

# **23rd Annual Clement S. Stacy Memorial Undergraduate Research Conference Proceedings**

April 17-18, 2015

**PURDUE**  
**UNIVERSITY**  
CALUMET



COLLEGE OF LIBERAL ARTS  
AND SOCIAL SCIENCES



**CALUMET**

The Clement S. Stacy Undergraduate Research Conference, sponsored by the School of Liberal Arts and Social Sciences at Purdue University Calumet, was convened for the 23<sup>rd</sup> consecutive year on April 17<sup>th</sup>- 18<sup>th</sup>, 2015. Once again submissions were reviewed by a faculty panel, and 88 presentations were selected for the conference. Students from 14 institutions presented their research on a wide range of topics in literature, history, political science, gender studies, film, religion, psychology, philosophy, and health.

Research is an essential part of the mission of higher education, and Purdue Calumet places great emphasis on affording undergraduate students the opportunity to engage in research and disseminate their findings. At the conference in April, the students were presenters; they had to hone their skills in public speaking, PowerPoint presentation, and responding to vigorous questioning from session attendees. In the proceedings, the students become authors, polishing research writing skills such as analysis, synthesis, and proper citation of evidence. I am extremely pleased that the work of these students is published in these electronic proceedings, and I hope you will enjoy reviewing the outstanding papers contained herein.

To the faculty mentors, friends and family of the students, I send my sincere thanks for your support of the students and their important work. I would also like to publically acknowledge Purdue Calumet's Jessica Groen, who was the principal conference organizer. Her efforts were absolutely crucial to the success of this year's event. I would also like to acknowledge Dr. Wendy St. Jean, Dr. Jin Lu, and Dr. Su-Jeong Wee for having served on the Abstract Review Committee. Valuable assistance was also provided by Dr. Rebecca Stankowski, Interim Assistant Vice Chancellor of Accreditation and Assessment, and by Ms. Kathryn Hejmej, Administrative Assistant to the Dean.

I would also like to thank the moderators, Steve Crain, Donnie Lopez, Paula Zaja, David Pick, John Lomax, Sara Jimenez, Jade Lynch-Greenberg, Laneah Ravn, Kathleen Tobin, Mita Choudhury, Jin Lu, Wendy St. Jean, Maria Luisa Garcia-Verdugo, Song (Audrey) Paik, Heather Fielding, Jorge Roman-Lagunas, and Shelby Engelhardt for helping make the conference a success.

Again, congratulations to the authors of these papers. I very much hope to see you continue your excellent work in the liberal arts and social sciences.

Sincerely yours,

Ronald Corthell, Dean  
School of Liberal Arts and Social Sciences  
Purdue University Calumet

## Volume I – Table of Contents

Elizabeth Barsic.....	1
Purdue University Calumet	
Erica Benfield.....	12
University of Michigan-Flint	
Josiah Cohen.....	22
Wheaton College	
Taylor Davis.....	44
Bethel College	
Jacob Edwards, Aaron Fleming, Tyrelle Haney, George Hillier Jr., Grace Kruse, Devin Moriarty, Stefanee Parks, Joe Synakiewicz, Terrell Wilson, and Jonathan Wilson.....	67
Purdue University Calumet	
Jeffrey D. Emond.....	92
Purdue University Calumet	
Omar Garcia.....	101
Purdue University Calumet	
Alexandria Graziosi.....	123
Georgian Court University	
James A. Gross.....	136
Purdue University Calumet	
Taylor Hamann.....	156
Carroll University	
Daniel Alexander Hays.....	168
Judson University	
James Johnson.....	181
Purdue University Calumet	
Myriah Julius.....	195
Purdue University Calumet	
Elizabeth Krahn.....	213
Carroll University	

*23<sup>rd</sup> Annual Clement S. Stacy Undergraduate Research Conference*

Shelby McDermott.....	223
Purdue University Calumet	
Matt Misuraca.....	233
Purdue University Calumet	
Stefanee Parks.....	242
Purdue University Calumet	
Caitlin Roman.....	249
Georgian Court University	
Lily Rex.....	273
Purdue University Calumet	
Amanda Sadowski.....	281
Purdue University Calumet	
Sydney Sheltz.....	300
Bethel College	
Teela Sucacin.....	317
Purdue University Calumet	
Ella Swinney.....	332
Purdue University Calumet	

*Jacquetta of Luxembourg: Women and Power through the Family Reassessed*

Elizabeth Barsic  
Purdue University Calumet

---

Jacquetta of Luxembourg: Women and Power through the Family Reassessed

Elizabeth Barsic  
Purdue University Calumet  
eabarsic@purduecal.edu

Jacquetta of Luxembourg (1415/1416-1472) was an influential and powerful noblewomen during a turbulent period in English history. Ancestress of all subsequent English monarchs from Henry VIII onward, Jacquetta successfully gave birth to fourteen children, married for love, quite possibly interacted with Joan of Arc, survived a witchcraft trial, negotiated the political and social turmoil of the War of the Roses, and lived through the Black Death. Born when the Hundred Year's War (1415-1453) was raging in France, Jacquetta came of age during the succession crisis in England that resulted in the Wars of the Roses (1455-1487). These events would have an enormous impact on her life and legacy. Jacquetta's life serves as an invaluable lens through which scholars might examine some of the most important events in French and English history during the later Middle Ages. Enmeshed in the political and social upheavals of the fifteenth century, Jacquetta presents an opportunity to gender the historical Master Narrative that traditionally marginalizes women by mentioning them only in so far as they served to seal politically advantageous marriages or birth dynastic heirs. My work will demonstrate Jacquetta's significance as a political power-broker and challenge the standard view of noblewomen in the later Middle Ages, as well as examine the need for more modern research on this extraordinary woman. Contrary to Jo Ann McNamara's influential work on women and power in the Middle Ages, which argues that women lost power with the rise of the bureaucratic state, this paper will show that women were still able to gain power through the family, marriage, and personal device, even in the fifteenth century.

Information on Jacquetta's childhood is scarce but one event we do know of seemed to have a substantial impact on her life. Jacquetta's uncle, John II of Luxembourg, Count of Ligny, was the head of the military company that captured Joan of Arc. The Duke of Bedford, one of Joan of Arc's main accusers during her trials, and Jacquetta's family held Joan on their estate, where Jacquetta's brother and her cousin, Jeanne de Bar, were living, before her trial. There is no mention of whether Jacquetta was at Beauvoir, but Joan was an extremely well-known figure at the time and it is more than likely Jacquetta saw her whilst the Maid of Orleans was being held by Jacquetta's family. Being that the two were close in age, there is a strong possibility that the two interacted even beyond meeting. Even if Jacquetta was not on the premise and did not have the chance to meet Joan, her story would have been an influential cautionary tale as to what happens when women speak up and wield power in an outright and outspoken way.

Several years later, Jacquetta's family married her to the Duke of Bedford, the King of England's uncle and regent in France, thus making her the most powerful woman in France and the second highest in stature in England. Jacquetta's first marriage is a prime example of the legacy known as "predatory kinship," the practice of marrying heirs for political alliances and acquisition of property that Jo Ann McNamara discussed in her seminal essay "Women and Power through the Family." While Jacquetta's family was a noble one, the duke was above her station and the marriage was a very good match for her and her family. These connections also shaped Jacquetta's life in important ways. When the Duke died in 1435, he named Jacquetta his sole heir and she inherited all properties (save one) as well as his

illustrious library. Jacquetta inherited one third of his estate, to be in her keep for life, even if she remarried, as long as she did so with the English King's permission. This set her up as a wealthy widow at just nineteen and put her in a rather fascinating position. Jacquetta was independently wealthy and had a degree of personal freedom not many women, noble or otherwise, saw at the time. She took advantage of it and married a man of her own choosing.

Richard Woodville was the Duke's chamberlain who worked closely with the family during the Duke's last months. Apparently he and Jacquetta grew close because soon after (the date was not recorded) Jacquetta wed him. Because he was of lower birth and Jacquetta knew the marriage would jeopardize her inheritance, they kept the marriage secret. Upon their return to England the king forgave their transgression and allowed Jacquetta to retain her property upon the payment of 1000L. This may have been a political move instead of a personal one. The king refused to see her, but as she was such a powerful woman (as well as his aunt through marriage), she may have used her connections to insure the approval of her marriage and convince the law to overlook her transgression so that she could keep her wealth and property. That Jacquetta was able to manage this suggests her influence on the ruling monarch of the time and demonstrates her personal agency. The use of her power was obviously for her own benefit, as the marriage turned out to be a successful one. Jacquetta and Richard Woodville had fourteen children together (that were recorded), thirteen of whom lived to adulthood. Providing for those children and establishing themselves as a powerful family was a task that dominated much of Jacquetta's life.



Jacquetta and Richard stayed active members of the royal court. Jacquetta gained a position in Margaret of Anjou's, Henry VI's Queen, household. She also gained her friendship, as they were both foreigners who married into the royal family, and were related by marriage. Both King Henry VI and Margaret of Anjou were known for being generous with their friends and bestowing gifts. Jacquetta used her friendship and significant influence to have her second husband made Baron of Rivers. This demonstration of power directly contradicts Jo Ann McNamara's views on the power dynamic between men and women. This is not the proposed soft-spoken, gentle woman, only speaking up to temper her husband's forceful nature. This is Jacquetta intentionally wielding her power and status to her own advantage to improve her life. That is not to say that Jacquetta was alone responsible for Richard's status; he was an accomplished military commander and strategist. It is, however, Jacquetta's work that improved his position. It is unlikely Richard would have won this title without her help and influence.

The Wars of the Roses was a very dangerous time to be at court. Jacquetta was firmly aligned with the Lancaster cause, being related to both the King and Queen by marriage and a prominent member of their household. Jacquetta's daughter Elizabeth had lost her husband (Sir John Grey) in the War of the Roses and was left with two young sons. She was dependent on her parents at the time because her lands had been confiscated by the crown. According to legend, Elizabeth went out to the road where Edward IV was travelling and beseeched him to return her lands. Edward became infatuated and, once again according to legend, tried to persuade her to be his mistress. Elizabeth refused and Edward agreed to marry her (on May 1st according

to popular telling). Rumors of the time said Jacquetta was the one who arranged their honeymoon and may have had something to do with the marriage itself. This is a possible alternative to the fairytale-like story that was propagated. Jacquetta was bound to have some connections still at court and a knowledge of the new king, it would not be unreasonable to assume she had something to do with arranging marriage between her daughter and the new king. It is also worth noting that Edward drafted Richard Woodville and his oldest son to be military advisors. The extent of the River's influence is impossible to determine at this time though. The marriage was a secret until several months after the fact and one of the only witnesses to the event was Jacquetta herself. This was an enormous social coup and was met with indignation for several reasons: Edward was obviously England's most eligible bachelor and as king, was expected to make a politically advantageous marriage, such as one to an heir to another European dynasty to cement his throne, or to an heiress of high ranking among the English nobility to appease his countrymen. As I stated earlier in regards to Jacquetta: nobles, as a general rule, did not have the freedom to marry for love, let alone rulers. Marriage and love were not thought to be irreconcilable at this point in the middle ages, but it was still breaking a rather ingrained norm. Edward, by all rights, should have married someone from a firmly established family if he wished to marry an English lady. The Rivers were a family that was known to be aligned with the Lancastrian cause and could have been an attempt to soothe some of the tensions between houses after Edward gained the throne, but there were many more politically suitable candidates available than Elizabeth.

Choosing her and love was a bold move on his part, but seemed to have been a good personal choice.

Their marriage was a celebrated one. Elizabeth's marriage was of great political advantage to the family. Her father was made an Earl and appointed Lord High Treasurer, and Constable of England. Jacquetta's other children made better marriages than they would have access to otherwise; Finding the best matches (ideally heirs and heiresses) for fourteen children was a formidable task. The most notable of these enabled marriages- her son John married the dowager Duchess of Norfolk, who was elderly and very rich and a very big power play.

The Woodville's rise and subsequent power gain fostered a lot of resentment from the other nobles, making enemies of many, in particular Edward's brother Richard, the Earl of Warwick. Warwick eventually openly broke with King Edward IV to pursue his own claim to the throne over that of his nephews. He captured and executed Jacquetta's husband and their son John. Warwick was one the foremost people upset with the Woodville's quick and significant rise in Edward IV's court after being sworn Lancaster supporters. In addition, Richard was an experienced military commander, as he had worked in that capacity since his employ for the Duke of Bedford, and the Duke of Warwick was aiming to overthrow Edward IV.

In addition to the pain of losing her beloved husband and their son, Jacquetta was accused of witchcraft. Thomas Wake, who was later found to be in the employ of Warwick, accused her of making poppets in the image of the king and queen. Although the timing was less-than-ideal, I believe that Jacquetta had prepared for this eventuality. Back when Henry VI was king, the only other royal duchess, Eleanor

Cobham, was accused of witchcraft and found guilty by king's decree (not a trial), her marriage was declared invalid and she was imprisoned on suicide watch for ten years before her eventual death. As she was a contemporary of Jacquetta and shared a similar status and life, it was a sobering reminder that no matter how high one climbed, one was never completely safe.

Between watching Eleanor's downfall firsthand, her earlier witness of Joan's ordeal, and the ever-rising rise of witchcraft accusations, Jacquetta would have been aware of the risk that power presented, especially when wielded by a female in an obvious manner. I believe she had a contingency plan in place should she ever be accused, as she was. There was more than enough evidence to convict Jacquetta of practicing witchcraft in the eyes of the council, especially with a powerful political player like Richard of Warwick advocating for it. *Rivers*, the very name of her house was almost certainly in recognition of the claim that Jacquetta was descended from the water goddess Melusine. The rumors of witchcraft being involved in Edward and Elizabeth's marriage had been widespread. That the marriage took place on May 1<sup>st</sup>, also known as Beltane, a pagan holiday of fertility, may have contributed to this view. Jacquetta vehemently denied the accusations presented by Thomas Wake and defended her Catholic faith. The court documents read "The duchess complains that Thomas Wake, esquire, in the time of the late trouble caused her to be brought in a common noise and slander of witchcraft throughout a great part of the realm." Jacquetta was exonerated by the court. Clearly something happened in the background here. Rumors had been more than enough to convict duchesses in the past and Jacquetta was particularly vulnerable. Even so, the stone had been cast and the

formal accusations were damaging. The slander followed her family even after her death. It was at one point used to try to delegitimize Elizabeth and Edward IV's children, stating the marriage was invalid because it had been brought about by witchcraft. The issue was "officially" put to rest after Henry the VII married Edward and Elizabeth's daughter, Elizabeth York. He claimed the crown through right of conquest, not due to marrying Elizabeth, who would have been the heir to the throne, as Edward and Elizabeth's sons had gone missing after they were sent to the Tower of London during Richard III's reign. And Elizabeth Woodville remained a prominent political player, most notably marrying her daughter (Elizabeth York) to Henry VII, until her death in 1492.

Jacquetta was a remarkable figure even though we have little concrete proof of her actual influence. Her influence on multiple reigning monarchs, and her connections with such prominent historical figures, her successful personal life, and strong suggestion of working behind the scenes create an image of a strong, intelligent woman. Jacquetta is an excellent example of an ideal noblewoman of the time, and should be recognized as such. History has overlooked her and I hope that more information can be discovered about her and her legacy can be documented to the degree it deserves, as she provides such a unique insight to the politics and social atmosphere of the time. She also provides a compelling opposition to Jo Ann McNamara's argument about noblewomen losing power, as she clearly made her own way in the world using any advantages she could. The lack of sources was the biggest problem during the researching phase of this project. There are basic primary sources that do not lend adequate information for a figure of her stature. I was able to obtain

the only biography written on Jacquetta and this has really helped my paper, but it was frustrating because Philippa Gregory did not write in a typical historian practice. There were no footnotes so I could not follow up on her research and the biography was written in 2011 so it is still pretty recent. I hope others will take up the task and provide insights to supplement Mrs. Gregory's work. I am still intrigued by Jacquetta and would enjoy researching her further and helping to legitimize the story of her life.

## Bibliography

"Calendar of the Patent Rolls Preserved in the Public Record Office--Edward IV, Henry VI: A.D. 1467-1477." ExLibrisRosetta. Pg 190 Accessed December 02, 2014.  
[https://dcms.lids.org/delivery/DeliveryManagerServlet?dps\\_pid=IE100801](https://dcms.lids.org/delivery/DeliveryManagerServlet?dps_pid=IE100801).

Great Britain. Public Record Office. *Calendar of the Patent Rolls Preserved in the Public Record Office*. Vol. 3. H.M. Stationery Office, 1907. Accessed November 17, 2014.  
[http://books.google.com/books?id=XMA9AAAAMAAJ&dq=%22jacquetta+of+luxembourg%22+letters&source=gbs\\_navlinks\\_s](http://books.google.com/books?id=XMA9AAAAMAAJ&dq=%22jacquetta+of+luxembourg%22+letters&source=gbs_navlinks_s).

Gregory, Philippa, David Baldwin, and Michael K. Jones. *The Women of the Cousins' War: The Duchess, the Queen, and the King's Mother*. New York: Simon & Schuster, 2011.

McNamara, Jo Ann. "Women and Power through the Family Revisited." In *Gendering the Master Narrative: Women and Power in the Middle Ages*, by Mary Carpenter. Erler and Maryanne Kowaleski, 17-30. Ithaca: Cornell University Press, 2003.

