angel" (Lewis 405). This may help explain why Satan's reason appeals so much to Adam and Eve, who are supposed to be created perfect. Satan thinks very much like a human would think, which helps him in his temptation of Eve. They understand his logic and therefore listen to what he says. Satan invading Eve's dream can be seen as a sort of pre-temptation. He is getting a foothold in her command of reason and opening her up to the possibility of bettering herself. He introduces to her thoughts of the good of knowledge, subtly pushing her to want to know more. "Deigns none to ease thy load and taste thy sweet, / Nor god, nor man? Is knowledge so despised?/ Or envy or what reserve forbids to taste?" (V

59-61). When Eve wakes the next morning she is frightened of what she dreamed. She knew what she dreamt was wrong, yet this fear seems to coincide with the idea of Eve understanding satanic logic.

The actual temptation of Eve shows how it is possible for humans to connect with Satan's reason. Satan first appeals to Eve's vanity. Eve is aware of her beauty, because she discovered it by looking in a stream in Book IV. Satan plays off this awareness of beauty, and calls her "empress of this fair world," (IX 568). He seems to be trying to ingratiate himself with Eve, and she goes along with it. Then he begins to twist God's reason into his own. He knows that Adam and Eve are supposed to choose for themselves between good and evil. So he reasons to Eve that the choice between the two would be more clear if she actually knew of evil. "To happier life, knowledge of good and evil?/ Of good, how just? Of evil (if what is evil/ Be real) why not known since easier shunned?" (IX 697-699). Satan continues on by including his perversion of God's hierarchies. Knowledge would make Eve more perfect. It is obviously impossible to become more than perfect, but Satan draws Eve in. He says that the only reason God keeps them ignorant is his jealousy of them. All these reasons made sense to Eve. They seemed good and true to her. "Yet rung of his persuasive words impregned/ With reason (to her seeming) and with truth" (IX 736-737). She was pulled in by the seeming good of Satan's reason, just as Adam warned her not to be. Eve then begins to use Satan's

logic to justify the eating of the fruit beginning in line 745 of Book IX. This helps show that humans are more subject to satanic reason than to God's. Satan's logic appeals to the reason of humans.

Adam and Eve clearly begin to think like Satan. Both of them fell for selfish reasons. Eve wanted to become better and have more knowledge, while Adam wanted to stay with Eve. They began to put themselves before God, and they lost what made them perfect. After she ate the fruit Eve experienced a noticeable change. She was debating whether she wanted to share her newfound knowledge with Adam, or keep it all to herself. The concept of being more then him appealed to her. Then she realized God would just kill her and make Adam a new Eve and jealousy overcame her.

> And Adam wedded to another Eve
> Shall live with her enjoying, I extinct
> A death to think! Confirmed then I resolve
> Adam shall share with me in bliss or woe. (IX 828-831).

Adam begins to presume to know the mind of God. When Eve tells him what she has done, he worries that God will take Eve away from him and make another. Adam doesn't want another Eve and feels like he can't live without her, so he too ate the fruit. He thought to thwart what he assumed God would do by falling himself.

After the fall, Adam and Eve are no longer ruled by their reason. As with Satan, they experience a reversal in their status. They once had

all the freedom they could want as long as they followed God's one order. But they presumed to make themselves higher and ate of the fruit for completely selfish reasons. They lost their freedom and were forced out of the garden because they went against their nature. God made them perfect, but they presumed to become more than perfect, as corresponds with Satan's reason. The way they thought was reversed as well. In the beginning they used their reason first and made their decisions that way. In Book IX, Reason in overcome by the other faculties of the mind. "To sensual Appetite who from beneath/ Usurping over sov'reign Reason claimed/ Superior sway..." (1129-1130).

Adam and Eve gave way to lust and desire, ignoring right reason. They became even more like Satan through their selfishness and lust. Satanic reason is one of the driving forces in *Paradise Lost*. Milton uses Satan's concept of raising himself higher to provide logical cause for the both the fall of Satan and of Adam and Eve. By masking his reason with a sliver of truth Satan is able to manipulate the fall of man. Milton draws a correlation between the reason of Satan and the logic of mankind by using Adam and Eve as examples of Satan's influence on the human race.

As he sped through the empty streets he howled and pounded the dashboard. He

stopped in a shriek of brakes and seized the crowbar and ran up the stairs to Devereaux's door. Barnes pounded the door with his fist.

"I told you next week, you motherfucker! I told you next week!" he shouted at the top of his lungs. Barnes listened for a second and could hear voices inside the apartment. He cursed at the people inside demanding to be let into the apartment. When no one answered, Barnes began to use the crowbar on the door. The door finally gave way, and he staggered into the apartment, yelling in search of Devereaux.

Devereaux didn't appear to be home. Marcel, Devereaux's sixteen-year-old nephew, was staying the night after helping his little cousin write an essay

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Milton, John. "Paradise Lost." *Paradise Lost: an authoritative text, sources and backgrounds, criticism/ John Milton*. Ed. Gordon Teskey. New York: W.W. Norton: 2005.
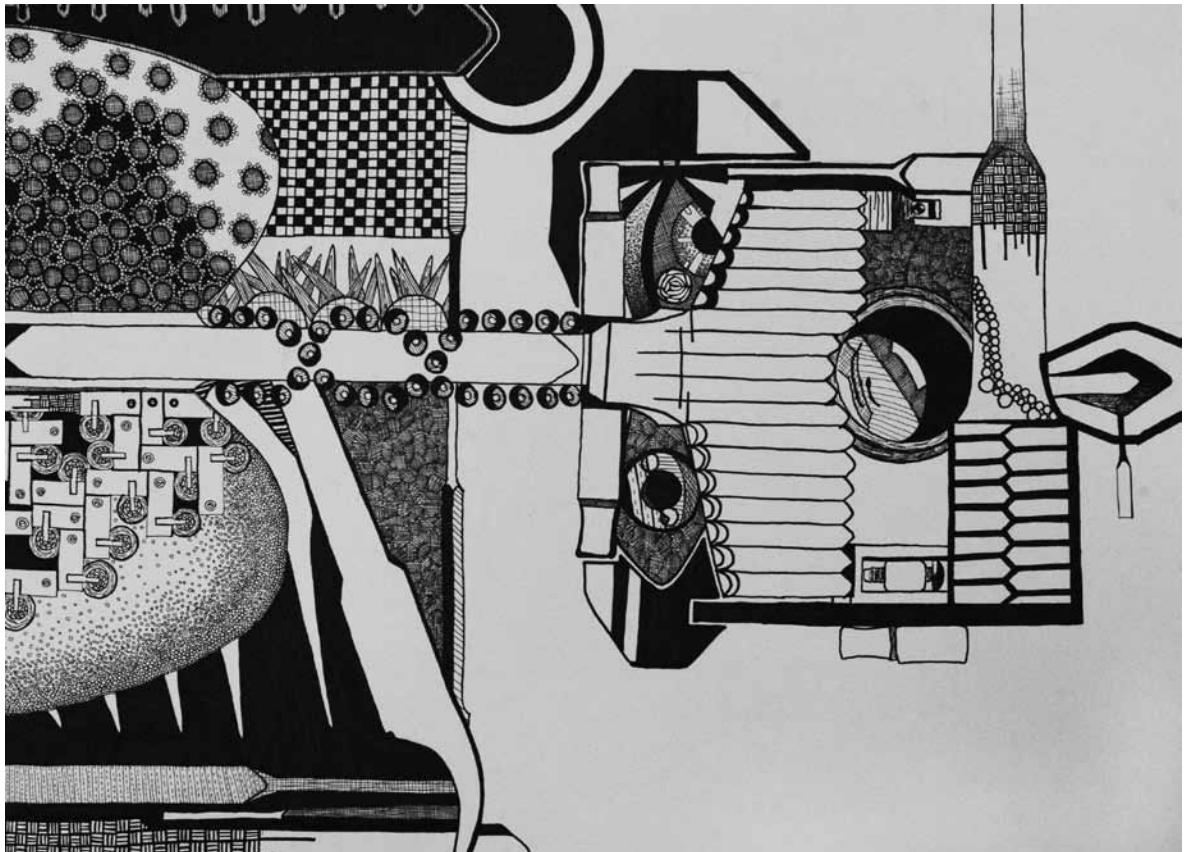
Summer Wendt, "Viral," Black marker, 22" x 30"

Update of "The Chain"

Brandy Streigle

Intersections
Brandyn Woodard

for school. Marcel faced the the door while Barnes was trying to get inside; the rest of the family stood behind him clinging to each other in fear. When Barnes made his way inside, Marcel tried to push him back out the broken door. A fight began to grow between the two, and then things took a turn for the worse.

Barnes shoved Marcel backwards causing him to lose his balance, almost knocking him down. Barnes then lifted the crowbar, and as he began to make his deadly swing, someone caught hold of his forearm from behind. He saw Marcel turn and run toward the bedroom where the rest of the family had retreated. Barnes was confused. *Did he stop swinging in mid-air or did someone stop him? Why was Marcel smirking when he turned and ran off?* It all became too clear when he turned to look behind himself.

There on the balcony before the door stood Devereaux. Barnes could feel the blood in his veins slow to what seemed like a complete halt. He couldn't remember a time in his life when he had been more scared than this very moment. It wasn't who he was staring in the eye, but the look on his face. Everyone in Devereaux's shadow knew

how defensive he could be, especially when it dealt with his family, and the look on his face said it all.

"Barnes!" Devereaux said through clenched teeth as he picked him up and shoved him into the wall, "you had better explain now and you'd better make it good and fast!"

"Can't…. (cough)… breathe…." Barnes gasped. Devereaux released his grip enough for Barnes to speak clearly.

"NOW!" Devereaux demanded.

"I found a dent in the side of my beamer from a crowbar, and I came here because I told you I would pay what I owe you next week." Barnes flinched and closed his eyes as Devereaux shoved him harder into the wall and drew up the crowbar prepared to swing. Devereaux swung his arm with all his might. Barnes felt a breeze and heard the crowbar hit with a dull hard crack but could feel no pain.

Am I dead? He thought to himself. *No…still breathing.* Barnes opened his left eye and glanced to his side. There was the crowbar embedded a good inch into wall no more than a fourth of an inch away from his head. He let out a deep breath.

"WHY would I dent a beauty like that? What the hell do you think I am? A mad man?" Devereaux shouted with disbelief. Barnes looked at Devereaux who now had a confused and distraught expression on his face.

"You mean you weren't the one who dented my baby?"

Devereaux grabbed Barnes and threw him across the room. He landed on top of the coffee table shattering the glass all over the new carpet. Devereaux paced back and forth in the living room while Barnes regained complete consciousness.

"If it wasn't you then who…that son of a bitch!" Barnes sat down in the recliner elbows on his knees and hands on his face. *Why didn't I think of that before! That guy has been bugging me for months about hitting his car! How did I overlook him!* Barnes continued to rattle on to himself while Devereaux stood slightly stunned by his sudden outburst.

"Earth to Barnes!"

"…Huh?…" Barnes head shook his head out of the daze.

"Do you mind explaining what the hell that was all about?"

Barnes then explained to Devereaux about the night he hit a guy's car and dented the side door. He had had a few drinks and was on his way home after getting something to drink at a gas station. When he backed out of his parking spot he hit the side of the dude's car. Barnes told Devereaux how he had just ignored the man and continued on home. Ever since then, this guy named Rourke had been constantly on him to pay for the remainder of the costs to fix the car.

"It has to be him!" Barnes claimed.

"I have a plan to silence this Rourke fellow once and

for all. Are you in?"

"I'm in," said Barnes.

Devereaux and Barnes spent the next two days planning their revenge on Rourke. It was a cold and rainy when they arrived near Rourke's house that night. They made sure to park a couple blocks away by the gas station just down the street. Devereaux opened the trunk and pulled out two duffle bags, handed one to Barnes, and kept the other for himself. They took the alley way and carefully climbed over the backyard fence.