*Methamphetamine and the Brain: Effects on the Brain and Vulnerable Populations*

Erica Benfield  
University of Michigan-Flint

---

Methamphetamine and the Brain: Effects on the Brain and Vulnerable Populations

Erica Benfield

University of Michigan-Flint

Erica Benfield  
edutkiew@umflint.edu



## Methamphetamine and the Brain: Effects on the Brain and Vulnerable Populations

Methamphetamine consumption is rapidly increasing in the United States. The romanticization of drug consumption and production, in part by recent works of popular culture, as well as increased scope by drug gangs and cartels, is due in part to this rise. The National Institute on Drug Abuse reported that the use of meth users among adults above age 18 has increased to 3.1% for lifetime use, and numbers increase for those 26 and older, with 5.5% of the population having reported use of methamphetamines in their lifetime (National Institute, 2013). Consumption of the drug in any amount can have devastating effects on the human body. This can include neural death, dopamine neurotoxicity, and memory loss, as well as indirect damage such as HIV from infected needles. As methamphetamines are highly addictive and devastating to the human body, it is very important that vulnerable populations, such as youth and pregnant mothers, are made aware of the negative consequences from consumption. We will examine the effects of methamphetamine on the human body and brain, determine what populations are at risk for methamphetamine addiction, and finally examine American campaigns for awareness of the effects of meth, specifically those directed at vulnerable populations.

Federally classified as a schedule II drug (Gao, 2004), meth has a high potential for abuse and liability to result in dependence. There are several factors that maintain the popularity of methamphetamine among its users; low cost, wide availability, and long length of psychoactive effects help attract new users and maintain old ones (Ares-Santos et al, 2013). This high risk for dependence is particularly dangerous due to meth's neurotoxicity; continued use exponentially

increases the neurotoxic effects on the brain, producing lifetime impairments in those that recreationally abuse the drug (Ares-Santos et al., 2013; Gao, 2004).

Dopamine and serotonin saturation are particularly damaging, and have a multitude of lasting effects on the brain. In animal trials, administration of methamphetamine has been shown to increase dopamine and serotonin levels in the brain (Gao, 2004; Kwiatkowski, 2013), which can cause hallucinations, long periods of wakefulness, and increased activity in users, adding to potential for addiction (Gao, 2004). Prolonged use of methamphetamines has also been linked to increased risk for developing Parkinson's disease later in life. According to several studies, risk almost doubled for those with a history of abuse (Kwiatkowski, 2013; Ares-Santos et al., 2013). Brain imaging PET scan studies have shown decreased numbers of dopamine transporters (DAT) in current and former meth abusers, especially in the caudate nucleus and putamen, both structures which aid in the production of motor skills (Ares-Santos, 2013). There are several other consequences resulting from saturated dopamine levels. Neurodegeneration of dopamine terminals is shown by the reductions in the immuno-reactivity of tyrosine hydroxylase (TH), which is a rate-limiting enzyme needed for dopamine synthesis, and of DAT (Ares-Santos, 2013; Friend & Keefe, 2013). Degeneration of these terminals results in an inability of the brain to generate its own dopamine, leaving users with a persistent lack of joy and happiness which encourages future use. Damage to these receptors and production enzymes are usually permanent, encouraging relapse of users for an inability to reach their "high" (Gao, 2004). In addition to destroying neurotransmitter receptor sites, the drug also builds up an extreme tolerance in the brain to the artificial dopamine,

thus making normal levels not as effective to alter mood (Ares-Santos et al, 2013).

This tolerance leads to the user abusing higher dosages each time in an attempt to reach the same high, which eventually often results in death due to accidental overdose (Gao, 2004).

In addition to the neural effects of meth, there are also numerous detrimental bodily effects. Loss of hair is common due to the toxicity of the chemicals, malnutrition caused by hyperactivity and failure to eat, and obsessive symptoms that cause the user to pluck at their head (National Institute-Abuse, 2013). When smoked or eaten, the toxic chemicals in the drug result in loss of enamel and whole teeth and rotting of the gums, in addition to poor hygiene, bacteria, and grinding due to obsessive and repetitious behavior (National Institute-Abuse, 2013). Excessive use of the drug in addition to influence on the limbic system results in failure to thermoregulate; body temperature often rises to dangerous levels, which can lead to a rise in heart and respiratory rates and often death due to organ failure (National Institute-Abuse, 2013). Stroke is also common due to increased strain on the heart. Influences on the sensorimotor neurons in the brain result in involuntary muscle contractions, which can be dangerous to the user and others around them (National Institute-Abuse, 2013). One visually recognizable symptom is hallucinations which cause users to imagine bugs crawling under the skin, which results in open sores on the body (National Institute-Abuse, 2013). Bone, weight and muscle tone loss is a very common symptom due to malnutrition (National Institute-Abuse, 2013).

One particular danger of methamphetamine is the difficulty of rehabilitation from the drug. Due to its neurotoxic effect on dopamine receptors, users who have

stopped using the drug two years prior still report feelings of discomfort and an inability to achieve joy (Veteran's Affairs, 2013). This can make clean, daily living extremely difficult. Relapse rates are consistent at 60% (National Institute, 2013), and many traditional rehabilitation programs prove pervasive to solving the problem of meth addiction. Clinical trials of immunotherapy have proven statistically effective (Veteran's Affairs, 2013; Ares-Santos et al, 2013), a form of drug therapy which blocks inflammatory reactions in the brain. Immune-response often stimulates feelings such as poor mood, poor memory and attention, symptoms which persist in those struggling to recover from meth addiction (Ares-Santos et al, 2013). Dopamine replacement therapy has also proved effective, but fails to allow the patient's brain to redevelop dopamine sensitivity, and may increase rates of relapse (Ares-Santos et al, 2013).

Due to the addictive nature of methamphetamine, there are several at-risk populations which are showing an increased use in methamphetamines. Methamphetamine use is increasing in the United States and is alarmingly prevalent in younger populations. Children aged as young as 12 and older report a 4.7% lifetime use of methamphetamines, with .4% reporting use within the last year (National Institute, 2013). Due to the vulnerability of impression, peer pressure and increased susceptibility to addiction before puberty, the prevalence of use in this age group is especially alarming. Exposed youth are highly likely to continue use into adult years, and have a greater rate of use throughout the lifetime when compared to adult users (Kwiatkowski et al. 2013).

Young adults also show a high prevalence for use of the drug, at 3%-5.5% (National Institute, 2013). War veterans are even more susceptible to use and abuse

(Rau et al. 2014), partially due to prevalence of PTSD and tendency to self-medicate. Out of a sample of over 17,000 veterans aged 21 to 39, roughly 6% were primarily meth users, much higher than the general population (Veteran's Affairs, 2013). Despite the resources available to veterans in rehabilitation and access to a social support system, nearly 6 in 10 veterans relapse even after treatment (Veteran's Affairs, 2013; Rau et al, 2014). Those who suffer from traumatic brain injury (TBI), including soldiers, are at particular risk for abuse of the drug. Survivors of severe TBI often face lifetime neurological impairment, including a permanent reduction of cognitive abilities and psychological disturbances (Rau et al., 2013). For many of these survivors, turning to drugs such as methamphetamine allow for a "release" and "escape" from the inability to handle everyday life (Rau et al., 2013). TBI can also result in chemical changes and imbalances in brain function; dopamine is often affected, leading to higher susceptibility to meth use and abuse.

Fetuses exposed to methamphetamine in the womb are also very susceptible to future use of the drug, and suffer neurological damages while in utero development. Several studies have reported that behavioral and cognitive consequences of in utero exposure include a deficit of memory, attention, and visual-motor integration (Kwiatkowski et al. 2013). However, it is difficult to determine what interactions result in abnormal behavior separate from environment. The drug also effects developing circuitry of the nervous system, and recovery from the effects of the drug are unclear (Kwiatkowski et al. 2013). Symptoms of in utero exposure to methamphetamine are similar to fetal alcohol syndrome (FAS), though babies born having been exposed also often exhibit strong withdrawal symptoms, such as

unwillingness to take in food, excessive crying, and inability to sleep, among others (Kwiatkowski et al. 2013; Friend & Keefe, 2013). These children often are at higher risk for addiction later in life, and once addicted find it harder to seek treatment and rehabilitation (Kwiatkowski et al. 2013).

Partially due to increased use, there are several campaigns for awareness about the dangers and effects of meth, and are usually directed at vulnerable populations. Perhaps the most widely known and effective awareness campaign is <http://www.methproject.org/>, which seeks to raise awareness about the dangers of meth and its irreversible consequences. Aimed towards primarily teens and young adults, the largest group of meth users, it employs visual imagery of meth addicts and provides information to the age group about specific consequences of meth abuse, including bodily damage and social damage. *The Many Faces of Meth*, born from the Multnomah County Sheriff's Office, has been particularly popular recently having become viral on the internet for its shocking imagery comparing before and after mugshots of people incarcerated for meth use and possession. Having been mildly effective, other programs have started to adopt this strategy. Despite these preventative campaigns, however, there continues to be an increase in the number of meth users. To help combat this trend, more widely known and more effective rehabilitation programs could be developed for the public. Increased supports systems, increased rehabilitation efforts by family and the community of users, as well as improved rehabilitation techniques are needed in order to reach out to those battling meth addiction. In particular, parents need to be made aware of the dangers of meth, and more aggressive campaigns should be made to target adolescents in the

highest risk group. For those in the armed forces, the Office of Veteran's Affairs also has an awareness program for home-bound vets that may have trouble adjusting to life back home after combat, aimed at preventative awareness of the dangers of meth. This program also has many extensive rehabilitation programs for war-affected veterans.

In conclusion, methamphetamines are extremely dangerous to those who choose to use and abuse it. Those who use meth often fail to rehabilitate or to regain normative function. The brain is often damaged beyond repair due to severe neurological damage as a result of the neurotoxicity of the drug. Many specific populations are particularly susceptible to use and abuse; despite several programs to raise awareness about the drug, there is a need for better rehabilitation efforts and techniques for abusers. Future research is needed in the field to assess solutions for more effective rehabilitation and recovery.

## References

- Ares-Santos, S., Granado, N., Espadas, I., Martinez-Murillo, R., & Moratalla, R. (27 November 2013). Methamphetamine Causes Degeneration of Dopamine Cell Bodies and Terminals of the Nigrostriatal Pathway Evidenced by Silver Staining. *Neuropsychopharmacology Online*, 10, n.p.
- Friend, D.M. & Keefe, K.A. (25 October, 2013). A role for D1 dopamine receptors in striatal methamphetamine-induced neurotoxicity. *Neuroscience Letters*, 555, 243-247.
- Gao, A. Effects of Methamphetamine on the Brain (2004). *Neurobiology and Behavior*. Retrieved from web, 1/28/14.
- Kwiatkowski, M.A., Roos, A., Stein, D.J., Thomas, K.G.F., & Donald, K. (December 2013). Effects of prenatal methamphetamine exposure: a review of cognitive and neuroimaging studies. *Metabolic Brain Disease*.
- National Institute for Drug Abuse (2013). *Methamphetamine: Abuse and Addiction*. [Data file]. Retrieved from <http://www.drugabuse.gov/publications/research-reports/methamphetamine-abuse-addiction/what-are-long-term-effects-methamphetamine-abuse>
- National Institute for Drug Abuse (2013). *Methamphetamines: Statistics and Trends* [Data file]. Retrieved from <http://www.drugabuse.gov/drugs-abuse/methamphetamine>
- Rau, T.F., Kothiwal, A.S., Rova, A.R., Brooks, D.M., Rhoderick, J.F., Poulsen, A.J., Hutchinson, J., & Poulson, D.J. (March 2014). Administration of low dose



methamphetamine 12 h after a severe traumatic brain injury prevents neurological dysfunction and cognitive impairment in rats. *Experimental Neurology*, 253, 31-40.

U.S. Department of Veteran's Affairs (August 27, 2013). *Tackling meth addiction—through the immune system* [Data file]. Retrieved from <http://www.research.va.gov/currents/fall2013/fall2013-1.cfm#vets>

*Picking Up the Pieces: Narrative, Trauma, and Redemption in Juan Gabriel Vasquez's El ruido de las cosas al caer*

Josiah Cohen  
Wheaton College

---

Picking Up the Pieces: Narrative, Trauma, and Redemption in  
Juan Gabriel Vasquez's *El ruido de las cosas al caer*

By: Josiah Cohen

Wheaton College, IL

nehocj@gmail.com

To be human is to live a tortured relationship with time. We crave and grieve for the past; we dream and worry away the present; we languish in fear of the future. Memories – some of them exaggerated, others dimly remembered – are pieced together to account for the present. Any number of factors may damage these memories to such a degree that both recalling the past and functioning in the present become insufferable. One such factor is trauma. Trauma affects both the memory of the victim and their ability to recover and to flourish. Dr. Cathy Caruth writes that trauma “does not simply serve as a record of the past but precisely registers the force of an experience that is not fully owned” (151).

The traumatic toll of violence provides rich fodder for storytelling in literature and media. Two recent television series, *The Wire* and *Breaking Bad*, both considered some of the greatest television of our time, explore the personal and communal consequences of drug-related violence. In recovering countries amidst the wake of violence and repression, authors are exploring ways in which violence affects the national psyche and shapes the lives of innocent civilians. Juan Gabriel Vásquez, Colombian novelist and essayist (born in 1973), has explored such historical and contemporary themes in his four published novels. His 2011 work, *El ruido de las cosas al caer* (The Sound of Things Falling), deals with the impact of drug trafficking in the lives of the post-Escobar generation in Columbia. The novel explores experiences of violence, trauma, and recuperation as distinctly post-magical realism themes.

Juan Gabriel Vásquez was born in Bogotá, Colombia in 1973. After studying law at the Universidad del Rosario, he left for Paris, where he received a doctorate in

Latin American Literature. After living for a time in Belgium and Barcelona, he returned to reside in his native city. He has authored four major novels: *Los informantes* (2004), *Historia secreta de Costaguana* (2007), *El ruido de las cosas al caer* (2011), and *Las reputaciones* (2013). He has also published a series of essays, short stories, and a biography of Joseph Conrad. His third novel, *El ruido*, is the focus of this study. It won the Premio Alfaguara in 2011, and the English translation by Anne McLean won the International IMPAC Dublin Literary Award in 2014. I will be mainly quoting McLean's translation for the purposes of this text.

Vásquez's novels deal with historical themes. However, he vocally resists writing works that could be considered historical fiction, and instead has adopted the term "historical distortion" for his novels. "Novelas que son una simple ilustración de un momento histórico cometen el peor pecado que puede cometer una novela: ser redundante. En las novelas históricas que me interesan, el novelista se toma libertades deliberadas con la historia conocida," he says in one interview (Wiener). His novels also react to themes of Magical Realism, especially to those of his national predecessor, Gabriel García Márquez. In the same interview, Vásquez explains that by writing *El ruido*, "quiero olvidarme de toda esa retórica aburridísima de América Latina como continente mágico o maravilloso."

*El ruido* wastes no time in reacting to the Magical Realism of Márquez. The lines of the novel are startling and confusing:

The first hippopotamus, a male the color of black pearls, weighing a ton and a half, was shot dead in the middle of 2009. He'd escaped two years before from Pablo Escobar's old zoo in the Magdalena Valley, and during that time of

freedom had destroyed crops, invaded drinking troughs, terrified fisherman, and even attacked the breeding bulls at a cattle ranch. The marksmen who finally caught up with him shot him once in the head and again in the heart (with .375-caliber bullets, since hippopotamus skin is thick) (3).

The reader expecting “historical distortion” about modern Colombia is momentarily confused. The sudden presence of an exotic African beast almost suggests from Vásquez a foray into the Magical Realism of his national literary predecessors. But, alas, the hippopotamus is dead upon arrival. He has escaped the confines built by his deceased owner, the violent drug lord Pablo Escobar. He has been executed for his destructive behavior, which has disrupted and endangered the livelihood of Columbia’s rural citizens. The narrator goes on to provide an autopsy explaining the intentionality and precision with which the magnificent beast was exterminated for the sake of Columbia’s farmers, fishermen, and livestock.

Indeed, there is nothing remotely magical about Escobar’s hippos today. After his death, the drug lord’s private zoo and theme park declined into ruin, and this particular herd of exotic species escaped and to form their own indigenous population in Colombia’s rivers. An article from the New York Times reports the issue as having significant implications for both animal and human rights:

Capturing [the hippos] was expensive, costing as much as \$40,000 for each hippo, in a country where malnourishment among the poor remains a major problem, said Luis Alfonso Escobar — not related to Pablo Escobar — head of Corantioquia, a state environmental organization (Romero).

The narrator, Antonio Yammara, reads about the successful extermination of the hippopotamus, and his thoughts return to a series of events that comprise the plot of the novel. *El ruido* alternates between two main plot lines narrated in the first person by the protagonist Antonio Yammara: one in Bogotá in the late 1990's (the "recent past"), and the other comprised of several anecdotes during the narco-trafficking wars of the 1970s and 80s (the "ancestral past"). In the "recent past," Yammara, a young and successful law professor, befriends the older, enigmatic Ricardo Laverde. Later, Yammara witnesses Laverde's violent murder by a masked gunman on a motorcycle, an attack that leaves Yammara gravely injured. During his physical recovery, Yammara suffers the debilitating effects of posttraumatic stress disorder of PTSD. His work and his marriage deteriorate as he becomes more and more controlled by fear and paranoia. He develops both a profound fascination with and a deep hatred towards the mysterious Ricardo Laverde, whose story becomes the key to Yammara's understanding of the past and his subsequent alleviation of anxiety regarding the future.

Eventually, Yammara is contacted by Maya Fritts, daughter of the late Ricardo Laverde, who is also trying to discover clues about her father's life and death. Yammara decides to visit her home in the mountains. There, through listening to Maya, he is able to reconstruct the "ancestral past" and understand the circumstances that led to the assassination of Laverde and his own traumatic accident. Maya tells him about her mother, Elena, an American who arrived in Colombia to work for the Peace Corps and fell in love with Laverde (the son in her host family). Laverde was eventually incarcerated for his involvement in the drug trade, and for many years,

Elena deceived Maya into believing that her father was dead. It soon becomes evident to Yammara (and thus to the reader) that Laverde's murder was no random act of violence; he was most likely killed for resuming illicit activities. By examining and retelling their respective pasts, Yammara and Maya form a therapeutic bond of commonality that begins to help Yammara to move toward the life-long task of recovery.