Barnes landed with a thud on the ground, and both men froze waiting to see if they had been heard. Nothing, the coast was clear. Devereaux smacked Barnes in the back of his head and glared. They crept to the back door, but it was locked. Plan B. Barnes opened his duffle bag pulled out the crowbar and worked on the door. Finally after what seemed like twenty minutes, the door sprang open. Barnes gingerly placed the crowbar back inside the bag, and both men entered the house.

They searched the downstairs only to find a sleeping pup which Devereaux quickly and silently dismantled. He and Barnes then made their sweep of the upper floor and found Rourke fast asleep in his bedroom. Reaching into his bag Barnes pulled out two nylon ropes and a roll of duct tape. Barnes readied the tape while Devereaux stealthily climbed onto the bed, straddling Rourke in his sleep.

Rourke heard something that sounded like a gun click, and his eyes shot open. There above him was Devereaux with a Glock 19 pointed at him.

"Talk and it will be the last thing you do, do you understand me?" Devereaux whispered threateningly.

Rourke nodded his head. Out of the corner of his eye he could see someone moving toward him with something in his hands. The bedside lamp was on, and as the man came closer Rourke realized it was Barnes. His jaw dropped open in shock. Barnes moved quickly and covered Rourke's mouth with the duct tape.

"Now sit up!" Devereaux ordered as he grabbed hold of Rourke's shirt and pulled him up. Barnes bound Rourke's hands securely behind his back. They forced him out of bed and led him downstairs to the living room. Devereaux took Rourke to the couch while Barnes went to retrieve the dispatched pup from the other room. Rourke's heart sank when he saw Barnes bring in his little dog.

"Why?" asked Rourke in a muffled voice with a tear streaming down the side of his face.

Both Devereaux and Barnes ignored him. Barnes pulled the other nylon rope out of his bag to bind Rourke's ankles together. While Barnes was busy downstairs Devereaux took his duffle bag and returned upstairs. He pulled out one of the cans of lighter fluid and soaked the woodwork and furniture. After Barnes finished with Rourke, he piled furniture around the couch where Rourke was lying. To add a final touch to the surroundings, Barnes picked up the pup and placed it on the coffee table right in front of Rourke.

Barnes turned to see Devereaux reach the end of the stairs and toss an empty can of lighter fluid on the floor. Devereaux nodded, and Barnes pulled out a few cans from his bag and poured it on the furniture surrounding Rourke and on Rourke himself. They made sure they had put fluid in every room of the house ending with the door they came in through and tossed their duffle bags on top of Rourke so the evidence would be destroyed.

As they left the house Devereaux handed a lighter to Barnes. Holding the back door open Barnes sparked the lighter and threw it into the house. In a matter of seconds, the entire house was in flames while the two men briskly walked away down the alley to Devereaux's car. A neighbor across the street saw the fire and called 9-1-1, but by the time the fire department arrived, it was already too late.

"'Ordinary,' said Aunt Lydia, 'is what you are used to. This may not seem ordinary to you now, but after a time it will. It will become ordinary'" (Atwood 45). In Margaret Atwood's The Handmaid's Tale, the Republic of Gilead initially appears to be anything but ordinary. The United States no longer exists and in its place is a new totalitarian government in which every person is valued (or unvalued) for the specific role they play in society. A Handmaid like Offred, for example, is only valued for her womb because reproduction is her only purpose. Women in general have lost all of their civil rights. In fact, they are not even supposed to have desires. A new language with terms like "Particicution," "Unwomen," and "Econowives" has developed. People are

The Art of Becoming Ordinary:
An Analysis of *The Handmaid's Tale*

Kaity Sharp

Literature by Women
Dr. Kim Koza

hanged publically for being homosexual, belonging to a certain religious group, or disobeying the rules that come with their roles. "Ordinary" isn't a word that seems to accurately describe the dystopia of Gilead. However, according to Aunt Lydia, "ordinary" is simply "what you are used to." These words come back to Offred as she is looking at the lifeless bodies hung upon the Wall for the citizens to see. How could something so terrible ever become ordinary? Yet as she looks at the hanging corpses, all Offred feels toward them is "blankness" (Atwood 44). She is already attempting to get used to this new life. Atwood makes the reader believe that a dystopia like Gilead could ultimately succeed in becoming "ordinary" because it is structured so that people will be complacent for a little compensation, it is easier for them to be ignorant of the horror and forget, and future generations will not know any differently.

Gilead stays in control for a number of reasons. As Shirley Neuman writes, "[Atwood's] Gileadean government maintains its power by means of surveillance, suppression of information, 're-education' centres, and totalitarian violence"(Neuman 1). With its harsh punishments for breaking the rules, Gilead forces its citizens to be complacent by using their fears against them. Small resistances will never work because the government can easily torture and kill these resistors, therefore scaring the others into obedience. Offred eventually learns that she cannot even expect the strongest, like her mother and Moira, to succeed in their individual resistances when she does not have the courage herself to rebel: "And how can I expect [Moira] to go on, with my idea of her courage, live it through, act it out, when I myself do not?" (Atwood 324).

Although Gilead succeeds by forcing its citizens into complacency through violence, perhaps a less evident but even more important way it works is by rewarding those that are complacent with small freedoms. "Humanity is so adaptable," Offred remembers her mother saying. "Truly amazing, what people can get used to, as long as there are a few compensations" (Atwood 349). This statement pertains to many of the major characters in the novel. If ordinary is simply "what you are used to," and Offred's mother's statement is correct, this means that people will be willing to adapt and consider something ordinary in exchange for "a few compensations." Perhaps that is why the Aunts, like Aunt Lydia, are willing to take part in the preservation of Gilead, even though this life isn't easy for them, either (Atwood 74). Maybe that is why Wives like Serena Joy allow their Handmaids to become pregnant by their husbands, despite terribly jealous feelings. They all get a little compensation, a little freedom or power in return. Men were the primary creators of Gilead, but women like the Aunts are equally responsible for keeping the totalitarian government running. As Aunt Lydia occasionally hints, the Aunts are not particularly happy with their jobs in Gilead, yet they contribute to its existence because of the special perks they receive. They are the only class of women allowed to read, and although they are older and infertile, their positions as Aunts prevent them from being shipped off to the dreaded colonies. The Wives' high statuses also give them this security and more freedoms, which is why they, too, choose to be complacent and put up with the Handmaids. As Offred's mother suggests, people will

"get used to" something out of the ordinary if they get something in return. Gilead works as a whole because its citizens are willing to adapt to their roles in society in exchange for the minor benefits and protections they receive.