An important theme explored in the novel is the social-emotional impact of violence, both on the individual and on an entire generation. As the disturbing opening image of the dead hippopotamus suggests, Vásquez is leaving behind the enchanted Colombia of Gabriel García Márquez to explore another, realer Colombia, one wracked by gunfire, murder, and vengeance. "En mi novela hay una realidad desmesurada," says Vásquez, commenting on the ways in which his novel is a reaction to magical realism, "pero lo que es desmesurado en ella es la violencia y la crueldad de nuestra historia y de nuestra política" (Wiener). For Vásquez, violence is distinctly a *post-magical realism* theme, one that is both readily apparent in contemporary Columbia and fitting to succeed the legacy of García Márquez.

Until his assassination in 1993, Pablo Escobar, the infamous drug trafficker and leader of the Cartel de Medellín, terrorized the Colombian people for over a decade. "He essentially held a nation of 30 million hostage," The Chicago Tribune reports. "He assassinated hundreds of judges, police officers, journalists and politicians, including a popular antidrug presidential candidate" (Saltzman). In the novel, Laverde's murder occurred in 1996, only three years after the death of Escobar. Although his murder is an act of revenge and, perhaps, even an act of retributive

justice (the reader never discover the true identity of the masked assassins), in the context of the violent chaos, unintended consequences arise. In this particular instance, Yammara, although an innocent bystander, suffers grave injuries and phobic side effects because of Laverde's misdeeds and the subsequent deployment of warped human justice. "Although I knew very little about the real world, the theoretical world of legal studies held no secrets for me," Yammara says recounting his life before the attack (16). Young, precocious, successful, by profession an attorney and professor of law, Yammara is dangerously susceptible to having his most basic assumptions about justice completely shattered by the violence that surrounds him.

One of the psychological consequences of violent experiences is trauma. In the years following the Vietnam War, the American Psychiatric Association officially recognized posttraumatic stress disorder, or PTSD (Caruth, 3). Although no single authoritative definition exists, "most descriptions generally agree that there is a response, sometimes delayed, to an overwhelming event or events, which takes the form of repeated, intrusive hallucinations, dreams, thoughts, or behaviors stemming from the event, along with numbing... and possibly also increased arousal to (and avoidance of) stimuli recalling the event." (Caruth 4). In *El ruido*, much of what Yammara suffers can be understood as symptoms of PTSD.

The result of Yammara's traumatic experience is an extreme sensation of instability. At the beginning of Chapter 2, entitled *Nunca será uno de mis muertos*, Yammara narrates a stream of consciousness recalling the severe pain, confusion, and suffering after waking up from the coma into which he had fallen after being shot.



One of his first responses is to search for an explanation. From the depths of his tortured mind, he lashes out at Laverde:

I cursed Ricardo Laverde, cursed the moment we met, and didn't for a second even consider that Laverde might not have been directly responsible for my misfortune. I was glad he'd died: I hoped, as compensation for my own pain, that he'd had a painful death (50).

In his reaction, Yammara is searching for significance, fairness, and context, a narrative in which his seemingly random experience can be placed. Merely an innocent bystander, the magnitude of his suffering simply does not make sense. As he experiences vivid nightmares and flashbacks, his experience becomes a memory that he can viscerally recall and re-experience, yet one that cannot be contextualized or rationalized.

The chaos and confusion caused by violence creates the sensation of being 'out of control,' which is captured by the title image of *cosas al caer* ('things falling'). Eleanor Kaufman notes that, in post-war Spanish novels, there exists "a link between trauma and falling in an entire strain of postwar literature." In fact, the language that Yammara (Vásquez) employs while narrating the attack evokes a loss of control. "I remember having raised my arm to protect myself just before feeling the sudden weight of my body," he recounts. "My legs no longer held me up. Laverde fell to the ground, and I fell with him, two bodies falling without a sound." (Vásquez 46). This description also serves as a parallel to the plane crash in which Elena, Laverde's wife, perishes. After Laverde's death, Yammara obtains a recording from the black

box of the plane (the very recording that Laverde listens to moments before his assassination). After hearing the panicked voices of the pilots:

There is a faltering scream, or something that sounds like a scream. There is a sound that I cannot or have never been able to identify: a sound that's not human or is more than human, the sound of lives being extinguished but also the sound of material things breaking. It's the sound of things falling from on high, an interrupted and somehow also eternal sound, a sound that didn't ever end... that is forever suspended in my memory, hanging like a towel on a hook (87).

Like the pilots on the plane, Yammara recounts his traumatic event as one in which he loses control of himself, one in which he no longer possesses his own body. Caruth comments on the theme of self-possession within the pathology of trauma. "The pathology exists, rather, solely in the *structure of its experience* or reception: the event is not assimilated or experienced fully at the time, but only belatedly, in its repeated *possession* of the one who experiences it" (Caruth 4). Describing his recuperation in the hospital, Yammara narrates:

I don't remember the hallucinations, but I do remember that I had them; I don't remember having fallen out of bed due to the abrupt movements that one of them provoked, and, although I don't remember that they tied me down in the bed to prevent that from happening again, I do remember quite well the violent claustrophobia, the terrible awareness of my vulnerability (49-50).

The fear and sensation of being out of control causes Yammara to lose touch with reality:

In my memory, the months that followed were a time of large fears and small discomforts. On the street, I was assailed by the unmistakable certainty I was being watched; the internal injuries caused by the bullet wound forced me to use the crutches for several months (57).

Yammara continues to describe the distractions, isolation, insomnia, paranoia, and loss of libido. All of this creates great tension and frustration with his wife Aura.

This same lack of contextualization and assimilation explains the traumatic experiences that Yammara suffers. Caruth notes that the victims of PTSD do not, in reality, experience the distortion of remembered events. Rather, flashbacks are exact replications of real events, "the literal return of the event against the will" of the victim (5). In other words, victims of PTSD conserve an exact memory of events, but the incapacity to fully comprehend it. For this reason, those who suffer PTSD experience not a symptom of the unconscious, but rather "a symptom of history." The traumatized, we might say, carry an impossible history within them, or they become themselves the symptom of a history that they cannot entirely process" (5). Thus, Caruth proposes "historical listening" as a strategy for PTSD treatment, "the project of listening beyond the pathology of individual suffering, to the reality of a history that in its crises can only be perceived in unassimilable forms" (156). In the novel, it is not until this sort of "historical listening" takes place that the reader sees any hope for Yammara's recovery.

After the attack, Yammara's behaviour is marked by a search for significance. His therapist suggests that he keep a diary, "a notebook to ask yourself questions... like, for example: What dangers are real in Bogotá? What are the chances of what

happened to you happening again?" (Vásquez 66). This method of treating trauma is intended to create a space and context for traumatic events. Judith Lewis Herman, in her work *Trauma and Recovery*, notes, "Remembering and telling the truth about terrible events are prerequisites both for the restoration of the social order and for the healing of individual victims" (1). Nonetheless, Yammara rejects this suggestion. "It seemed an inane recommendation to me, more suited to a self-help book than to a professional" (67). The only thing he can bring himself to write is "¿" (68, Spanish publication).

Although he refuses to keep a diary, Yammara nonetheless tries desperately to reconstruct the events of the attack. Three years after Laverde's death, he reaches out to the tenants living in Laverde's old home. Although the owner, Consu, initially rejects his petitions, Yammara begs, " "I knew him... I was with him when he was killed..." I lifted up my shirt and showed the woman the scar on my belly. "One of the bullets hit me," " (73). For having suffered the same traumatic event, Yammara clearly feels entitled to whatever information that Consu has about Laverde. He realizes that his scars of suffering are relevant to the past, to Laverde's story. After hours of listening to Yammara, Consu gives him the cassette recording from the airplane, the one that Laverde listened to moments before his death. After listening, Yammara recounts, "It took me a long time to recover. There's nothing as obscene as spying on a man's last seconds...nevertheless, there in that kitchen in that old house in La Candelaria, the final words of the dead pilots came to form part of my experience" (87).

In one sense, listening to the sounds of the pilots' agonizing last moments constitutes another traumatic event in Yammara's life. "Those sounds now form part of my auditory memory," he narrates. "Once the tape fell silent... I knew I would have preferred not to listen to it, and I knew at the same moment that in my memory I would go on hearing it forever" (88). Nonetheless, it is also the first time that Yammara recognizes that his experience has a context that is much larger than his symptoms:

The recording also had the power to modify the past, for now Laverde's tears were not the same, couldn't be the same ones I'd witnessed in the Casa de Poesía: now they had a density they'd previously lacked, owing to the simple fact that I'd heard what he, sitting in that soft leather armchair, heard that afternoon. Experience, or what we call experience, is not the inventory of our pains, but rather the sympathy we learn to feel for the pain of others (88).

Contrasted with the loss of intimacy with his wife, this declaration by Yammara will prove ironic. The reader may perceive an unreliable narrator. One night, at home, Aura reveals that she has purchased a vibrator with the hope that, after three unsatisfying years, it will revive their sex life. Yammara is taken aback. "I could not keep the word *consolador*, which is also sometimes used for this object, from appearing in my mind: Aura as a woman in need of consoling, or Aura as a disconsolate woman (99). Aura tries to reassure him, but Yammara retaliates bitterly, "That's a *consolador*. Do you need consoling?" (100). Aura begs him tearfully, "There are so many couples... We're not the only ones... I thought I was doing a good thing" (101). Yammara responds:

I turned around and left her alone, maybe even mid-sentence, and I locked myself in our bathroom. In the narrow blue cupboard I looked for my pills... I took three pills, a bigger dose than recommended or advisable, but my size and weight allow me these excesses when the pain is very bad... By the time I returned to our room, Aura was asleep or pretending to be asleep, and I endeavored not to wake her or to maintain the convenient fiction. I undressed, lay down beside her but with my back to her, and then I don't know anything else: I fell asleep immediately (101).

From these passages, it's clear that Yammara longs for a shared intimacy with someone capable of understanding his violent, traumatic experience. This opportunity presents itself in the form of Maya Fritts, Ricardo Laverde's daughter.

Nine months after listening to the recording, Yammara receives a call from a stranger, Maya Fritts. The morning after Aura's disastrous attempt at intimacy, he abruptly leaves his family for three days to stay at Maya's house in La Dorada, a remote village in the mountains. There, Yammara pieces together the stories of Ricardo Laverde and Elena Fritts, and their relationship to the drug trade. This effort to reconstruct the narrative of a traumatic event is a crucial step towards recuperation. According to Herman, this step serves to transform a traumatic event so as to properly integrate it into the life of the victim (175). Yammara discovers that, like himself, Maya grew up in Bogotá during its most violent period. She left Bogota as soon as she could. "I've never regretted having left Bogotá, tells Yammara, "I couldn't take it anymore. I detest that city" (107). Yammara understands that this is why Maya preferred that he visit her in the mountains, and not the other way around.

"I think you do understand," [Maya] said. "People our age always do. We have this weird relationship to Bogotá, don't you think? Being through the eighties, I guess" (108-109).

The two agree to exchange information about Laverde. With Maya, Yammara establishes genuine trust for the first time since his accident. Although strangers, the few elements they share in common - a city of origin, a generation, and a relationship with a deceased man - are enough to evoke a connection.

This idea of a generational connection created by violence is very important to the author. As Vásquez says in an interview:

No, I don't think my generation is lost, but my last novel [*El ruido*] is in part an exploration of that question: how did those years of extreme violence shape us? How were our lives affected by the fact of being born at the same time as the drug trade? My generation was born in the early 70s, as the first planes with marijuana left Colombia for the United States. We grew up at the same time as the cartels. Does that have an effect on you? These questions became important for me (PEN Atlas).

However, this sense of connection also serves to exclude others. Yammara's wife, Aura was not raised in Bogotá during the 1980s like her husband and Maya. She did not know Laverde. After spending the first night at Maya's house, Yammara calls Aura, who answers the phone in hysterics. "You are a son of a bitch... I haven't slept a wink" (145). A heated argument ensues, and Aura asks when he is coming back. Yammara doesn't know. "There's information here," he says. "I can find things out here" (146). This argument begins Chapter 3; Chapter 2 began with the quarrel over

the vibrator. Clearly, the marriage is continuing to dissolve, lacking the commonality that Yammara and Maya seem to have almost instantaneously.

Over the course of three days, Yammara and Maya grow closer. On the third day, they visit Hacienda Nápoles, the Escobar's private zoo in Antioquia. After recounting their childhoods, they realized that they both had visited the zoo during the same week of vacation during elementary school. They decide to travel to Hacienda Nápoles together, to see how it has fared after Escobar's death. Throughout the scene, Yammara comments on various moments of commonality with Maya. At one point, Maya asks him where he was when Lara Bonilla, a lawyer and politician, was assassinated by the cartel. Yammara notes, "people of my generation do these things: we ask each other what our lives were like at the moment of those events" (260). When Maya recounts how she and her mother lived during the most violent years in Bogotá, Yammara responds:

"It was exactly like that"...

"So you understand me, then" said Maya...

"I understand you perfectly" (264).

When they arrive at the zoo, Maya comments, "Everything seems smaller" (268). Yammara describes the scene:

We didn't see the kangaroo that kicked the football, or the famous parrot that could recite the lineup of the Colombian national team, or the emus, or the lions and elephants Escobar had bought from a traveling circus, or the miniature horses or the rhinoceroses, or the incredible pink dolphin Maya dreamed of for a week straight after that first visit. I don't know why our own



disappointment should have surprised us... But maybe it wasn't our disappointment that surprised us, but the way we experienced it together, the unexpected and especially unjustified solidarity that suddenly united us... this place had been a symbol of the same things for both of us (269).

At last, the reader has arrived at the cemetery of Magical Realism, the dilapidated ghost town that was once an exotic symbol of childhood imagination, which the protagonists can now see with adult eyes.

On their way home, a feral hippopotamus blocks the road. Maya gets out of the car excitedly to get a closer look. She wonders aloud how it will survive in the wild. "Ricardo said the same thing... That's how I met him, when he commented how sorry he felt for the animals from the zoo" (273). The sudden mention of Laverde recalls him to Maya's memory, and Yammara ventures to ask her why she thinks he was killed. "He must have done something," she replies (274). In one sense, the hippopotamus is an enigma throughout the novel. Its news coverage prompts Yammara to narrate his story; it is present during Yammara and Laverde's fateful encounter; it recalls Maya's memories of her father. However, the hippopotamuses are being shot dead, and we can only assume that the beasts ultimately share a common destiny with the rest of Hacienda Nápoles.

When they return, Maya and Yammara sleep together. "I'm tired of sleeping alone," Maya tells him. Yammara narrates:

Maya Fritts did not sleep alone that night, I wouldn't have let her. I don't know when her well-being began to matter so much to me, I don't know when I began to regret that there could be no possible life together for us, that our

common past did not necessarily imply a common future. We'd had the same life and nevertheless had very different lives" (277).

After years of impotence, it seems that the emotional connection between Yammara and Maya is of more substance than the former's deteriorating marriage. Although not explicitly stated in the text, Yammara's impotence and pain in his leg may be diagnosed as a type of "conversion reaction. " According to the Diagnostic and Statistical Manual of Mental Disorders (DSM), a conversion reaction is a broad term describing neurological symptoms that trauma victims suffer. Sexual dysfunctions are common. The text suggests that the connection between Maya and Yammara may have healed this psychological obstacle.

The next morning, Yammara returns home to Bogotá. The closing pages leave the reader with some hope for his recovery. He has left La Dorada with a context into which his traumatic experience can be placed. The psychological need for a context that makes sense of human experiences is a common human phenomenon. It not only has the power to treat trauma, but to avoid it all together. In his Introduction to Philosophy course, Dr. Mark Talbot, professor of Philosophy at Wheaton College, speaks of the importance of stories in the lives of individuals. In one of his lectures about Plato's *Republic*, he mentions the use of stories in the cognitive development of children. He uses the example of a young girl who is scared of getting a shot from a nurse. The mother might tell her, "It will just be a quick pinch. We can go out for an ice cream cone afterwards, and for the rest of the year, you will stay healthy." This seemingly trite behaviour contains a deep psychological benefit. The mother has told her child a story, and thus an experience that might otherwise prove confusing and

traumatizing has been relocated into a broader context. Although the child is not able to grasp the entirety of the situation (the biology of immunizations, the science behind vaccines, etc.), she is nonetheless able to understand that the immediate experience belongs to a larger story.

Although hopeful, the novel's ending is not a happy one. Yammara returns to an empty home. Aura has left with Leticia, their young daughter, and many of their possessions. He listens to his wife's explanation on the answering machine:

Aura's voice was saying she was tired, and I walked down the hall toward Leticia's room, and Aura's voice was saying it wasn't fair to our little girl and I sat down on Leticia's voice and thought what would be fair would be that Leticia were here with me, so I could take care of her as I'd taken care of her until now

*I want to take care of you, I thought. I want to take care of both of you, together we'll be protected, together nothing will happen to us (297).*

The psychological pain of trauma is not like a typical corporal wound. Often, bruises, lesions, or broken bones can be treated and fully restored. But events cannot be unlived or unremembered. Thus, the hope for recovery is not in a time machine, but in the ability to adapt to the memory and learn to live productively with it.

Although at the end of the novel it is clear that Yammara has not recovered completely, he is once again searching for the love and security of his family.