In the beginning of the novel, Offred isn't ready to adapt to her role in society. Throughout the story she is constantly reflecting on the way things were, as if reminding herself that there was a time when life was different, when it was better. Her life as a Handmaid is especially difficult because she remembers her past and is aware of how drastically everything has changed. Even the Aunts understand this: "You are a transitional generation, said Aunt Lydia. It is the hardest for you. We know the sacrifices you are being expected to make" (Atwood 151). Offred and the other Handmaids know that life could be better for women because they once lived in a time when it was. However, for future generations, life in Gilead will be all that they know. They will not have to adjust like Offred did; therefore, life may be a little more bearable: "For the ones who come after you, it will be easier. They will accept their duties with willing hearts" (Atwood 151). When Aunt Lydia explains this, Offred notices that "She did not say: Because they will have no memory of any other way. She said: Because they won't want the things they can't have" (Atwood 151). Offred knows that life in Gilead will become ordinary in the future because people will not remember it any other way, but Aunt Lydia

implies that the "wanting" is the main problem with Offred's generation. Most of them do want what they cannot have—the freedoms of their lives before Gilead. As Offred says later in the novel, "To want is to have a weakness" (Atwood 152). Yet she continues to be weakened by everything she wants. She wants to bicker with her husband Luke, she wants to go to the Laundromat, she wants to laugh with Moira, she wants her daughter back. She wants to believe that she is telling a story, because if she is, then "[she has] control over the ending" (Atwood 52). If it is a story, there will actually *be* an ending and "real life will come after it" (Atwood 52). But part of her knows that what is happening is real, and she can't change it. She must simply hold onto her memories of the past and hope for a better future. Offred constantly thinks of Luke and Moira and of her daughter and mother because remembering them reminds her that they *did* exist and that maybe they still do: "I try to conjure, to raise my own spirits, from wherever they are. I need to remember what they look like. I try to hold them still behind my eyes, their faces, like pictures in

an album" (Atwood 250). But as her new life becomes more and more ordinary, her memories of her old life begin to disappear: "But they fade, though I stretch out my arms towards them, they slip away from me, ghosts at daybreak…It's my fault. I am forgetting too much" (Atwood 250). Even Offred, part of the "transitional generation," begins to forget. Her ability to remember a life before Gilead is what will make her different from future generations, but even this is slipping away. She must continue to want a new life. "Wanting" could be considered a weakness,

Sarah Shimon, "Untitled," Acrylic on Masonite, 4' x 2'

but it is also precisely what prevents the horrors of Gilead from becoming ordinary. For as we see toward the end of the novel, once Offred stops wanting her old life, she becomes more complacent with the one she has.

Toward the end of the novel, even Offred, our protagonist, falters and begins to accept her life in Gilead for a little compensation. The more she gains from her situation, the less she wants it to change. After she starts her secret affair with Nick, she feels a connection with another person again and will do anything to keep it. Offred knows that their relationship puts her in an extreme amount of danger, but she is "beyond caring" (Atwood 347). She begins to lose her previous desire to take part in the resistance and is actually comforted when Ofglen stops pressing her for information: "Ofglen is giving up on me. She whispers less, talks more about the weather. I do not feel regret about this. I feel relief" (Atwood 149). In a way, Offred gives up on herself. She has been worn down, and now all it takes is a little compensation to make her give up her fight. Although she is "ashamed" to admit it, she doesn't want to escape anymore: "The fact is I no longer want to leave, escape, cross the border to freedom. I want to be here, with Nick..." (Atwood 348).

In her article "'Just a Backlash': Margaret Atwood, Feminism, and *The Handmaid's Tale"* Shirley Neuman argues that, "[Offred's] affair with Nick marks a relapse into willed ignorance" (Neuman 5). This "willed ignorance" is what helped create Gilead in the first place. In pre-Gilead times, Offred and other women chose to ignore the terrible stories of things happening around them because they were not directly involved. This choice to ignore is the "willed ignorance" Neuman suggests. As Offred says, "We lived, as usual, by ignoring. Ignoring isn't the same as ignorance, you have to work at it" (Atwood 74). They didn't want to believe what was going on so they simply "lived in the gaps between the stories"(Atwood 74). It was easier this way. Neuman explains that Offred quickly learns about the importance of paying attention in Gilead, and "...early on in the novel, she is alert to every detail around her." However in the end, her affair with Nick causes "a relapse into willed ignorance" that leads to her uncertain fate. When Offred stops caring, stops wanting change, and starts ignoring what is happening around her, she is in danger of making her life in Gilead "ordinary."

At first glance, it does not seem as though the Republic of Gilead could ever be considered ordinary. Many humans are not treated as humans in this dystopia, and its violent methods of control are very extreme. However, Atwood succeeds in making Aunt Lydia's words about Gilead becoming ordinary ring true. For something to become ordinary, people must get used to it. Future generations of Gilead will already be used to the way it is structured because they will not know any differently. Offred's generation, however, does know the difference because they have lived in a different type of world. Yet, they choose to get used to their new lives in exchange for a little freedom, power, or other minor compensations. After seeing their hopes dashed time and time again, even characters like Offred decide it is easier to become willfully ignorant of the horror happening and accept life for what it is. Gilead should not be considered ordinary, but Margaret Atwood succeeds in making the reader believe that "ordinary" is exactly what the dystopia of Gilead could become.

Ireland, especially Northern Ireland, has seen centuries of bloody riots, uprisings, conflicts and terrorism. In a single day in January 1972, fourteen Irishmen were killed by British troops during a peaceful march on what is now known as "Bloody Sunday." This is the world Seamus Heaney was born into in April 1939. Heaney was born a Catholic in Northern Ireland, to a father of rural background and a mother of the industrial revolution. The conflicting nature and circumstances of his birth have created in him an inner tension that comes out through his poetry. Dean Flower considers this tension in a positive way: "Seeing himself as the terminus of many conflicting voices has long been essential to Heaney's integrity as a poet." As is evident through his vast collections of poems, Heaney

Atwood, Margaret. *The Handmaid's Tale*. Boston: Houghton Mifflin, 1986. Print.

Neuman, Shirley. "'Just a Backlash': Margaret Atwood, Feminism, and *The Handmaid's Tale*." *University of Toronto Quarterly* 75.3 (summer 2006): 857-68. *Contemporary Literary Criticism*. Web. 29 Nov. 2010.

The Poetic Road of Seamus Heaney

Caitlin Dau

Irish Literature
Dr. Michael Harris

has spilled plenty of ink in the quest to come to terms with his background and culture, moving from personal poems to political themes, to an ultimate transcendence of politics.

Dennis O'Driscoll published a hybrid book - part interview, part biography - about Heaney called *Stepping Stones*, which uses the metaphor of the title to describe Heaney's life and poetic accomplishments. Heaney's answers in the book are summed up brilliantly in this review of *Stepping Stones*, "What Heaney suggests in his poetry and also in his interviews with O'Driscoll is that his whole career has been a difficult crossing back and forth between fractious communities (Catholic and Protestant, Irish and English, southern Republican and northern Unionist, agrarian and urban)" (Hart). After moving from Northern Ireland to go to school, then ultimately moving to Dublin in the Republic of Ireland, Heaney has had to deal with his own personal writing, versus being asked to be a spokesperson for Catholicism in the Protestant-dominated country. But it seems as though what Heaney wished most was to escape the violence of Northern Ireland,

although he does admit to "the need to voice something that hadn't got voiced." His artistic career has spanned over five decades, all the time morphing and changing, yet always returning to Derry, Northern Ireland.

Heaney's first volume of poems, *Death of a Naturalist*, begins with the poem entitled "Digging," in which he incorporates images of his country boyhood. He delves into the rural history of his father and grandfather while acknowledging in the last stanza that "...I've no spade to follow men like them. / Between my finger and my thumb / The squat pen rests. / I'll dig with it" (28-31). Critics have wrestled with his first stanza, "The squat pen rests; snug as a gun" as to whether this alludes to the history of violence in Northern Ireland, or if it's more of a linguistic device playing on the sounds of *snug* and *gun*. Thomas Foster notes with interest the subtle violence of in this collection of poems, even though it comes three years before the beginnings of "the Troubles" – the violent conflicts between the "nationalists" and the "unionists," which began in 1969. The title poem has more instances of violent wording in it than "Digging," such as "the angry frogs" whose "slap and plop were obscene threats"

and were "[p]oised like mud grenades," which frightened the young man out of his mind.

Another poem from his first collection, "Mid-term Break," is his account of coming home from school for the funeral of his little brother who was killed by a lorry at age four. Foster explains the poem's emotional quality: "That poem presents a young Heaney on the verge of manhood at fourteen, confused by older men's consoling handshakes... still young enough to have his mother silently hold his hand and to not view the corpse until the next morning" (3). This poem brings a different sense of the turbulence of Heaney's young life. The poems of *Death of a Naturalist* strike close to home with rather personal subjects, and most contain a sense of comfort and community within their messages, but tainted with an edge of aggression. Heaney's biography from the *Columbia Electronic Encyclopedia* correctly summarizes his early poetic identity as "[*A*] lyrical nature poet, writing with limpid simplicity about the disappearing world *of* unspoiled rural Ireland." In his later works, however, "Heaney attempts to grapple with Ireland's bloody past and troubled present," which we

see come out especially in his book *North*.

The year 1969 brought about the publication of Heaney's second book of poetry, *Dor into the Dark,* of which Foster writes, "The book was tentatively received by reviewers, who sensed in it, rightly, something unsettled and transitional" (5). The subject matter of these poems indeed has a much different tone to them; the sense of nostalgia doesn't come across as in his previous volume of poems. Even the title suggests a sense of the unknown, the restlessness of Heaney's inner conflicts. His poem "Requiem for the Croppies," articulates the violence and conflict that tainted his early world. The lines "We moved quick and sudden in our own country/... Terraced thousands died, shaking scythes at cannon" lays out the uncomfortable feeling of being forced to run or hide in one's own homeland, as well as the injustice of the unprepared rural IRA forces combating the Ulster forces (lines 3, 11).

Heaney's struggle to come to terms with his Northern Irish background becomes even more evident in the poems of his third and fifth collections, *Wintering Out,* and *North*. When I read through selected poems from *Wintering Out*, I didn't feel that the political theme was blatant, but Deborah McLoughlin suggests that "he offers a variety of emblems which do... function as expressions of the suffering of his country," and that Heaney uses these emblems in his search to properly identify the Irish situation. These later collections seem to dig deeper and draw more complexities

in reaction to the Troubles of Ireland. In the poem "Broagh" from *Wintering Out*, in which Heaney plays linguistically with the difference between English and Irish-derived words, David Kennedy argues that if "the strangers" in the poem are considered to represent the English, then this poem becomes much more political. The last stanza of "Broagh" goes:

[E]nded almost
Suddenly, like that last
Gh the strangers found
Difficult to manage.

Linguistically, it seems to be a common thought that no one outside of that certain region could pronounce the words or the "gh" correctly, therefore identifying the foreigners instantly. Kennedy suggests that for the metaphor to work in a political sense it goes like this: that the English mismanaging the linguistical "gh" of the Irish language represents the English having difficulty managing the political affairs of the Irish.