Although readers do not witness his redemption, they do witness the impetus for his reconciliation, both with the traumatic event and with his family. Vásquez ends the

novel with a sort of optimistic uncertainty, leaving things unresolved in favor of hypothesizing possibilities:

I thought of what I'd say if Aura called back. Would I ask her where she was, if I could go and pick her up or if I had the right to hope she'd come back? Would I keep quiet so she could realize she'd make a mistake abandoning our life? Or would I try to convince her, tell her that together we could defend ourselves better from the evil of the world, or that the world was too risky a place to be wandering on our own, without anyone waiting for us at home, who worries about us when we don't show up and who can go out to look for us? (298)

Although he still must decide between voluntarism, blame, and fear, Yammara at last demonstrates a readiness to confront it. Although the reader may doubt that Aura will want to return to Yammara, the desire for closure and for solidarity is evident.

Although the world has not ceased to be a fearful place, he nonetheless genuinely desires a new relationship with his family, a way to keep moving forward in spite of his fear.

This ambiguous ending is consistent with Vásquez' own vision of his generation of Colombians. "No, I don't think my generation is lost," he says in an interview, "but my last novel [*El ruido*] is in part an exploration of that question: how did those years of extreme violence shape us? We grew up at the same time as the cartels. Does that have an effect on you?" (PEN Atlas). Although not "lost," his generation is nonetheless affected by the extreme violence. His novel offers readers the opportunity to begin the process of historical listening prescribed by trauma theorists like Cathy Caruth. Not only Colombians, but North Americans also are invited into the process of

historical listening. Partially implicated in the violence by the coincidence of narco-trafficking violence in Colombia with the War on Drugs and the arrival of the Peace Corps in Elena Fritts's and Ricardo Laverde's generation, United States citizens are also challenged to consider their own role in such tragic events.

In its treatment of personal and generational violence, trauma, and recovery as post-Magical Realism themes, Vásquez's *El ruido de las cosas al caer* describes the suffering of a generation. As "historical distortion," it explores historical events, figures, and persons as psychological factors that impact and narrate a people. As such, *El ruido* serves as both the diagnosis and the treatment for a generation. It pronounces the malady and, through narrative, begins the long process of recovery.

## Bibliography

Caruth, Cathy. *Trauma: Explorations in Memory*. Baltimore: Johns Hopkins University Press, 1995. Print.

De Maeseneer, Rita and Jasper Vervaeke. "Escribimos porque la realidad parece imperfecta." Interview with Juan Gabriel Vásquez. *Jornada de la Asociación de Americanistas de Bélgica (ALEPH)*. Web. 10 Nov. 2014

Diagnostic and Statistical Manual of Mental Disorders: Dsm-iv-tr. Washington, DC: American Psychiatric Association, 2000. Print.

Dorkofikis, Tasja. "*PEN Atlas Q&A - Juan Gabriel Vásquez, author of The Sound of Things Falling*." Interview with Juan Gabriel Vásquez. *English Pen*. PEN Atlas. 29 Nov. 2012. Web. 23 Nov. 2014. < <http://www.englishpen.org/pen-atlas/pen-atlas-qa-juan-gabriel-vasquez-author-of-the-sound-of-things-falling/>>

Geli, Carles. *La novela ha sido empujada a los márgenes de la sociedad*. Interview with Juan Gabriel Vásquez, March 22 2011. *El País*. Web. 7 Oct 2014. <[http://elpais.com/diario/2011/03/22/cultura/1300748404\\_850215.html](http://elpais.com/diario/2011/03/22/cultura/1300748404_850215.html)>

Kaufman, Eleanor. "Falling From the Sky: Trauma in Perec's *W* and Caruth's Unclaimed Experience." *Diacritics* 28.4 (1998): 44-53. *Project MUSE*. Web. 30 Nov. 2014. <<http://muse.jhu.edu/>>.

Herman, Judith L. *Trauma and Recovery*. New York, N.Y.: BasicBooks, 1992. Print.

Jaggi, Maya. "A life in writing: Juan Gabriel Vásquez." *The Guardian*. (2010). Web. 9/27/14

Nance, Kevin. "Juan Gabriel Vasquez on 'The Sound of Things Falling.'" *Chicago Tribune*. (2013). Web. 9 Sept. 2014

Oviedo, Jose M. "Colombia En Tiempos Difíciles." *Revista Universidad De Antioquia (Medellin)*. (0001): 89-91. Print.

Paternostro, Silvana Vásquez. "Juan Gabriel Vásquez." Interview with Juan Gabriel Vásquez. *Bomb*. (2010): 74-79. Print.

Romero, Simon. "Colombia Confronts Drug Lord's Legacy, Hippos." *New York Times* 10 Sept. 2009: 1. *nytimes*. Web. 1 April 2015.

Saltzman, Jon. "The Life and Death of a Ruthless Drug Trafficker." *Chicago Tribune.com*. *Chicago Tribune*. 15 July 2001. Web. 23 Nov. 2014. < [http://articles.chicagotribune.com/2001-07-15/entertainment/0107140192\\_1\\_pablo-escobar-trafficker-cartel](http://articles.chicagotribune.com/2001-07-15/entertainment/0107140192_1_pablo-escobar-trafficker-cartel)>

Vásquez, Juan G. *The Sound of Things Falling*. New York, New York: Penguin, 2013. Print

Vásquez, Juan G. *El Ruido De Las Cosas Al Caer*. Doral, FL: Alfaguara/Santillana, 2011. Print.

Wiener, Gabriela. Vásquez. "El Escritor Debe Ser Un Agua Fiestas." Interview with Juan Gabriel. *Revista Arcadia.com*. Revista Arcadia, 15 Mar. 2010. Web. 23 Nov. 2014. <<http://www.revistaarcadia.com/libros/articulo/el-escriptor-debe-agua-fiestas/20691>>.

*A Critical Approach to Sherman Alexie's The Absolutely True Diary of a Part-Time Indian*

Taylor Davis  
Bethel College

---

A Critical Approach to Sherman Alexie's *The Absolutely True Diary of a Part-Time Indian*

Taylor Davis

[taylordavis5893@gmail.com](mailto:taylordavis5893@gmail.com)



"Ever since the enormous publication success of J.K. Rowling's Harry Potter series, contemporary Young Adult (YA) literature has seen a rise in its appreciation by those who, in the past, might not have given YA literature a second glance" (Daniels 78). Still, "works that have been labeled as YA tend to be ignored by many serious literary critics" (Daniels 78). Literary critics have put young adult literature into a separate genre than adult literature because it is enjoyed by a younger age group. Because of this division, older readers often do not take young adult literature seriously, though it has much to offer. Young adult literature "is often grouped as a sub-division within the category of children's literature" because critics think "it doesn't offer enough substance to be included within the traditional literary canon" (Daniels 78). Perry Nodelman, a critic of children's literature, says that "any literature directed at a special audience is necessarily limited literature" (139). Ruth Graham, a literary critic, argues that adults who read young adult literature are indulging themselves in an immature way. Young adult literature is not meant only for young adults; adults who read young adult literature can learn a lot from teenage perspectives that are often pushed aside. Young adult books deal with important issues like death, eating disorders, family, self-identity, and suicide. Thus, while young adult literature stylistically appeals to a younger crowd, it is still of great value to readers.

Furthermore, for literary critics, young adult literature holds a wealth of potential. "To date there has not been a large body of work created that explores the genre, so there is plenty of opportunity for original scholarship" (Daniels 79). In this paper I will apply three different types of literary criticism (biographical, literary

Darwinism, and cultural criticism) to Sherman Alexie's young adult work, *The Absolutely True Diary of a Part-Time Indian (Part-Time Indian)* to show how young adult literature stands up to literary criticism. Furthermore, these methods of criticism reveal a crucial and creative perspective on the realities of growing up as a Native American within a greater white society that is important for people of all ages to understand.

Sherman Alexie has made telling the stories of Native Americans his life's work. "Alexie's intense commitment to Native Americans—to their survival, their stories, and their lives—is coupled with a need to communicate and have other people understand these stories" (Lewis 27). Alexie has done this through "poetry, short fiction, novels, essays, screenplays, meta-autobiographical excursions, broadsides, dialogues/conversations, scraps from notebooks, sketches, [and] pages defying genre and categorization" (Lewis 7). Alexie has become a modern spokesman for Native American culture and receives the popular attention of a minor athlete or actor. "There has been some predictable resentment in response to Alexie's prominence" but that should not "detract from his accomplishments as a writer" (Lewis 6). Sherman Alexie should be appreciated as a brilliant storyteller, engaging orator, and creative historian. *Part-Time Indian*, authored by Alexie, is heavily autobiographical. It shows Darwinian principles of biological disposition and survival of the fittest through its characters, and can be read as a cultural criticism of stereotypes, as well as a commentary on living in cultural borderlands. Furthermore, the work transcends the young adult genre, as Alexie's writing is accessible and valuable to readers of all age groups.

## Summary

*Part-Time Indian* tells the story of fourteen-year-old Arnold Spirit, or Junior as he is known on the reservation. Junior lives on the Spokane Indian Reservation with his mother, father, and sister Mary. Junior was born with an excess of cerebral brain fluid inside his skull, which, in his words, is “the doctors’ fancy way of saying brain grease” (Alexie 1). He was also born with forty-two teeth, which causes him to eat “like some slobbering vulture,” and is nearsighted in one eye and farsighted in the other (Alexie 2). After having brain surgery, ten teeth pulled, and wearing thick glasses, Junior is picked on for his size and for his high level of intelligence. “Everybody on the rez calls me a retard about twice a day. They call me retard when they are pantsing me or stuffing my head in the toilet or just smacking me upside the head” (Alexie 5). Junior finds his escape through the cartoons he draws. “I feel important with a pen in my hand. I feel like I might grow up to be somebody important . . . I draw because I feel like it might be my only real chance to escape the reservation” (Alexie 6). The cartoons are included in the novel and offer the reader a creative insight to Junior’s experience. Junior has grown up in poverty, and the novel does a creative job of portraying his experiences as a teenage Native American. Junior does his best getting along in reservation life until one of his teachers, Mr. P, who is white, pulls him aside and tells him that if he does not get off of the reservation, the reservation is going to kill him (figuratively) (Alexie 42). Mr. P sees that Junior is intelligent and knows that he will not have the chance to succeed if he stays on the reservation. Junior’s parents allow him to transfer to a nearby school in Reardan that is predominately white. From there, Alexie shares Junior’s

experiences as a part-time Indian who shares his time between the reservation and his new school.

### Biographical Criticism

When biographical criticism is applied to *Part-Time Indian*, it is apparent that the work is heavily autobiographical. Biographical literary critics view “literary work chiefly, if not exclusively, as the reflection of its author’s life and times or the life and times of the characters in the work” (Guerin et al. 44). The work is set in Sherman Alexie’s birthplace of “Wellpinit, Washington (Spokane Indian reservation)” (Lewis 20). Both Alexie and Junior had “hydrocephalus, a life-threatening excess of cerebro-spinal fluid gathered in the brain” (Lewis 20), and both had surgery during infancy (Alexie 1). Junior, like Alexie, developed a knack for literature and learning at a young age and stood out as an unusual child on the reservation. Both had no one to encourage them towards success. “Alexie has described a situation among members of his tribe where peers ostracized him for being bookish and others in the community viewed him as arrogant and an overachiever” (Lewis 21). Junior, like Alexie, is both physically and verbally bullied by others on the reservation.

One of the negative aspects of reservation life depicted in *Part-Time Indian* is the community school where burnt-out teachers teach students who have no grasp of success. Alexie “recognized at a young age that it would be difficult to obtain a rigorous education at the poorly funded school of the reservation and among the members of the community who held a certain disdain for success” (Lewis 21). Junior realizes the same thing when Mr. P tells him, “If you stay on this rez . . . they’re going to kill you” (Alexie 42). A tipping point for Alexie and Junior came when both

found their mother's name in a school textbook: "so that means I was staring at a geometry book that was at least thirty years older than I was" (Alexie 31). After the textbook incident, Alexie "transferred in the eighth grade to a white border-town school off the reservation . . . he was a high school basketball player and the only Native American student at his school" (Lewis 22). On Junior's first day at Reardan, "those white kids couldn't believe their eyes. They stared at me like I was Bigfoot or a UFO. What was I doing at Reardan, whose mascot was an Indian, thereby making me the only *other* Indian in town?" (Alexie 56). Still, Alexie knew that on the reservation "the notion of any sort of success was seen as white" (Lewis 21). Leaving him with no other choice than to attend Reardan for schooling. Alexie, like Junior, lived on the reservation and fought "to integrate his new world with his home life and to find human connection in both" (Lewis 26). Junior labels himself as a part-time Indian, showing the resultant internal struggle for identity. Alexie illustrates this internal struggle as Junior loses his best friend and is resented by most of the Spokane for leaving. Junior draws a cartoon of himself split down the middle, the white side dressed in "Tommy Hilfiger khakis" and the Indian side in "Sears blue jeans" (Alexie 57). The white side influenced by "positive role models" and the Indian side influenced by "a family history of diabetes and cancer" (Alexie 57). Both Alexie and Junior struggled with living in the borderlands between their native culture and white culture.

Playing for the Reardan High School basketball team was a hard but also empowering experience for both Alexie and Junior. In *Part-Time Indian*, Junior, like Alexie, is the only Native American on the team and becomes a valuable player.

“Coach said I was the best shooter who’d ever played for him. And I was going to be his secret weapon. I was going to be his Weapon of Mass Destruction” (Alexie 142).

This empowers Junior, but he, like Alexie, feels that he is betraying his people.

Though Alexie was thankful to get a strong education, he “nevertheless is fiercely proud of and connected to his heritage and his people” (Lewis 21). Junior is glad to go to Reardan where he can receive a strong education but is torn as he loves his family and his culture, though they are flawed. In the chapter “Red Versus White,” Junior explains,

Ever since I’ve been at Reardan, and seen how great parents do their great parenting, I realize that my folks are pretty good. Sure, my dad has a drinking problem and my mom can be a little eccentric, but they make sacrifices for me. They worry about me. They talk to me. And best of all, they listen to me. (Alexie 153)

Thus, through comparing the events of *Part-Time Indian* to the events in the life of Sherman Alexie, it can be seen that the book is an autobiographical story of what it was like for Alexie to grow up in poverty and the struggle he had in reconciling his Native American identity when he left the reservation. These biographical aspects of the novel give it power and relevance as they prove that the stories are realistic.

### Literary Darwinism

Secondly, through applying Darwinist principals of biological disposition and survival of the fittest to *Part-Time Indian*, it can be seen that biology and survival create the discourse of the novel. Literary Darwinist critical theory “furnishes theory and critical approaches to literature based on the application of the evolutionary

theory of Charles Darwin, especially his idea of natural selection" (Guerin et al. 141). Literary Darwinism opposes poststructuralist and postmodernist theories that claim that reality is constructed by discourse and argues that "evolution precedes, and to some extent explains discourse" (Guerin et al. 142). Also, because humans share a common nature, behavioral traits are biologically passed through natural selection. Thus, "literature is not just representative of reality but is the product of living creatures who are both genetically determined and influenced by environment as well as culture" (Guerin et al. 142). Joseph Carroll, a leading literary Darwinist, defines literary Darwinism as "[integrating] literary concepts with a modern evolutionary understanding of the evolved and adapted characteristics of human nature" (DiSalvo). Carroll's definition of literary Darwinism goes further to identify "a rich array of innate, genetically transmitted dispositions that strongly constrain sex roles, family relationships, social interactions, and the forms of cognition" (DiSalvo). He qualifies this by recognizing that biological disposition does not occur in a "cultural vacuum;" human biological disposition is not separate from culture, but instead, "every specific culture consists in a particular organization of genetically transmitted dispositions shared by all members of the human species" (DiSalvo). The Darwinian principal of survival of the fittest states that in order to survive, a person or organism must adapt to its surroundings. Survival of the fittest is portrayed in *Part-Time Indian* as the characters are formed by their biological disposition and try to survive by adapting to their environment.

*Part-Time Indian* shows problems of poverty, alcoholism, and violence on the Spokane Indian reservation. In the second chapter of the book, titled "Why Chicken

Means So Much to Me," Junior tells of the poverty in his environment. "There is nothing better than a chicken leg when you haven't eaten for (approximately) eighteen-and-a-half hours. And believe me, a good piece of chicken can make anybody believe in the existence of God" (Alexie 8). Later on, when Junior needs a Halloween costume to wear to school, he decides to go as a "homeless dude," which was "a pretty easy costume for [him]" because he "pretty much [looks] half homeless anyway" (Alexie 77). Though being poor is not easy, Junior understands that his parents did not make a choice to become poor, but were born into poverty just as he was. "I can't blame my parents for our poverty . . . it's not like my mother and father were born into wealth . . . My parents came from poor people who came from poor people who came from poor people, all the way back to the very first poor people" (Alexie 11). Here Junior hints at a kind of Darwinian view of poverty, that it is an inherited biological trait because poverty has become a cultural norm on the reservation. His parents are poor because they came from poor parents and have only known poverty. Also, Junior goes on to tell us that his parents once had the potential to succeed; "given the chance, my mother would have gone to college . . . given the chance, my father would have been a musician;" but, because they were born into poverty and had no one to encourage them to succeed, they remained poor by adapting to the reservation environment (Alexie 13). This follows E.O. Wilson's idea that "while human nature [is] driven by biology, it [is] also always embedded in culture" (DiSalvo). This type of genetic poverty is inherent to all of the Spokane Indians on the reservation and has created a cultural norm of poverty. Junior's family



has adapted to survive in poverty by making do with what they have while not striving for more.

There is a similar biologically passed cultural norm of alcoholism on the reservation. Alcohol and its effects are naturally addictive, making it a standard coping tool. People who come from alcoholic parents have a genetic pre-disposition for alcoholism. In *Part-Time Indian*, alcohol has become a necessary tool for surviving the pain and poverty of reservation life. Thus, those who stay on the reservation are setup to be poor alcoholics as they adapt to the cultural norms of poverty and alcoholism on the reservation.