Poetically and personally, Heaney has long been intrigued by the bogs of Ireland, because of their unique way of preserving the country's history. In 1967 Heaney encountered the book *The Bog People* by P.V. Glob, which helped him focus his preoccupations with the bog as a "memory bank" and lead his poetry in a more politically charged direction. Heaney says about *The Bog People:* "[T]his is more than an archaic barbaric rite...the unforgettable photographs of these victims blended in my mind with photographs of atrocities, past and present, in the long rites of Irish political and religious struggles." *North* is essentially the volume of

poems that launched Heaney's name into the spotlight, especially as a "war poet," a term he later wanted to rid himself of. The poems in this collection not only identify more explicitly the cause and effect of the conflict, but also dig into his preferred symbol of the bog as a site of cultural preservation.

In *North,* Heaney becomes more political. The poem "Whatever You Say Say Nothing" especially strikes at the heart of the conflict occurring during the Troubles. The title clues the reader in that the matter at stake is serious; anything one says could give him away to the wrong people, or label him an informer. He begins part one of the poem with a sense of chaos, the "[N]ewspapermen / Who've scribbled down the long campaign from gas / And protest to gelignite and Sten" (*North* 10-12). In contrast, part three gives the point of view of the Irishmen, of whom Heaney writes, "Smoke-signals are loud-mouthed compared with us," that Northern Ireland is a "[L]and of password, handgrip, wink and nod, / Of open minds as open as a trap." The Northern Irish keep to themselves, because anything they say could cause them to be discriminated against. The fourth and final section paints a bleak picture of a country torn by discord and hostility:

Machine-gun posts defined
    a real stockade.
There was that white mist
    you get on a low ground
And it was déjà-vu, some
    film made
Of Stalag 17, a bad dream
    with no sound.

Is there a life before death?
    That's chalked up

In Ballymurphy.
    Competence with pain,
Coherent miseries, a bite
    and sup:
We hug our little destiny
    again.
    (*North*)

The images of the machine gun posts, the white mist like déjà-vu, are scary. "Is there life before death?" is a desperate search for meaning in this kind of life. Another poem, "Funeral Rites," gives a glimpse into another sorrowful aspect of the Troubles: burying family and friends. The first line, "I shouldered a kind of manhood" powerfully affirms the suddenness in which maturity and tragedy are thrust upon the young people of the nation due to the sustained conflict in the country. The poem goes on as a kind of eulogy for those killed during the Troubles.

In 1972 Heaney made the move from Belfast to Wicklow, and then to Dublin four years after that. *Field Work*, published in 1979, reflects how the change of location gave Heaney a different perspective. This book is pastoral, and Heaney seems to be more self-critical for not having been more outspoken about the conflict of his country; something that he struggled with internally as to whether he had the duty to speak out about. In one of my favorite poems, "Casualty," Heaney addresses so many important themes of Northern Ireland. The poem starts with the image of a man engaging in the Irish pastime, drinking, who is later killed by his own people for being out during curfew hours. Heaney seems to be expressing the reality that people want to live their lives, not be stuck inside, haunted by fear and scared to leave. This character is portrayed almost as brave, the speaker asking, "How culpable was he / That last night when he broke / Our tribe's complicity?" which suggests that rules such as the curfew, and those who enforce them, are primitive. Heaney's persona skips the funeral to avoid the gossipers, those "sideways talkers" who don't do anything to combat the injustice of the situation. He ends by rhetorically imploring the ghost of the man, "Question me again," suggesting that in hindsight, he might have acted differently. This commentary on Heaney's own guilt over not acting or speaking out more reflects the ultimate desire to transcend politics.

Heaney, shortly after his appointment of professorship to Oxford, said,

  "I never think *of* the Unionist community in Northern Ireland, nor the Nationalist community. My head doesn't operate in those terms. The writers *of* my generation, from the Protestant and Catholic side, all thought *of* ourselves as transcending those things.

Taylor Schuelke, "Early morning in Paris," Acrylic on paper, 22" x 30"

The desire was to get through the thicket, not to represent it." (Heany quoted in Quinlan)

Kieren Quinlan, in his piece called "Tracing Seamus Heaney," writes that Heaney "had maintained a kind of Yeatsian ambivalence about the political dilemma," yet also had attacked Yeat's "meanness" towards Catholics (par. 6). According to Quinlan, he also has justified Yeats's aestheticism with the argument that "one of the first functions of a poem . . . is to satisfy a need in the poet" (par. 11). We see the shift from political writing to more esthetic writing starting in *Field Work,* and continuing on to his one of his last collections, *The Spirit Level.*

As I skim through the selected poems from *The Spirit Level*, I notice they are longer, and I distinctly feel more calmness in the messages of these poems compared to *Door into the Dark*. The poem "Keeping Going" is able to contain memories of the violent past while not diminishing the happiness of the present. The last stanza examines a friend, to whom the narrator insightfully states: "My dear brother, you

have good stamina/…But you cannot make the dead walk or right wrong." This acknowledgement that no one can re-do the past, only learn from it and move on, signals Heaney's ability to put himself above the tension and conflict of his past to produce poetry for an aesthetic sense. The last lines of the stanza reaffirm this ability to move forward:

> But wondering, is this all?
>   As it was
> In the beginning, is now and
>   shall be?
> Then rubbing your eyes and
>   seeing our old brush
> Up on the byre door, and
>   keeping going.
>   (*The Spirit Level*)

Spanning five decades of writing, Seamus Heaney has proved his importance in the world of literature with each book and essay published. In his Nobel Prize acceptance speech, he credits a line that he had recently put down on paper, "walk on air against your better judgment," as his ultimate success as a writer. By daring to take chances, he found himself able not to forget the violence that his country has seen, but to transcend it. As a poet, Heaney has nearly always possessed the marks of a great writer even in his early poems, but he

has refined and matured into an artist who found his place among the greatest writers of his country, and the English language. Whether writing of things close to home, or of his divided country, or of his final power to overcome such things, Seamus Heaney has proven himself a most worthy bard.

> *LOST:*
> *Passport, reward upon return,*
> *compensation increased if you*
> *bring the girl to whom it belongs.*

Earnest Hemingway is famous for many things, one of which is a very short story. In a series of six words "For Sale: Baby Shoes, Never Worn" he told his audience everything that they needed to know. It is rumored that Hemingway wrote this as a bet between himself and some of his friends, but no matter what inspired him to write this story, he proved a point. Sometimes it isn't the words that tell you what has happened, it's the lack thereof.

While my story is more than six words – sixteen to be exact – like Hemingway's story, the action of selling something or, in my case, losing something, tells more about my story and personality

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LOST

Miranda Wehde

Intersections
Dr. Linda Laine

than the object.

I lost my first passport 318 days ago, and while I doubt I lost the person whose picture is located on those pages almost a year ago, that girl is just as void as that passport. The nervous high school freshman pictured in her cheerleading uniform is no longer who I am. The (attractive) boys getting their pictures taken for their passports in front of me don't matter anymore. That hair, which I insisted I needed to have long to reaffirm that I was indeed a feminine girl (despite the fact that I can count on one hand how many times I wore it down that year), has long been turned into a wig for locks of love. Most importantly, the ignorant smile on that girl's face has been wiped off, replaced with one surrounded by stress acne and wrinkles weary of the thoughts I know those boys are probably thinking.

It is pretty typical that I would lose my passport. I consistently forget my bike around campus, and it seems my forgetfulness is something that will probably never change about me. I replay that fateful day more often than any other part of my trip

to London, and I can never quite place where or when I lost it exactly. Did I lose it on the train to Terminal D? Maybe, I set it down in the seating area for my flight back to Iowa and was too occupied by how annoying my parents were to remember to pick it up. Another, highly unlikely, possibility could be that someone stole it. Did a pickpocket take it?

If a pickpocket had taken it, that would make for a really cool story. I'm sure if I had caught them in the act, they would have been very sorry. I would have used stellar sprinting skills to chase them, then tackling them with my muscles. Actually, if someone did steal my passport, I probably wouldn't have done any of those things. I simply wish I were capable of such confrontations. Instead, I have to be comforted by the irony that pickpockets are my favorite abdominal exercise and a pickpocket possibly took my passport.

In a way, it's probably all for the best that I lost that little blue book. Similar to the stamps disappearing from my life, the friends I visited those places with have disappeared as well. Amanda and Allison are no longer the people I thought I knew, Andrea is crazier than ever, Melanie became the person she always claimed she was, and Emily

proved to be my best friend. The stamps are out of my sight, and gradually the places are out of mind, just like my friends who all live more than two hours away.

It is a sad realization one comes to: that something you held close to your heart can be gone in the matter of a few forgetful moments. I still wonder which bothered me more: the fact that I was capable of losing something so important or actually losing the tiny book that contained everything that said I belong here. Without the activities I once thought defined me, how can I prove that I do in fact belong at Central? It was sad realizing that without band, speech, student government, or cheerleading to define my behavior, I didn't know who I was or how to act.

While the pages in that book appear to be simply paper, a closer look would reveal that they are protected, as to not tear or stain. The longer I'm here at Central, I gradually realize the same about myself. Sometimes I feel as if my personality has been ripped and is deteriorating like the book you left on the deck as you rushed inside to beat the summer storm. At times, I feel as if I am rushing, trying to beat that storm, but when I slow down and embrace the cool drops of water, I find myself. When I let myself

dawdle I realize that my pages are still the same; they just have some new stamps.

My new passport doesn't have as many stamps as the old one, but maybe that is just as well. It forces me to appreciate every stamp I get in a way I had previously forgotten. This new book has one lonely visa from Egypt. This could be a result of the fact that I've had it for about eight months or because I learned that the things and the places that are most important aren't that far from home. As worldly as my previous passport painted me, while abroad, I always remembered how down to earth I really am, which this new passport shows more accurately.

Having the one stamp –sticker, actually – from Egypt couldn't be any more perfect in my mind. I always love taking trips off the beaten path (one word: AFRICA), but not so far off the path that the likelihood of death is up there on the list of possible outcomes (Egypt is the most developed country in Africa). I would much rather go for a bike ride to Lake Red Rock than go to the mall, and similarly, I would much rather watch *Singin' In the Rain* than the newest Katherine Heigl romantic comedy. When it comes to actors like Gene Kelly, my love is as old as the pharaohs of ancient Egypt.

This new book properly shows my uniqueness, my previous passport looking more like the atypical college student's dream backpacking trip through Europe, rather than telling the story of my old soul. Traveling to the home of one of the oldest civilizations in the world is far more fitting than staying in a resort village in the Alps.

Chelsea Greiner, "Smolder," Black and gray marker, 22" x 30"

My longing to be close to the roots of civilization was fulfilled, momentarily, while visiting Egypt, while I was left wanting more in Europe. Why would I want to have the same adventure as everyone else when I could be carving a path for myself in Africa?

While losing my passport did have me confused for a period of time, I'm gradually realizing that it was all for the best. I now know how to fill out the application for passports very well, and my social security number is most definitely memorized. While those friends and places are gradually disappearing just as that book disappeared, I'm making new friends in new places, and there are plenty of open pages for the adventures that have yet to come. Much like the best traveling advice told to me, I have to remember that "no matter how bad it gets, you will make it through, and it will always make for a great story."