It is the need for survival that draws Junior away from the reservation to Reardan High School. Junior sees that due to his size and looks and innate desire to learn and succeed, he will not be able to survive on the reservation. He wants to get out of poverty and does not want to become an alcoholic. In the first chapter of the novel, "The Black-Eye-of-the-Month-Club," Junior is picked on for his abnormal looks, small stature, stutter, and intelligence. One of his teachers, Mr. P, who also struggles for survival on the reservation, tells Junior that he "has to leave [the] reservation," because he cannot survive on the reservation (Alexie 42). "If you stay on the reservation . . . they're going to kill you. I'm going to kill you. We're all going to kill you. You can't fight us forever" (Alexie 43). Junior asks Mr. P if there is a place where he can succeed. Mr. P tells him, "You're going to find more and more hope the farther and farther you walk away from this sad, sad, sad reservation" (Alexie 43). It is then that Junior realizes that in order to survive and succeed, he will have to leave the reservation.

In an act of survival, Junior transfers to Reardan, an all-white high school off the reservation. However, even at Reardan, Junior has to fight for his survival as the only Native American at the school. On the first day of school, Junior meets a girl named Penelope, whom he finds attractive. Junior's pursuit of Penelope is on the basic level a typical fourteen-year-old hormonal attraction to her. "I was suddenly aware that she was the prettiest girl I had ever seen up close" (Alexie 61). Furthermore, it can be said that Junior is attracted to Penelope because she is of a higher social status at Reardan; if others perceive him as her mate, he will achieve a higher social status and therefore survive. This shows the Darwinian "idea of a 'limited and structured set of basic human behavioral dispositions: for survival, mating and reproduction'" (Knapp ii). Junior tries to get Penelope's attention by talking to her, but "she didn't even respond" (Alexie 72). Later on, when Junior forms a small bond with Penelope over the similar Halloween costumes they wore to school, she "touched a finger to the huge purple bruise [and] her touch felt so good" (Alexie 80). Junior later finds out that Penelope is bulimic and helps her through it, which in turn makes Junior's dream of dating Penelope a reality. "Penelope and I became the hot item . . . [well], we're more like friends with potential . . . everybody is absolutely shocked that Penelope chose me" (Alexie 109). Dating Penelope moves Junior up socially at Reardan and helps him to survive. "Penelope had publically declared that I was cute . . . all of the other girls in the school decided I was cute, too . . . all of the other boys in school decided I was a major stud . . . even the teachers started paying more attention to me" (Alexie 110). Being in a relationship

with Penelope not only helps Junior to survive at Reardan but also gives him a better chance of mating with her, which brings him hope of further survival in white culture.

Junior also has to physically defend himself in order to survive. When a student at Reardan, Roger, calls Junior names, Junior knows that he will “have to put a stop to it eventually or [he will] always be known as ‘Chief’ or ‘Tonto’ or ‘Squaw Boy’” (Alexie 64). In an act of survival, Junior “[punches] Roger in the face” (Alexie 64). The language that Alexie uses in describing the fight is animalistic. “I read once that you can scare away a charging bear if you wave your arms and look big” (Alexie 64). Junior’s fight with Roger earns him the acceptance of the boys. Getting to school each day is also an act of survival for Junior. Due to his parents’ lack of money (and father’s lack of sobriety), Junior ends up walking or hitching a ride the twenty-two miles to school each day. Junior bears the walk to school, defends himself, and tries to fit in as a Native American at a white school because it is necessary to his survival as a human being. An understanding of biological disposition on the reservation, natural selection, and the instinct to survive creates the discourse of the novel as Junior follows his instincts to mate, fight, and work his way through high school (Guerin et al. 142).

### Cultural Criticism

*Part-Time Indian* is also largely a cultural commentary on the postcolonial tension between Native Americans and whites that has produced ideologies and stereotypes. The novel is largely Junior’s journey in learning to live in the borderlands between cultures and overcoming stereotypes. One of the goals of the cultural studies approach to literature is to “question inequalities within power structures and seek to

discover models for resurrecting relationships among dominant and 'minority' or 'subaltern' discourses" (Guerin et al. 306). One of the goals of the related field of U.S. ethnic studies is to show cultural groups who live between two different cultures. Gloria Anzaldúa, a cultural and feminist critic, calls this space between cultures cultural borderlands and argues that Hispanic Americans, much like their name suggests, live in the borderlands between cultures; for them, "keeping intact one's shifting and multiple identity and integrity is like trying to swim in a new element" (Guerin et al. 314). Native Americans live in the borderlands between their own culture and white culture in the same way, which is shown in *Part-Time Indian*.

Cultural criticism is often "composed of elements of Marxism, poststructuralism and postmodernism, feminism . . . popular culture studies, and postcolonial studies: those fields that concentrate on social and cultural forces that either create community or cause division and alienation" (Guerin et al. 306). Therefore, we must first understand the colonial and postcolonial struggles of Native Americans in order to understand Sherman Alexie's cultural commentary.

There is a long history of colonial struggle between Native Americans and whites. There has been conflict since colonizers first came to North America and began taking indigenous lands from natives. Colonizers saw Native Americans as savages who needed to be killed or kept away unless they could be civilized. Native Americans saw colonizers as intruders and hated the injustice. Many tribes were forced into migration or signed peace treaties. At times colonizers worked to extinguish whole tribes. After colonizers were settled and a government was established, they thought it fair to give pieces of land back to their respective Native

American tribes, though tribes were greatly damaged by the infliction put upon them. With that, reservations were born. The ideologies that colonizers held about Native Americans did not dissolve. It is in those ideologies we find postcolonial tension. Postcolonial tension is found in the way whites continue to see Native Americans as different from them and therefore wrong.

This type of postcolonial thinking is found in *A Program for Indian Citizens*, published in 1961 by The Commission on the Rights, Liberties, and Responsibilities of the American Indian. The program “contains seven sets of Recommendations” of “what should be done by and for [Native Americans] to facilitate their entry into the mainstream of American life” (iii). According to the details of the program, the reason why Native Americans, whom they call Indians, live in poverty is due to their inability to adapt to what they call the white man’s way of life. “What members of this underprivileged race need is more and better education, improved economic assistance, a better state of health, and a more carefully designed preparation for the responsibilities of the white man’s way of life” (*A Program for Indian Citizens* 3). Once this happens, “the movement of Indians into the broader society will be facilitated” (*A Program for Indian Citizens* 3). This shows how the greater white society or the colonizers feel that the minority society, Native Americans, should adapt to their way of living. Native Americans are currently caught in a postcolonial state as their colonizers continue to live among them and expect them to adapt to their way of living in order to further their society. This postcolonial reality generates an *us vs. them* mentality that sets whites in opposition to Native Americans.

Postcolonial tension is found in *Part-Time Indian* in the *us vs. them* mentality displayed and resultant stereotypes that separate Native American from white. In an interview with Bill Moyer, Sherman Alexie speaks of a kind of tribalism that causes both whites and Native Americans to operate in an *us vs. them* or black and white mentality (Moyer & Company). Tribalism is a deep allegiance to a group and a way of thinking that makes both groups think that their culture is right and the other wrong. In the novel, Mr. P speaks of the postcolonial *us vs. them* way he was taught to educate. "We were supposed to kill the Indian to save the child . . . we were supposed to make you give up being Indian. Your songs and stories and language and dancing. Everything. We weren't trying to kill Indian people. We were trying to kill Indian culture" (Alexie 35). Mr. P was trying to kill Indian culture in students because he saw it as bad, different, and unproductive within the context of a success-oriented western society.

In the interview with Moyer, Alexie describes an in-between space that lies between being Native American and white that equates to Anzaldúa's idea of the borderlands between cultures. "As a native, as a colonized people, you do live in the in between. The thing is that I'm native, not necessarily because I'm a member of the country. I'm also a white American . . . I can be in a room of Indians and non-Indians and I can switch in the middle of sentences" (Moyer & Company). Alexie's ability to switch his language resembles a cultural borderland phenomenon called "code-switching" that is studied by linguists (Guerin et al. 314). Alexie has chosen to go against tribalism and live in the borderlands between being a Native American and a white American. Living in between is Alexie's solution to postcolonial tension between

Native American and white culture. He admits that is “a destructive feeling because a lot of native culture has been destroyed so you already feel lost inside your culture. And then you add on feeling lost and insignificant inside the larger culture so you end up feeling lost squared,” but he sees it as the only solution to the postcolonial tensions that plague Native Americans and whites today as there is no turning back time (Moyer & Company). He shows what it looks like for one to live in the borderlands through Junior’s experience in *Part-Time Indian*. Alexie’s experience with living in the borderlands adds to the biographical nature of the novel.

Junior lives in the borderlands between Native American and white culture because it is the only way that he can remain loyal to his family and culture while still working toward his education. Knowing that staying on the reservation will kill him, Junior makes the hard choice to attend Reardan for schooling. Junior shows this kind of split between cultures in the cartoon that he draws of himself being sliced down the middle. One side is white—dressed in designer clothing and surrounded with things like “hope” and “positive role models” (Alexie 57). The other side is Indian—dressed in Kmart clothing and carrying a “Glad garbage book bag” (Alexie 57). This illustration shows the tension that Junior feels as he lives on the reservation and attends school in Reardan. He “feels like two different people inside of one body . . . with Junior living on the north side of the Spokane River and Arnold living on the south” (Alexie 61). Junior does his best to live in the borderlands, but he finds it hard to fit in at either place. He says that Reardan “[is] the opposite of the rez” (Alexie 56). And back on the reservation, “the fellow tribal members are going to torture [him]” for leaving (Alexie 47). Junior notices that he “[wakes] up on the reservation as an Indian, and

somewhere on the road to Reardan, I [become] something less than Indian. And once I arrived at Reardan, I became something less than less than less than Indian" (Alexie 83).

At school Junior goes by his given name, Arnold, to hide his Native American identity as he tries to fit in with the in-crowd. Junior also goes to great lengths to hide that he is poor so his classmates do not make fun of him or pity him. When Junior takes Penelope to the school dance and realizes that he does not have enough money to take her out for pancakes afterwards, he feels "doomed" (Alexie 124). Junior cannot let Penelope realize that he is "a poor-ass Indian" or she may reject him, so he hides that he has no money to pay for the food until he runs into Roger in the bathroom, who surprises him by giving him money (Alexie 124). The way that Rodger throws money around greatly baffles Junior.

Even one of the teachers at Reardan makes fun of Junior because he is Native American. When Junior answers a question, the teacher replies, "Where did you learn this fact? On the reservation? Yes, we all know there's so much amazing science on the reservation" (Alexie 85). Finding no acceptance, Junior "[shrinks] back into his chair and [remembers] when he used to be a human being" (Alexie 86). On the reservation, Junior cannot talk about what is going on at Reardan because everyone except his family thinks he is a traitor for leaving. When Junior plays an away basketball game against his old school, he enters as "the rez basketball fans were chanting, 'Ar-nold sucks! Ar-nold sucks! Ar-nold sucks!'" (Alexie 143). They have taken away his reservation nickname and call him by his Reardan name.



Though Junior feels defeated, without a place to call his own and friends to support him, he gets the support of a few important people and enjoys his year at Reardan. Junior loves his culture and its people, but also sees the faults. "Yeah, Dad is a drunk and Mom is an ex-drunk, but they don't want their kids to be drunks" (Alexie 46). Junior's decision to leave the reservation for his betterment while still remaining loyal to his family shows his journey of learning to live in the borderlands. Junior finishes his school year at Reardan with new friends and comes back to spend the summer on the reservation. One summer day, Junior hears an unexpected knock on his door from Rowdy, his former best friend turned enemy, who invites him to play basketball. The book ends with Junior and Rowdy playing one-on-one basketball as if nothing changed at all. The borderlands between Native American and white culture were difficult for Junior to navigate, but are where Junior finds himself at the end of the novel. The final one-on-one game between Junior and Rowdy (Junior's former best-friend) shows that it is possible to live in the borderlands.

According to *The Johns Hopkins Guide to Literary Theory & Criticism*, "The modes and inquiry employed in cultural studies included not only established survey techniques, field interviews, textual explications, and researches into sociohistorical backgrounds but also and especially institutional and ideological analyses" (Grodin and Kreiswirth 179). Sherman Alexie offers this kind of ideological analysis in *Part-Time Indian* through his portrayal of stereotypes of Native Americans. Alexie does not use stereotypes of Native Americans because he believes them, but uses them to reveal overdramatized ideologies. He wants the reader to see how ridiculous the stereotypes can be. These types of stereotypes dominate the tribal *us vs. them*

mentality between Native Americans and whites. Outsiders see Native Americans as lazy, irresponsible, alcoholics. When Junior decides to transfer to Reardan, he remembers how cops in Reardan racially profiled his dad. "During one week when I was little, Dad got stopped [in Reardan] three times for DWI: Driving While Indian" (Alexie 46). Reardan's school mascot is a Native American who is colored "bright red," wearing war paint and a feather in his hair (Alexie 56). The illustration of Junior's split cultural identity also shows Indian stereotypes of hopelessness and poverty. When Penelope finds out that Junior is from the reservation, she says, "that's why you talk so funny," showing that she attributes the lisp he has from brain surgery to being Native American (Alexie 61). Furthermore, boys at Reardan are not sure where to place Junior socially because he is the only Native American student at the school, so they make fun of him with racial slurs but are also afraid of him because he is Native American.

Let's face it, most of the white boys ignored me too. But there were a few of those Reardan boys, the big jocks, who paid special attention to me. None of those guys punched me or got violent. After all, I was a reservation Indian, and no matter how geeky and weak I appeared to be, I was still a potential killer. So mostly they called me names. Lots of names. (Alexie 63)

The stereotypes that Junior is up against at Reardan point to this tribal *us vs. them* way of thinking. It can also be seen that Native Americans on the reservation hold stereotypes of white culture through the negative way that they respond to Junior moving to Reardan High School. This way of thinking in both Native Americans and

whites hinders the resolution and healing that needs to take place and makes it hard for Junior to live between the cultures.

### Conclusion

In conclusion, by applying critical approaches to *Part-Time Indian*, more is revealed about the life of Sherman Alexie, the human need for survival, current postcolonial tensions and stereotypes, and the battle of living in the borderlands between cultures. The things that emerge when critical approaches are applied to *Part-Time Indian* serve as a reminder that the value of a piece of literature should not be limited to the genre it is placed in. Though *Part-Time Indian* has been placed in the young adult genre, it holds important value for readers of all ages. Furthermore, the way that *Part-Time Indian* stands up to complex literary criticisms like literary Darwinism shows that young adult literature is worthy of literary criticism and hosts a largely untapped resource for literary critics. The countless young adult novels that are written in multiple narrative voices hold much polyphonic discourse for Bakhtinian critics to explore. The many racial, family, gender, and sexual issues that young adult novels portray would work well for cultural and psychological critics to study. Older young adult works like *Alice's Adventures in Wonderland*, by Lewis Carroll, and *To Kill a Mockingbird*, by Harper Lee, have been read by a large audience, criticized, and accepted into the larger body of adult fiction. According to Daniels, the same readership and critical work should be applied to modern-day young adult works like *Holes*, by Louis Sachar, and *Monster*, by Walter Dean Myers (80).

For further study of *Part-Time Indian*, methods of gender studies could be applied to explore the roles that Junior's parents play in his life and in his relation to

his sister Mary, who runs away, gets married and later dies. It would also be interesting to do a more in-depth study of the postcolonial attitudes displayed in the book that Native Americans have towards whites. Both cultural studies and dialogics could be applied to look into how Junior's cartoons affect the discourse of the novel. A postmodern approach could also be applied to show how Alexie questions the modern notion of what it means to be Native American by placing Junior in both Native American and white culture.

Works Cited

- A Program For Indian Citizens*. Albuquerque: The Commission on the Rights, Liberties, and Responsibilities of the American Indian, 1961. Print.
- Alexie, Sherman. *The Absolutely True Diary of a Part-Time Indian*. New York: Little, Brown, 2009. Print.
- Daniels, Cindy Lou. "Literary Theory and Young Adult Literature: The Open Frontier in Critical Studies." *The ALAN Review* (2006): 78-81. Print.
- DiSalvo, Joseph. "What Is Literary Darwinism? An Interview with Joseph Carroll." *Nueronative.wordpress.com*. 27 Feb. 2009. Web. 16 Nov. 2009. <<http://neuronarrative.wordpress.com/2009/02/27/what-is-literary-darwinism-an-interview-with-joseph-carroll/>>.
- Graham, Ruth. "Against YA." *Www.slate.com*. 8 July 2014. Web. 13 Nov. 2014.
- Groden, Michael, and Martin Kreiswirth, eds. *The Johns Hopkins Guide to Literary Theory & Criticism*. Baltimore: Johns Hopkins UP, 1994. Print.
- Guerin, Wilfred L., Earle Labor, Lee Morgan, Jeanne C. Reesman, and John R. Willingham. *A Handbook of Critical Approaches to Literature*. 6th ed. New York: Oxford UP, 2011. Print.
- Knapp, John V. "Brief Introduction to Joseph Carroll and the Special Issue of *Style*: An Evolutionary Paradigm for Literary Study." *Style* 42.2 & 3 (2008): 1-3. Print.
- Lewis, Leon, ed. *Critical Insights: Sherman Alexie*. Pasadena: Salem, 2012. Print.
- Moyer & Company. "Sherman Alexie on Living Outside Borders." Online interview. *YouTube*. YouTube, 12 Apr. 2013. Web. 16 Nov. 2014.

Nodelman, Perry. *The Hidden Adult: Defining Children's Literature*. Baltimore: Johns Hopkins UP, 2008. Print.

*Red Summer*

Jacob Edwards, Aaron Fleming, Tyrelle Haney, George Hillier Jr., Grace Kruse, Devin Moriarty, Stefanee Parks, Joe Synakiewicz, Terrell Wilson, and Jonathan Wilson  
Purdue University Calumet

---

**Red Summer**

Jacob Edwards

Aaron Fleming

Tyrelle Haney

George Hillier Jr.

Grace Kruse

Devin Moriarty

Joe Synakiewicz

Terrell Wilson

Jonathan Wilson

Mentor: Professor Joseph Bigott

Purdue University Department of History

HIS 390 African American History Since 1865 (Fall 2014)

HIS 390 Race and the City (Spring 2015)

### **Red Summer Research Findings**

In the Fall of 2014, an eclectic group of students were brought together for History 390, African American History Since 1865. These students reconsidered the value of a traditional classroom practice. Instead of traditional lecture and discussion, they set out first to research the Chicago Race Riots of 1919 and to present their findings in an interactive museum exhibit. While doing so, they were very much aware of the events happening in Ferguson, Missouri with the death of Michael Brown and the racial unrest that ensued. Their exhibit consisted of fifteen panels and seventeen summaries of different aspects of the Chicago race riots, ending with a student's testimony of circumstances he witnessed first- hand in Ferguson.

Research revealed five stages to the Chicago Race Riot of 1919. It began with the Great Migration of African-Americans north and the creation of the black belt on the South Side of Chicago. It developed in the urban environment around the stockyards with tensions among African-Americans, European immigrants and native Chicagoans. It started with an incident of racial conflict on the shores of Lake Michigan, which led to four days of rioting and the use of the military to quell disturbances. It concluded with the investigations of the Chicago Race Commission to understand the disturbance and prevent further outbreaks of racial violence. And finally, it produced a legacy critical for interpreting the long history of racial conflict that most recently found expression in Ferguson, Missouri.

The research findings led to the creation of museum exhibit. It included fifteen illustrative panels and seventeen pages of interpretive text as well as interactive historical intended to be available on line. Each panel was forty-eight inches in length



and thirty-six inches in height. The panels consisted of pertinent visual and textual information that allow for interpretation of the riot. The materials included maps, poetry, historic photographs, and newspaper articles. Each of the seventeen texts resulted from the research of individual students. But the students participated in collaborative revision of all materials to insure the final draft was a community effort, a product of a racially and ethnically diverse group of researchers united by their commitment to understanding and to interpreting for a public audience a major historical event.

Students presented their findings in an exhibit that took place in Alumni Hall on the Purdue University Calumet campus Wednesday, February 18th and Thursday, February 19, 2015. Visitors received a handout of the written summaries. Students assembled and managed the exhibit, providing direction to anyone requiring assistance. The first panel described the great migration and the black exodus from the South, which continued into the next panel with maps and pictures depicting differences in religious life and living conditions, which occurred as southern migrants, transitioned from a rural to an urban environment. The third and fourth panels explored the relationship between a music form, jazz, and adjustment to urban life. Visitors to the exhibit then followed the spatial course of the exhibit by abruptly turning a corner to encounter the panel describing the first day of the riot titled: An Incident at the Beach. From there, the visitors proceeded to with a map of Chicago showing the locations where eleven African Americans lost their lives during the four days of rioting. They progressed to panels with information about the roles of the Illinois State Police and Militia in the riots, the implications for the labor

movement, and the effect of the riot on literary figures such as Carl Sandburg and James T. Farrell. This section of the exhibit concluded, first, with a panel describing the cultural transformation that led to the birth of the New Negro, an urban figure concerned with freedom and the defense of civil rights. Second, it interpreted the crucial role newspapers played in reporting events to the black and white communities. Once again, visitors turned a corner to encounter the critical event of the aftermath of the riot, the establishment of the Chicago Race Commission, an interracial commission that presented the first explanation of the racial violence that occurred during the riot. The final turn for visitors led to panels on subsequent American race riots, such as the Tulsa Oklahoma Riots in 1921, the Watts Riots in 1965, and the Los Angeles riots which occurred following the beating of Rodney King in 1992. The exhibit concluded with a deeply, felt personal testimony by a Purdue University Calumet student who participated in the protests in Ferguson. The panel displayed a map of Ferguson showing important sites related to the shooting of Michael Brown, photographs our classmate shot while he was in Ferguson, and the testimonial of his experiences. The exhibit ended with a panel, which allowed each student who participated in this project to state briefly how the research experience affected their lives. Before leaving, visitors had the opportunity to express their thoughts and comments about the experience. All the while, jazz from the time period played in the background.

Overall, fifty-four visitors viewed the exhibit, eighteen filled out the questionnaire. The first question asked was "Your impression of Red Summer" with one being poor and five being excellent; all eighteen responses rated the project a

five, the highest praise possible. The second question asked if visitors would recommend that others view Red Summer; the positive response was unanimous. The third question asked viewers to identify what they liked about Red Summer. One wrote, "The exhibit informed me about the Race Riots but also connected an event from almost a century ago to modern-day race issues." Another responded, "It was apparent that there was a lot of time and effort put into the project and it was very informative and interesting. The layouts of the pictures on the poster were very appealing." The fourth question asked what changes would improve the exhibit, and eighty percent of the participants voiced concerns over food not being offered. The last question asked, "Would you go to see Red Summer again?" Again, all eighteen responses were positive.

Our findings suggested the project needed to be mounted for exhibit again. It was shown in CLO 110 on Thursday April 9, 2015. Other venues are being considered to make available the interactive exhibit to interested parties such as local high school history departments for presentation in advanced placement classes. We will also present the exhibit at the Clement Stacy Undergraduate Research Conference, the Purdue Calumet Department of History Undergraduate Research Day, while also submitting the written portion to the English Department's Stark-Tinkham writing awards.

### **The Great Migration and the Exodus North**

The Great Migration began around 1916 when one-half million African Americans "jumped the rail north" in search of good jobs and improved living conditions. In effect, southern migrants voted with their feet. They chose to leave the

Jim Crow South where racist laws and an unjust economic system prevented any chance for achieving a better life. The migrants hoped industrial mobilization for World War I would open doors to the meaningful work and steady wages they previously had been denied. Upon arrival in Chicago, black workers gladly accepted grueling jobs in places like the Union Stockyards. They anticipated these jobs would provide a fresh start to a better life with greater chance of acquiring the rights and privileges of real citizenship. Patriotic young black men also enlisted in the American military believing service during World War I was the surest means of establishing a right to full citizenship. Unfortunately, the migrants discovered obstacles to achieving the American Dream in Chicago. Earlier black settlers condemned the country habits and the unrefined behaviors southern blacks displayed in the tenements, saloons, and jazz clubs of the increasingly overcrowded Black Belt. European Americans were even less welcoming. In Chicago, black citizens quickly realized no security existed outside the Black Belt.

### **The Black Belt**

Prior to their arrival in Chicago, blacks experienced legally enforced de jure segregation. In the Jim Crow South, laws mandated such things as separate seating for blacks on streetcars and separate schools for black children. These formal laws did not exist in Chicago as they did in the South. But informal laws and invisible habits encouraged the de facto separation of blacks from whites. Most notably, The Chicago Real Estate Board perpetuated segregation by encouraging white Chicagoans to employ racially restrictive covenants. The covenants were privately enforced legal agreements among property owners that prohibited the sale of real estate to black

buyers. At one point, nearly eighty-percent of Chicago real estate was under restrictive covenant.

Despite formidable obstacles, blacks still believed life would improve once they established roots in the segregated neighborhood known as the "Black Belt." By 1919, the Black Belt comprised about thirty contiguous blocks on the South Side. As the black population expanded, tensions increased with whites in neighborhoods adjacent to the Black Belt that resisted integration. With the Black Belt, the inability to expand caused severe problems. The poorest migrants lived in uninhabitable, dangerous, and severely overcrowded houses that lacked modern plumbing and heating. More prosperous residents of the Black Belt, known as "the old settlers," resented their inability to escape "ghetto" conditions created by the new arrivals. The "old settlers" considered the migrant's southern ways an embarrassment to the race. To improve behavior among the migrants, the editor of the Chicago Defender considered Robert Abbott published rules and regulations for proper conduct in public places. For all their prim and proper recommendations, Abbott and the old settlers could not inhibit the conduct of newly arrived migrants who delighted in their freedom from supervision by whites.

"Old settlers" especially could not deny the appeal of "The Stroll." Located on State Street between 26th and 39th Streets, The Stroll was among the most vibrant entertainment districts in the United States. To many migrants, The Stroll presented opportunities to reconstruct black culture in a new urban environment where the New Negro could live free from white supervision.

### **Jazz and Black Nightlife**

Jazz is a uniquely American art form. It originated during the great migration when a diverse group of African American musicians, along with other migrants, travelled to northern cities seeking opportunity in the early twentieth century. After arriving, the musicians combined Creole, ragtime, and blues traditions allowing jazz to leave its birthplace in New Orleans and find a new home in the dank basement clubs of Chicago's south side. The music expressed the optimism and angst of southern blacks as they established homes in the segregated neighborhoods of Northern cities that offered opportunities for young black men and women to dance and to strut. Soon prominent musicians became identified for their work in the Chicago clubs. Men like Louis Armstrong, Earl Hines, Johnny Dodds and King Oliver gained fame for their advancement of the style. Songs like Dodd's "Bucktown Stomp" and Hines' "Indiana" evoked the feelings and attitudes the New Negro felt about migration and adjustment to city. A love of jazz music distinguished southern migrants from older prim northern counterparts who found the slumming, sinning crowd in the nightclubs distasteful. When it traveled north, jazz became the soundtrack for the great migration of young southern blacks who sought freedom and opportunity unavailable in the South.

### **The Incident: A Day at the Beach**

In the decade before World War I, Chicago established sharp and well-understood boundary lines that separated an expanding black population from other citizens. On July 29, 1919, a group of three African-American boys hopped a ride on the back of a produce truck and crossed the boundary line on their way to Lake

Michigan. On that very hot and humid July day, the boys intended to join a friend at a secluded spot where they had hidden a homemade raft. At two o'clock, they began playing in Lake Michigan at the spot located between the beach for blacks at Twenty-Fifth Street and the beach at Twenty-Ninth Street, which was "unofficially" reserved for whites. Unknown to the boys, earlier in the day, several black men and women had tried unsuccessfully to integrate the white beach. Whites and blacks began throwing rocks at each other. As the raft drifted south, a white man threw stones at the boys. One rock hit Eugene Williams in the forehead. After struggling in the water, Williams drowned. The white man ran for safety toward Twenty-Ninth Street, while the boys sought help from the black lifeguard at Twenty-Fifth Street. After recovering Williams' body, the boys and a crowd of angry black men marched with a black policeman to find the white man who had thrown the rock. At Twenty-Ninth Street, they encountered a white police officer who refused to arrest a white suspect. He arrested a black man instead. The crowd began fighting. When a patrol wagon arrived, a black man named James Crawford drew a revolver and shot at the police. A black officer returned fire and killed Crawford. It was the beginning of the Chicago Race Riot of 1919.

### **The Chicago Police and the Illinois State Militia**

The drowning of Eugene Williams provoked five days of violence leading to thirty-eight deaths and 537 injuries. Sixty-one percent of the dead and sixty-four percent of the injured were black people. Most observers concluded racial attitudes greatly influenced the actions of the Chicago Police and the Illinois State Militia. When the riot began, Mayor William Hale Thompson ordered 3,500 police officers to

guard the borders of the Black Belt against invasion from white gangs intent upon violence. In the Black Belt, residents viewed the police as biased in favor of whites. In the Chicago Daily News, Carl Sandburg provided numerous accounts of lax enforcement by the police who arrested twice as many black people as whites during the riot. Since the police offered little protection against property damage in the black community, residents of the Black Belt armed themselves and formed mobs to defend against invasion. On the second day of the riot, a mob of 1,500 blacks gathered and threw rocks at one hundred police officers stationed at 35<sup>th</sup> Street and Wabash Avenue. The police opened fire killing four black protesters. With increasing violence, rumors spread of atrocities committed by blacks and whites. After three days, the situation was out of hand. So Mayor Thompson set aside animosities with Illinois Governor Frank Lowden and requested support from the Illinois State Militia hoping the troops could relieve exhausted police officers, still public outrage, and prevent further escalation of the violence. Lowden ordered 6,200 troops to Chicago to restore order. The troops remained for fourteen days. A half-century later, after a new series of race riots, the historians William M. Tuttle, Jr. offered a reconsideration of the Chicago race riot of 1919. Reflecting upon both history and the recent events, Tuttle concluded "the optimist cannot take solace in the past."

### **Finding Jobs: The Working Class**

In Chicago, at the beginning of the twentieth century, laborers organized against big business while at the same time warring internally amongst themselves. Skilled workers fought the unskilled. Protestants fought Roman Catholics. The native-born fought the foreign-born. And the Irish fought everyone, including their



Lithuanian, Germans, and Polish neighbors. Capitalists took advantage of the internal divisions by pitting one group against another. They did no most effectively in 1904 when progressive union leaders persuaded workers in the Chicago stockyards to overcome divisions in ethnicity and skill. In response, the owners of the packinghouses imported black workers from the South to replace the white strikers who had banded together in defense of a living wage. Many unionists expressed contempt for the blacks who crossed picket lines. They were considered scabs, more interested in personal welfare than the general well being of the working class. For their part, black workers saw no reason to honor the efforts of labor leaders. Blacks most often were excluded from labor unions. Consequently, Chicago formed a color line long before rocks were thrown on July 28, 1919. Among union leaders in 1904, a few liberals attempted to overcome the racial divide. They pleaded for blacks and whites to unite and fight. Their efforts failed. Antagonisms between black and white workers increased. The tensions became apparent in late July of 1919 when various labor actions placed the jobs of 250,000 white workers in jeopardy. After the race riot, one labor leader prophesied that

Some day the white worker is going to coax the black man to line up with him; all that he needs is a crusader's heart and a genuine desire to make the black man and himself free, and when he succeeds there won't be, in the economic field at least, the differences which now exist, due to this pitting of one race against the other and both being walloped by the action.

Of course, Chicagoans learned from the tragic events of 1919 that day was unlikely to appear for a very long time.

### **The Irish Migrants**

Prior to their arrival in the United States, the Irish experienced the systematic destruction of their traditional culture by the British. Consequently, when they immigrated to American cities like Chicago, the Irish sought security by organizing socially, politically, economically, and geographically. Like most ethnic-Chicagoans, the Irish aggressively defended their self-interests in a constant battle to create a better life for their families. By the twentieth century, the Irish distinguished themselves by successfully defending Irish strongholds in neighborhoods like Bridgeport. Throughout Chicago, they established a network of Roman Catholic parishes with members united and fiercely loyal. Unity allowed Irish communities to gain control of labor unions, the Democratic Party, the police department, the fire department, and the criminal underworld. Street gangs known as “athletic clubs” controlled turf and protected parish communities like St. Bridget’s. These clubs maintained the traditions of a bachelor culture that valued physical strength, alcohol consumption, and aggressive masculinity. When gangs like Ragen’s Colts defended Bridgeport, they exhibited a parochialism which other immigrant groups saw as aggressive and intolerant. The Colts’ slogan was “hit me and you hit two thousand.” Given their intense loyalty to the self-interest of their community, the Colts considered it an “invasion” when the rapidly expanding community of newly arrived African Americans crossed the neighborhood boundary at Wentworth Avenue and entered Bridgeport on their way to work in the Chicago stockyards. The Irish were prepared by July of 1919 to take action against the invaders.

### **The Invaders**

After the skirmish at the Twenty-Ninth Street beach, many Irish-Americans reached the conclusion Chicago had been invaded by hordes of southern blacks. The Irish feared that competition with people they considered racially inferior threatened their hard-fought economic, social, and political gains. On July 28, 1919, they responded suddenly and violently to this threat by participating in the race riot. During the first stage of the riot, Irish mobs joined other whites attacking African-Americans who were riding streetcars through white neighborhoods on their way home from work. After dragging victims from the cars, the mobs beat blacks with baseball bats, clubs, and bricks. At Forty-Seventh Street and Normal Avenue at 5:35 p.m., a "mob of 300 or 400 white people, all ages," stopped a streetcar forcing black passengers to hide under seats. More than twenty-five men boarded the train and began assaulting black passengers who ran to escape the mob. As he fled, a rock hit John Mills in the back causing him to fall. A young white man attacked Mills with a club beating him to death. Later that night, the race riot escalated to a second stage when gangs including Irish athletic clubs invaded the Black Belt. Some whites traveled in automobiles randomly shooting at blacks. The gangs also raided black houses destroying furniture, smashing windows, and setting fire to buildings. On the early morning of August 2, the riot achieved its final stage when arsonists burned down Polish and Lithuanian houses near the Union Stock Yards. The fires destroyed \$250,000 worth of property and left 948 people homeless. To arouse anger among whites, the arsonists spread rumors that Negroes caused the fires. Many

commentators suggested the Irish used arson as an effective means for inciting other whites to racial hatred against the black invaders.

### **Red Summer: Resistance and The New Negro**

Southern migrants hoped the Great Migration marked a turning point in history. Black veterans especially expressed hope The New Negro could demand fairness of treatment and equality of opportunity as reward for service to the country. Then, on July 28, 1919, a white policeman refused to arrest the white man suspected of murdering Eugene Williams. This familiar example of institutional discrimination fanned the flames of vengeance among black Chicagoans. When rumors spread of white gangs preparing to invade the "Black Belt," African-American citizens prepared to defend the South Side district they considered home. "No longer content to turn the left cheek when smitten upon the right," they met the violence and hatred of the invaders with violence generated by centuries of racial oppression.