Notes from the Professors

Author: Jessica Vetter
Submitted by: Dr. Kim Koza

Students were to write a synthetic research paper, centered on one of the literary texts we read in the semester and explore how this text illuminates a key theme or issue related to peace and social justice. They had the option of doing a creative synthetic research paper, modeled on Susan Griffin's excerpt from A Chorus of Stones: The Private Life of War, *which we read in class. Griffin's essay is structured as a "montage," and Jess took this idea and ran with it. One of the challenges of this "montage" approach is to arrange the fragments in such a way that they comment on one another, engaging the reader in the process of discovering connections. Jess did a wonderful job of structuring her essay, juxtaposing personal reflection, literary analysis of* The Poisonwood Bible, *and critical research. She also created a unifying theme through the motif of the garden. I was impressed by the creativity of Jess's essay and by the thoughtful complexity of her analysis.*

Author: Victoria Turley
Submitted by: Dr. Michael Harris

For Victoria Turley's paper, the assignment was to speculate on the problematic future of Tibet in the wake of that country's incorporation into the People's Republic of China in the 1950s. Students were required to engage with relevant outside sources, especially Melvyn Goldstein's The Snow Lion and the Dragon: China, Tibet, and the Dalai Lama. *I chose to submit Victoria's paper, first of all, because I felt it was well-written. Secondly, the assignment I devised turned out to be one that led most students to express a pessimistic viewpoint (ie Tibet's future appears to be hopeless). Victoria's essay resisted that easy response, and she tried to envision a more positive future for Tibet. That made her paper stand out.*

Author: Beatriz Mate-Kodjo
Submitted by: Dr. Jim Zaffiro

This project explored a global actor *of interest to the student and that is also significant for contemporary international politics. Drawing initially from the textbook and then expanding, this project involved the collection and analysis of empirical data (historical, political, economic, demographic, or environmental) on the topic in an effort to answer the research question: "Describe and critically analyze the international significance of your actor in the contemporary global order." I selected this paper because of its extremely high quality writing but also because it creatively and strongly fulfilled the spirit as well as the letter of the assignment. Most students select more routine topics, such as states or well-known international leaders. Beatriz chose an actor of great interest to her, despite the fact that the research process would be more demanding than easier possibilities.*

Author: Danielle Dickinson
Submitted by: Dr. Kathy Korcheck

For Introduction to Hispanic Literature, our second composition was an analysis of a poetic or dramatic work from Spain or Latin America that we did not read in class. Students had to create an original thesis statement and consult and incorporate appropriate secondary sources in Spanish and English. Danielle's paper actually inspired me to teach the poem for the first time in my class in the following semester. Her methodical analysis, the incorporation of relevant quotes and criticism, and general ease with written Spanish -- particularly noteworthy in Spanish 323, the first literature course of the Spanish major -- were all factors in my decision to submit this paper.

Author: Amanda Jacobs
Submitted by: Dr. Walter Cannon

I asked students to write a kind of introduction to Milton's Paradise Lost, *addressed to members of the class, in which they worked out the major features of one of Milton's* concepts *as it relates to the story of the fall of man. Because Milton is a poet of ideas, concepts and issues, a good introduction to* Paradise Lost *and Milton involves an understanding of how his major concepts are worked out in his most famous poem. And since this poem is such an important piece of world literature, it has generated a great deal of scholarly and critical discussion. Another goal for this assignment then was for students to join this very long and interesting conversation. Amanda's essay on Satanic reason was a very helpful discussion for understanding the persuasiveness of Milton's most interesting character.*

Author: Brandy Streigle
Submitted by: Brandyn Woodard

In Tobias Wolff's "The Chain," there are many points where a different response probably would have altered future events. Students were to choose a pivotal point in the story to rewrite a continuation or ending to be evaluated on originality and style.

Author: Shane Hallengren
Submitted by: Dr. Jeff Bass

Shane's paper was for my Ethnographic Methods class. In the class students learn about the range of methods that anthropologists use to carry out field research, from different interview techniques to participant observation. Early in the semester students chose a specific sub-culture group with whom they conduct participant observation during the rest of the semester. In their final field research paper they write up their ethnographic findings. I chose Shane's paper as a submission, not just because he was able to document some interesting aspects of this specific sport's subculture, but because of its elegant writing style.

Authors: Angie Shinn, Ali Swigart, Ashley Gritters and Matt Schmailzl
Submitted by: Dr. Jann Freed

For the piece on dress codes, students were to work as a team to complete a research paper on an organizational behavior topic. I selected this project because of the depth of research, it followed all of the specific guidelines, and it was well-written on a timely topic.

Author: Laura Burns
Submitted by: Dr. James Shriver

Students were to select a method to synthesize aspirin to test. After performing the synthesis, they were to write a formal lab report explaining their process and findings. The reason I chose Laura's paper over some of the others in the class was twofold. For one, she had a very well-researched and detailed introduction and background that went well beyond the scope of the assignment. It really helped put the synthesis into context. Additionally, despite the fact that there were struggles during the synthesis, she was meticulous about giving detail. In the scientific world, this detail would help other scientists look at her work and overcome the challenges.

Author: Kaity Sharp
Submitted by: Dr. Kim Koza

For this assignment, students were to write a paper focusing on an important theme in Margaret Atwood's novel, The Handmaid's Tale. *Kaity is an accomplished writer, and I could have submitted any of the papers she has written for Literature by Women. Her paper on* The Handmaid's Tale *stood out for the clarity of her argument and her choice of the theme of how the dystopia of Gilead succeeds in becoming "ordinary."*

Author: Caitlin Dau
Submitted by: Dr. Michael Harris

For Caitlin Dau's essay, the assignment was to write an analytical, research paper on one or more of the texts the class studied during the semester. Students were required to reference a minimum of three secondary sources in their analysis. I submitted Caitlin's essay because of her impressive research into Seamus Heaney's career; Caitlin was able to track the trajectory of that career by selecting and discussing particular poems that she interpreted as milestones. Her essay struck me as more indicative of graduate-level work rather than undergraduate. I found her commitment to her subject impressive.

Author: Miranda Wehde
Submitted by: Dr. Linda Laine

This paper was written for Intersections: Global Perspectives on Human Nature in fall 2010. For this assignment, the student chose a symbol that reflected the development of her identity. In exploring the connections between her symbol and her self, she also reflected on identity more broadly. This particular paper was creative, insightful, well written, and a joy to read!

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