On the evening of July 28, at 3642 South State Street, the white owner of a laundry left work with his wife and another woman. Three black men attacked, the white man, stabbing him until he died. An hour later, near the stockyards, a black man, Joseph Scott stabbed and killed Nicholas Kleinmark, who was the member of a white gang who boarded a streetcar with the intention of attacking Scott and two other black men. A white police officer arrested Scott and charged him with murder. Scott was held without counsel, "a travesty on justice and fair play." Near the same time, a mob of 500 blacks gathered at Thirty-Fifth Street and Wabash Avenue stopping cars driven by whites. A member of the mob launched a brick that hit William J. Otterson in the head, killing him. At another location, an automobile of

white invaders sprayed bullets near a crowd at East Thirty-Seventh Street. In response, a black man approached a white bystander, pulled a revolver, and shot and killed the white man. Later in the Black Belt, a mob of white invaders attacked three black men, including a black army lieutenant returning from a theater with three women companions. The officer defended himself, killing Clarence Metz, an action the coroner ruled justified. In a similar incident the following night, a black man returned fire on a mob of white boys, leading other blacks in the neighborhood to return fire as well. A bullet killed Berger Odman, one of the boy invaders. During the riot, blacks effectively responded to attacks. In total, 178 whites were injured and fourteen killed. White mobs never again invaded Chicago's black belt, an indication white people understood the implications of black resistance.

#### **Newspaper Reporting during the Heat of Red Summer: The Black Perspective**

Most Chicagoans did not participate in the race riot of 1919. They read about events in the city's newspapers, both English and foreign language. Consequently, the media played a dominant role in shaping public opinion during the riot. A racially focused newspaper like The Chicago Defender knew its black audience wanted in depth, personal reporting of the riots from an African-American perspective. The Defender's Lucius C. Harper reported "the story of his experience at the hands of a mob which had pounced upon him unannounced at 31st street and Archer ave." After escaping, he took cover from the bullets flying from police revolvers as authorities fired into crowds in an attempt to restore order. Harper dramatically conveyed the wave of the hysteria sweeping the South Side districts from 27th to 39th Streets on July 28th. He described a woman in agony after being shot in the arm and a man

Harper encountered while fleeing who gushed blood from the gunshot wound in the back of his neck. On August 9, after the violence concluded, *The Defender* summarized events from an African-American perspective.

“(T)he evidence seems to show, as is usually the case, that in Chicago the whites were the aggressors in stoning a negro lad into a watery grave because he had passed a supposed line of segregation between white and negro bathers on a city beach. Soon, however, both sides were guilty of lawless assaults and murder. As always, the negroes suffered most.”

While black people and the black press regretted the lawlessness and rioting, they understood the riots represented a form of political resistance a long time coming. The more influential national press did not share this perspective.

#### **Newspaper Reporting during the Heat of Red Summer: The White Perspective**

The white press reached a much larger audience than *The Defender*. Often, in their reports of the riot, they wrote sensational stories based on partial information that advanced hasty interpretations regarding the causes of the riot. Not surprisingly, Southern newspapers repeated inflammatory headlines with suggestive language that proclaimed blacks responsible for the violence. In the aftermath of the riot, The Chicago Commission on Race blamed sensational reporting for inflaming raw emotions and precipitating the rioting and bloodshed. The Commission noted that

“for a public which depends upon newspapers for its information an inordinately one-sided picture is presented. This emphasis on individual crimes specifying Negroes in each offense tends to stamp the entire Negro group as criminal.”

Chicago Newspapers like The Tribune reported a more complex story. Historically, the Republican affiliated, Protestant-owned Tribune viewed the Democratic, Roman Catholic Irish population as a problematic source of criminality and political corruption. While the Tribune did not share the sympathetic race perspective of the Defender, the paper condemned the Irish invaders. The Tribune wrote "Who does not know that the most depraved, debased, worthless and irredeemable drunkards and sots which curse the community are Irish Catholics." The evidence suggests prior to 1919 ethnic and religious divisions divided Chicagoans as significantly as racial division. These long-held prejudices made it difficult for the majority of Chicagoans to envision themselves simply as "white people." Nevertheless, events like the Chicago race riot led increasing numbers of whites to unite in hostility toward blacks.

#### **Carl Sandburg: A Voice for Democracy**

Pulitzer Prize winning author Carl Sandburg reported news of the Chicago race riots for the Chicago Daily News. Sandburg's reporting differed from that of other journalists because it exposed the problems caused by discrimination in housing, politics, and employment that fueled race riots not only in Chicago but also across America. Sandburg offered readers rare insights into the dilemma of black Americans, whose voices were seldom heard in white publications. His in-depth reports on the living conditions of Chicago's black community, written before and after the riots, illuminated the social conditions that fostered racial tensions. During the riots, Sandburg wrote about white thugs bombing black homes because they wanted to intimidate blacks and prevent movement out of the ghetto and into white

neighborhoods. He quoted a white community leader, L.M. Smith who said, "Personally, I have no prejudice against (blacks). I have had experience of many years dealing with them, and I'll say this for them: I have never had to foreclose a mortgage on one of them. They have been clean in every way, and always prompt in their payments." Yet in the next breath, the Smith insisted, "we can't have these people coming over here." The frankness of Sandburg's reporting was astounding, considering the absence of concern his mainstream competitors exhibited when considering the causes of racial tensions. Even though riot conditions were brewing in Chicago, few white leaders were willing to tackle the core issues head-on. Sandburg remains a memorable figure for the courage, intelligence, and broad social sympathy he expressed as a white journalist examining the injustices at the core of racial conditions in America's second largest city.

#### **The Chicago Commission on Race Relations: The Negro in Chicago**

After four days of rioting, eighty-one prominent Chicagoans called upon Governor Frank Lowden of Illinois to appoint "an emergency state committee to study the psychological, social, and economic causes underlying the conditions resulting in the present race riot and to make such recommendations . . . to prevent a recurrence of such conditions in the future." Lowden appointed a Commission with six white and six Negro members. He called upon the commission "to get the facts and interpret them" so that blacks and whites might find a way to live peacefully. The commission began work in October but experienced difficulty finding property owners willing to lease office space to Negroes. During an eleven-month investigation, the Commission organized thirty conferences that sought information from 175 experts. They also



employed twenty-two white and fifteen Negro researchers to investigate conditions leading to the riots. At the conclusion of their work, the commission concluded peace would result “only after the disappearance of prejudice.” In their recommendations, they called upon the police to enforce laws fairly and to protect all citizens “without regard to color” by paying “particular and continuous attention’ to the activities of the “athletic clubs . . . found to be a fruitful source of race conflict.” The commission called for the provision of better schools and sanitation and recreation facilities, while encouraging labor unions, newspapers, streetcar companies, social and civic organizations, and churches to promote racial harmony and tolerance. Chicago could accomplish this task most immediately by providing “more and better housing to accommodate the great increase in Negro population.” Employers and labor unions needed to insure opportunities for Negroes to gain work while avoiding their use as strikebreakers in the highly contested struggle over jobs. Critics accepted the Commission’s conclusion racism caused the strike. But prominent white Americans like Walter Lippmann candidly admitted segregation was the most practical means to avoid race riots. Lippmann wrote

Since permanent degradation is unthinkable, and amalgamation undesirable for both blacks and whites, the ideal would seem to lie in what might be called race parallelism. Parallel lines may be equally long and equally straight; they do not join except in infinity, which is further away than anyone need worry about just now.

#### **Ferguson and the Legacy of Chicago’s Racial Compromise: A Student’s Testimony**

On Monday, August 11, 2014 I watched video footage of angry protesters, burned and looted buildings, and heavily militarized police officers. Watching the

images on television, I became enraged at the violent treatment the protesters received. Images of unarmed men, women, and children being chased with assault rifles set a fire in my heart. My people were under attack. Early Wednesday morning, August 13, I rounded up a couple of friends and traveled five hours south from Hammond, Indiana to stand against racism and in solidarity with the people of Ferguson, Missouri.

When we arrived and joined the crowd, we felt the tension between protesters and St. Louis County police. The police stood in a line spread across the street. Armed with assault rifles, clubs, shields, and militarized trucks called Bearcats, the police formed a barrier that blocked protesters from marching down the street. Aggressive resistance by the crowd created an instant standoff with police. The protesters chanted "Hands Up, Don't Shot" or "Who Shot Mike Brown, You Shot Mike Brown". The crowd of mostly black youth confronted the police force fearlessly, almost showing disregard for the fact the police had so completely militarized themselves. Even though black youth led the struggle in Ferguson, it is very important many working class whites joined the protest. They stood in the crowd side-by-side with black youth. Their presence reminded me of the optimism of labor leaders in Chicago who chanted Black and White Unite and Fight!!!

As it got dark, the atmosphere grew very tense. We knew at any moment the cops could take the offensive. Anticipating what could happen, we told the older members of the crowd, the elders, to go inside for safety. One woman looked close to eighty years old. She responded sharply saying "Do you think we are going to leave you all to face these racists by yourselves." That statement echoed the feeling of

solidarity and strength that had taken over the day, in the face of great odds. Fifteen minutes later the police attacked throwing tear gas and shooting rubber bullets into a crowd that had elders and little children in it.

People limped out of the tear gas clouds and passed out. A few protestors experienced real difficulty breathing. Most of us just ran for our lives, fleeing the police who advanced, assault rifles drawn, arresting anyone they could. You would think it was Iraq or Gaza or some other battlefield from the Middle East watching the protesters being carried or dragged to safety.

The murder of Michael Brown was not a rare or isolated event. It did not happen in a vacuum. In the past years, the slaying of black youth has been a common occurrence. The names include Sean Bell, Aiyana Jones, Oscar Grant, Stephan Watts, Vincent Smith, Rekia Boyd, Jordan Davis and, of course, Trayvon Martin. These deaths inspired protests. The message resembled the one sent nearly a century ago when blacks defended themselves and made clear to the white working class of Chicago that oppression would not continue. Hopefully, in 2014, protesters delivered this same message to the entire American political structure.

### **The Times in Munster Indiana**

January 18, 2015

I have sat back and quietly listened to most everything regarding Michael Brown, Eric Garner and now a new shooting close to Ferguson, Mo. It just so happens I took a class this semester at Purdue University Calumet in Hammond where we focused our studies on the race riots in Chicago in 1919. Funny how the past has come back to haunt us all.

Let's face it, George Santayana was correct: "Those who cannot remember the past are condemned to repeat it."

So, time for a brief history lesson. From July 27 through Aug. 2, 1919, there was a race riot in Chicago. It was the result of racism, segregation, a rock and the death of Eugene Williams. A year after the riot ended, Chicago put together a race commission to investigate the causes and events leading up to the race riot. The commission consisted of 12 area leaders, six black and six white. One of the commission members was Robert Abbott, who was editor-in-chief of *The Defender*. In 1922 an entire book was written on how we can all live together — "The Negro in Chicago: A Study of Race Relations and a Race Riot in 1919." It can be found on [openlibrary.org](https://openlibrary.org) and is free to read and download.

These aren't the only riots to take place in our history. East St. Louis, 1917. Chicago, 1919. Tulsa, 1921. Harlem, 1933. Detroit, 1943. Watts, 1965. Newark, 1967. Miami, 1980. Los Angeles, 1992. Cincinnati, 2001. Ferguson, 2014. Since 1920, only the Chicago Race Commission and the Kerner Commission, which President Lyndon Johnson ordered after the Detroit riots in 1967, are the only discussions on record. We have how many media outlets who go on and on about the worst things that happen, yet not a one has stepped up to the plate and demanded a commission on the causes and solutions that can be offered. Our Congress made sure to make time in their busy schedules to attack steroids in baseball, Tipper Gore's crusade for parental advisory stickers and the effects of violent video games on society, yet no one in Congress has stepped up to the plate, either. I have seen none of these cause the deaths of America's youth, yet we cannot order one to discuss the deep-rooted racial tensions

in our country? One hears leaders from both sides of the coin go on about what the other side does wrong, yet I have not heard a suggestion of a commission or congressional hearing come out of their mouths, either side. Shame on each and every leader we have, green, purple, black or white. Doesn't anyone care anymore that this is the right thing to do instead of how far will this get them on their selfish political level? Can we not remember the words of Martin Luther King Jr.: "Darkness cannot drive out darkness; only light can do that. Hate cannot drive out hate; only love can do that."

Before a commission can happen, our media outlets need to read the findings from 1920 and take it to heart because the same words addressed used then would apply to today. All media outlets need to follow the standard set by the Race Commission, "(a) that the newspapers generally, including the foreign-language press, apply the same standards of accuracy, fairness and sense of proportion, with avoidance of exaggeration, in publishing news about Negroes as about white." Please, read the report and change the way in which they report, stick to just the facts, and keep opinions in the editorial section.

With Michael Brown and Eric Garner, why hasn't anyone stepped up to the plate and asked for a new commission to be put together on a federal level to address the issues we are experiencing all over our great nation? Are we not a country built upon a constitution, which gives the right to free speech and the right to be tried by a jury of our peers? What happened to innocent until proven guilty? What happened to sitting down and having a conversation and coming up with solutions instead of burning down businesses and homes? In the 1920 report, they did over 200 interviews

and submitted a final finding, over 650 pages, released to the entire public. Do we not have leaders willing to step up to the plate and make this happen, or are they just looking for their 30-second sound bite? I strongly urge that another commission be put in place as soon as possible before any more of our nation's youth are lost.

Stefanee Parks, of Griffith, is a student at Purdue University Calumet. The opinions are the writer's.



# forum

EDITORIAL: Use trains to keep these making tracks. PAGE E2

COLUMN: Who has power and clout in 2015? PAGE E3

**MARTIN HENRICH:**  
Innocents deserve  
to be memorialized.  
Page E5

**WILLIAM NANGLE:**  
Illiana Expressway  
stalled, not  
stopped. Page E3

**RICH JAMES:**  
Lake finally pulled  
up its bootstraps.  
Page E5

RD | SANDY, JANUARY 18, 2015 | SECTION 8

## COMMENTARY

BY DOUG ROSS

### Charter schools want property tax equivalent

If the political fight over education policy in Indiana makes you sick, grab your air sickness bag. It's going to get even more fierce. If you follow the dollar, it should be obvious that while schools were once a local responsibility, they now are clearly a state responsibility. Modeling this understanding, however, is the continued property tax support for local school districts. There's a quite a, oversimplified explanation: The state covers the operating costs of schools, including salaries set by local school boards. What other state employees — at least, that's where the money for their salaries come from — have their wages set locally?

The property tax levied by school districts pays for the buildings and transportation costs. That tax pays debt service, maintenance and other capital costs.

If you now understand that difference, you're ready to understand one of the next big battlegrounds in Indiana — defining "portable funding," which might or might not include providing state funding for charter schools' capital costs.

Betsy Wiley, CEO of Hoosiers for Quality Education, and I spoke by phone Monday about her organization's legislative agenda after peace weather canceled two attempts to meet in person.

Wiley has gravitas; she was former Gov. Mitch Daniels' deputy chief of staff.

One of the ways Wiley and HQE define "portable funding" is to give charter schools the same type of capital funding that property tax funding provides to traditional public schools. It's one possible way to even out the pot for charter school operators.

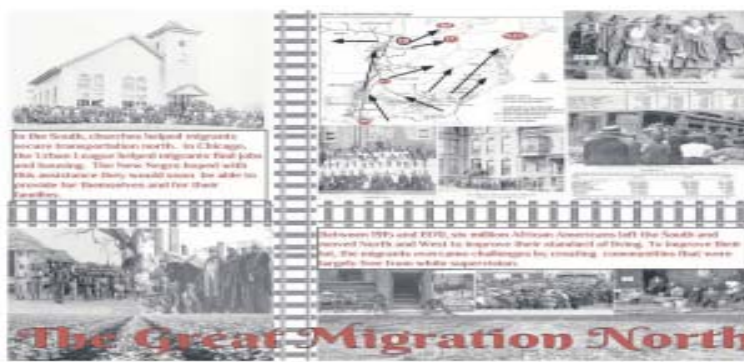
That's going to be a huge red flag for the public school supporters, and for good reason.

In Indiana, charter schools are concentrated in urban areas like Northwest Indiana, Indianapolis and Fort Wayne. "They won't pop up in places where they aren't needed," Wiley said.

But they will pop up where they will be profitable. Right now, that's in areas where per-pupil funding is high.

That we do think there are places across the state that do need more competition," Wiley said.

Gov. Mike Pence seems to agree. In his State of the State address Tuesday, Pence called for more funding for private schools and



Last semester's History 390 students at Purdue University Calumet created this presentation based on their study of the 1918 Chicago race riot, which became deadly in light of the Ferguson, Mo., protests.

## Red Summer

STEFANEE PARKS

I have sat back and quietly listened to most everything regarding Michael Brown, Eric Garner and now a new shooting close to Ferguson, Mo. It just so happens I took a class this semester at Purdue University Calumet in Hammond where we focused our studies on the race riots in Chicago in 1919. Funny how the past has come back to haunt us all.

Let's face it, George Santayana was correct: "Those who cannot remember the past are condemned to repeat it."

So, time for a brief history lesson. From July 27 through Aug. 2, 1919, there was a race riot in Chicago. It was the result of racism, segregation, a rock and the death of Eugene Williams.

One of the commission members was Robert Abbott, who was editor-in-chief of *The Defender*.

In 1912 an entire book was written on how we can all live together — "The Negro in Chicago: A Study of Race Relations and a Race Riot in 1919." It can be found on openlibrary.org and is free to read and download.

These aren't the only riots to take place in our history. East St. Louis,

GUEST COMMENTARY



BY STEFANEE PARKS

1917, Chicago, 1919, Tulsa, 1921, Harlem, 1935, Detroit, 1943, Watts, 1965, Newark, 1967, Miami, 1980, Los Angeles, 1992, Cincinnati, 2002, Ferguson, 2014.

Since 1920, only the Chicago Race Commission and the Kerner Commission, which President Lyndon Johnson ordered after the Detroit riots in 1967, are the only commissions on record.

We have how many media outlets who go on and on about the worst things that happen, yet not a one has stepped up to the plate and demanded a commission on the causes and solutions that can be offered.

Our Congress made sure to make time in their busy schedules to attack steroids in baseball, Tipper Gore's crusade for parental advisory stickers and the effects of violent video games on society, yet no one in Congress has stepped up to the plate, either.

I have seen some of these cases the deaths of America's youths, yet



On nwl.com

Visit [nwl.com](http://nwl.com) to view the slideshows on race relations, violence and protests prepared by last semester's History 390 class at Purdue University Calumet.

We cannot order one to discuss the deep-rooted racial tensions in our country?

One hears leaders from both sides of the coin go on about what the other side does wrong, yet I have not heard a suggestion of a commission or congressional hearing come out of their mouths, either side.

Shame on each and every leader we have, grown, purple, black or white.

Doesn't anyone care anymore that this is the right thing to do instead of how far will this get them on their selfish political level? Can we not remember the words of Martin Luther King Jr.: "Darkness

See SUMMER, Page F8

See E235, Page F8

## DCS is looking at staffing roles, needs

Arguably one of the toughest jobs in this country is a child welfare case worker. In Indiana it is our family case manager. Fortunately, for Hoosier families, Indiana has some of the most committed workers on the front lines to protect children from abuse and neglect.

As the director of the Indiana Department of Child Services, I lead an agency where very critical decisions are made daily, which have long-term impacts on children and families. Although we have a staff of professionals trained to make informed decisions that will best protect children, I take each decision made by our agency personally.

Our case managers are carrying higher caseloads, and there are several factors that contributed to this issue. Among them is the increased number of child abuse and neglect reports to our Indiana Child Abuse and Neglect Hotline. For example, in 2014, we received 109,489 reports

GUEST COMMENTARY



BY MARY BETH BONAVENTURA

to the hotline compared to 108,655 in 2014. This increase has led to a corresponding, but smaller, increase in assessments and ongoing cases.

In fiscal year 2015, DCS received funding from the Legislature for an additional 158 field case managers and 75 case manager supervisor positions. In 2014, DCS added 100 case manager positions. At the close of 2014, there remained a need for 77 more case managers to meet the

current caseload standard. That would translate to nearly 400 new staff for DCS in the last two years alone.

Given the changes DCS has experienced over the past few years, it was prudent for us to evaluate how these changes have impacted case manager workloads. Let me be clear: I would never sacrifice child safety for financial savings.

Our team decided to have a workload analysis conducted, to assess the time demands of all case manager duties. It will include not only tasks directly related to working on cases, but also time spent on non case related activities.

For instance, a case involving a child with complex medical needs may require different time demands than other cases on a worker's caseload.

Moreover, the study will evaluate worker differences, like years of experience, and determine what, if any, impact they have on the

ability of a family case manager to effectively manage a caseload of a particular size.

The analysis will identify process and practice improvements that could be implemented to support best practices in child welfare. Such analysis will explore what duties might be shifted from case managers and ways we can better leverage technology to most effectively support case manager job duties.

DCS will receive recommendations prior to the end of the 2015 legislative session. This ambitious time frame is imperative in the event we need to seek legislative changes. We will work with the governor's office and the General Assembly to implement recommendations, including adding staff if needed.

As the director of DCS, I am especially proud of the dedication our workers throughout the state display each day to protect Hoosier children from abuse and neglect and ensure their financial support.

Although we have a staff of professionals trained to make informed decisions that will best protect children, I take each decision made by our agency personally.

*In Defense of Johnny Cash in the American Literary Canon*

Jeffrey D. Emond  
Purdue University Calumet

---

In Defense of Johnny Cash in the American Literary Canon

Jeffrey D. Emond

Email: [jemond@purduecal.edu](mailto:jemond@purduecal.edu)



Getting accepted into the literary canon is no easy feat, and having staying-power in the canon is even rarer as literary theories, standards, and audiences shift. During the twentieth century a monumental shift occurred: writers of all genres, regardless of race, gender, and so forth, were admitted into the canon. This shift forced out many writers--mostly consisting of the dead, white, European males--and invited a plethora of women and racial minorities to be studied in the classroom. Poetry entering the canon ranged from the works of E.E. Cummings to Langston Hughes. Yet, with the exception of American folk ballads, songs and songwriters have been almost entirely overlooked. Considering the influence that songwriters have in society today, it is baffling to see how few songwriters appear in textbooks.

There are exceptions. Woody Guthrie, the left-leaning folk singer/songwriter from the early 1900s, has been given space for three songs in Norton Anthologies that cover American literature. Guthrie is clumped together in a brief section that covers folk lyrics of the 1920s and 1930s, with other songwriters like Harry McClintock and Joe Hill, who both wrote about the same concerns as Guthrie and who are both obscure names in the twenty-first century (Lauter 2425). It seems absurd to claim that these few folk singers are the only American songwriters worthy of being canonized. Other countries agree.

The canon of British literature has claimed prominent American authors in the past--including Henry James and T.S. Eliot. In 2007, Britain's Poet Laureate, Andrew Motion, admitted American songwriter Bob Dylan into the British canon (Owens). Dylan, who was himself inspired by Guthrie, has had a large impact on American and international culture. Motion added Dylan to the canon, in spite of controversy, in

order to “dispel the notion that [poetry] bears no significance to modern popular culture” (Owens). The controversy was sparked not because Dylan’s ability as a writer was under question, but because the entire notion of letting songwriters into the literary canon is still hotly debated among scholars. The appeal of songwriters to students and the influence that singers have on a culture cannot be overlooked. After all, it is likely that far more people in Britain can recite the lyrics of Bob Dylan than a poem by Andrew Motion.

Songwriters have replaced classical poets as the voice of a nation by entering the hearts and homes--via iPods and TV specials--of people everywhere. Of all the American songwriters, there is perhaps no other more appropriate to enter the canon than Johnny Cash. Cash was born in Arkansas in 1932 and picked cotton on his father’s farm as a boy. Growing up as a sharecropper, Cash shared many of the same sympathies that Dylan and Guthrie championed. Cash publically supported budding musicians and the working class, Native Americans and prisoners, America’s military forces and farmers. Cash became a household name in the early 1970s when he had his own television show on the ABC network and two top-selling live albums on the Billboard charts. His country style and public conversion to Christianity made him a sensation in the American South. But he was also embraced by the North, who identified with Cash’s activist politics, which were almost invariably liberal. Johnny Cash still remains a favorite among Americans and internationally, and over a decade since his death in 2003, his albums continue to reach number one on the charts, most recently in 2014 with the posthumous release of *Out Among the Stars*. Because of Cash’s enduring popularity and critical acclaim, as well as his authentic Americana

roots and progressive social stances, he is an ideal candidate for admittance into the American literary canon. No novice at writing, Cash penned over two hundred songs in his lifetime, and published three books and a short story. Because the Norton Anthology included three Woody Guthrie songs, and because Andrew Motion picked three Bob Dylan songs for the British canon, this essay will examine three Johnny Cash songs that deserve to be canonized.

One of the earliest songs that Cash wrote that is worthy of canonization is "The Talking Leaves," a song about the formation of the Cherokee alphabet. The song appeared on Cash's 1964 album *Bitter Tears: Ballads of the American Indians*. The entire album was filled with protest songs either written by Cash or his close friend and fellow songwriter Peter LaFarge. Cash believed at the time that he was part Cherokee and thus decided to champion the Native Americans' Civil Rights Movement; soon after Cash discovered that he had no Native American blood, but he continued to support Native American rights the rest of his life. Cash's song begins by observing a senseless battle between races: "[Sequoia] walked at his father's side / Across the smoking battleground / Where red and white men lay all around / So many here had died" (Cash "The Talking Leaves"). This not only reflects Cash's own opposition to war, but also services as a foundation for Sequoia's father's hostility toward the white man's form of communication. As the song progresses, Sequoia wonders why the white man's letters--their talking leaves--cannot be replicated by the Cherokee. Sequoia's father believes that white men write "bad medicine," or broken treaties, on such paper. Still, Sequoia's desire for knowledge overcomes his father's warning. In the end, "[Sequoia] taught all who would believe / That the Indian's thoughts could

be written down / Just as the white men's there on the ground / And he left us these talking leaves" (Cash "The Talking Leaves"). The song concludes with the Cherokee heritage, which is being destroyed by white men, ironically being preserved by the white mans' invention. The song could be used in a classroom to study irony, alliteration, and allusion. The song was not a major hit for Cash, but the album *Bitter Tears* was critically acclaimed to such an extent that in 2009 writer Antonio D'Ambrosio wrote a book, *A Heartbeat and a Guitar: Johnny Cash and the Making of Bitter Tears*, about the intricate creation of the album and authenticity of the work. Cash may have made a statement with "The Talking Leaves" but it was his own autobiographical anthem that caused a larger stir on the American music and political scene.

In 1971 Johnny Cash was riding high, and the nation was watching him. In 1968 and 1969 Cash recorded two hit albums, *At Folsom Prison* and *At San Quentin Prison* respectively; following the success with *The Johnny Cash Show* in 1970, Cash became a superstar who dominated TV sets and radio stations. Much to the chagrin of Cash's fans from the 1960s, in 1970 Cash stated his support for President Nixon while performing at the White House. A year later, Cash's mind had changed. He had previously recorded two songs that criticized the Vietnam War: "What is Truth" and "Vietnam Talkin' Blues." But when Cash sang "Man in Black" on television in 1971, he made his opinion on the war--and the reason for his wardrobe--crystal clear. Cash wrote and sang that he wore black "for the poor and the beaten down / livin' in the hopeless hungry side of town" and "I wear the black in mournin' for the lives that could have been / Each week we lose a hundred fine young men" (Cash "Man in

Black"). The song further clarified Cash's own religious leanings. Cash declared that the words of Jesus talk "About the road to happiness through love and charity / Why you'd think He's talking straight to you and me" (Cash "Man in Black"). His ability to transcend boundaries was crucial to his role as both an activist and a devout Christian, who managed not to alienate many in his fan-base who held different beliefs.

This may be due to Cash's strong beliefs that a Christian's duty is to follow in Jesus' footsteps and be a friend to the poor. Cash was asked in 1979 what the thought about Christian values in America under Jimmy Carter's presidency. Cash endorsed Carter's election and stated that Carter's faith was genuine, but also said that in spite of full churches, there was no Christian revival. Cash remarked that "[Christians are] separating themselves in their beautiful white sepulcher of a church from the poor people, the hungry people in the slums and the ghettos . . . for the most part, the churches and the needy haven't quite gotten together yet" (Cash "Johnny Cash's Freedom" 196). But Cash was also an open-minded Christian--while he played at evangelical revivals for Billy Graham, he never became condescending toward other faiths and maintained the belief that all religions are just different pathways to heaven (Cash-Tittle). So in the case of Johnny Cash, a song like "The Man Comes Around" was able to be influential without being judgmental.

When writing "The Man Comes Around" in 2001, Johnny Cash researched his theme--the book of revelations--even more diligently than he had researched Sequoia while writing "The Talking Leaves." Originally writing the song as prose, Cash had over twenty sheets of paper containing the original words and he had written the

prose over a period of several months, constantly searching the Bible and the Book of Revelation (Hilburn 587). While the song related to the second coming of Jesus Christ and the Last Judgment, Cash decided not to reference Jesus directly. Cash wanted his song to be identifiable to everyone--he took extra care to make the song appealing to Jews and Muslims as well as Christians (588). Despite the universal appeal, the lyrics are still packed with Biblical allusions. "The wise men will bow down before the throne / And at his feet they'll cast their golden crown / When the man comes around" (Cash "The Man Comes Around"). What Cash manages to do with the song is make a modern-day hymn. Cash's deep-rooted faith merged with his world-wise, open-minded outlook on spirituality to create a religious song that breaks boundaries while bringing people of different faiths together. When pondering about "The Man Comes Around," Cash said, "'If someone is still listening to my music fifty years from now . . . I hope they're listening to that song'" (Hilburn 600). Cash's song has since appeared in over a dozen movies, including *The Hunted* in 2003, just before Cash's death, and as recently as 2012 in *Abraham Lincoln: Vampire Slayer*; the song thus found a home, as Cash intended, that spans genres and time.

Johnny Cash was never known primarily for his songwriting--he was praised more for his style and his persona as the Man in Black--the voice of the underdog. Few artists can claim to have the lasting appeal and relevance that Cash does in American music. His life was full of pain and trials, and he wrote about the struggles and successes of American history through song for fifty years. Cash's long-time biographer Michael Streissguth compared Cash's writing to that of Hemingway: "Cash was direct and uncomplicated, quickly communicating deep despair or a circumstance

of rural life" (xix). Cash's close friend and songwriter Kris Kristofferson frequently referenced Cash as a great romantic in vein of John Keats and Percy Shelley. But Cash's method of writing was aimed toward the general public, not the cultural elite. Bob Dylan wrote in *Rolling Stone Magazine* after Cash's passing that Cash's songwriting was "what the land and country is all about, the heart and soul of it personified and what it means to be here; and he said it all in plain English." Cash never tried to mimic the complexity of a poet like T.S. Eliot, but he did try--and succeed--to reach a universal audience and bring to them a message worth saying, whether it was protesting the mistreatment of minorities or praising spirituality. Cash did personify America in both his life and his songwriting; his wide appeal, researched artistry, and enduring influence warrant Johnny Cash a coveted position in the American literary canon.

Works Cited

- Cash-Tittle, Kathy. Personal interview. 1 Jan. 2013.
- Cash, Johnny. "Johnny Cash's Freedom." *Ring of Fire: The Johnny Cash Reader*. Ed. Michael Streissguth. New York: De Capo Press, 2002. 186-197. Print.
- . "The Man Comes Around." *American VI: The Man Comes Around*, 2002. CD.
- . "Man in Black." *Man in Black*, 1971. CD.
- . "Penthouse Interview: Johnny Cash" *Ring of Fire: The Johnny Cash Reader*. Ed. Michael Streissguth. New York: De Capo Press, 2002. 143-160. Print.
- . "The Talking Leaves." *Bitter Tears: Ballads of the American Indian*, 1964. CD.
- Hilburn, Robert. *Johnny Cash: The Life*. New York: Little, Brown and Company, 2013. Print.
- Lauter, Paul, et al., eds. *The Heath Anthology of American Literature Volume D: Modern Period 1910-1945*. 7th ed. Boston: Wadsworth, 2014. Print.
- Owens, Ashley. "Poetry 101: Bob Dylan's Lyrics Incorporated Into British National Curriculum." AmericanSongwriters.com. American Songwriter, 3 Oct. 2007. Web. 25 Apr. 2014.
- Streissguth, Michael, ed. *Ring of Fire: The Johnny Cash Reader*. New York: De Capo Press, 2002. Print.



*The Adoption of Electoral Gender Quotas in The United States and Japan: A Comparative Analysis using Mona Lena Krook's Model*

Omar Garcia  
Purdue University Calumet

---

The Adoption of Electoral Gender Quotas in The United States and Japan

A Comparative Analysis using Mona Lena Krook's Model

5/7/15

Course: POI491 Senior Seminar

Omar Garcia

Advisor: Dr. Meg Rincker

Purdue University Calumet

CONTACT INFO

EMAIL - [ogarcia@purduecal.edu](mailto:ogarcia@purduecal.edu)

## INTRODUCTION

Gender quotas as a mechanism to legally mandate a certain percentage of women to hold office has been rapidly spreading across the international community. Before 1985, only a handful of countries held this particular type of legislation. Since then, its usage has been seen in over a hundred nations around the globe (Dahlerup, 2015). However, two powerhouses, the United States and Japan, have not administered this growing phenomenon. This paper attempts to answer: *Under what conditions will the United States and Japan adopt and implement electoral gender quotas?* Existing empirical research on gender quotas states that countries have adopted this reform to their political agenda through four explanations: **mobilization of women, support of political elites, notions of equality in motion, and encouragement from international norms** (Krook, 2009). In order to determine what progress the U.S and Japan have made on implementing gender quotas, this project will apply this model towards their political sphere, essentially conducting a comparative study between the two.

Offered by Mona Lena Krook, an Associate Professor for Political Science specializing in gender, equality, politics, at Rutgers University, this model encompasses four components that will be diligently observed for their presence in both nations. The top four women organizations from each country according to *World Pulse* will be examined. The leaders of each nation's political parties noted by the *CIA World Factbook* and their support/opposition towards gender quotas will be taken into account. Considering political parties have a huge impact in both countries' policy-making, the two parties with the most representatives will be

investigated. Finally, the Krook points out the two most critical international documents towards empowering women: *The Beijing Declaration and Platform for Action* and the *Convention on the Elimination of All Forms of Discrimination against Women* (Krook, 2009).

The findings through Krook's model showcased a similar conclusion for both actors: The likelihood of gender quotas to be adopted in either state is rather slim. For Japan's case, despite recent possible draft quota laws from the Democratic Party of Japan, the legislation remains a distant possibility due to a current significant weakness of the Left on their political spectrum and the lack of a strong movement from women organizations (Gauder, 2015). Constitutional barriers, hurdles, and scrutiny will hinder the chances of adopting gender quotas in the United States. Quotas go against many American norms, Congress lacks the authority to issue such a law, and strong political support is non-existent. Simply put, quotas conflict with the principle of equal opportunity for all (Somani, 2013).

## Literature Review

### Defining a Gender Quota

Drude Dahlerup notes, "Quotas for women entail that women must constitute a certain number or percentage of the members of a body, whether it is a candidate list, a parliamentary assembly, a committee, or a government." (Dahlerup, 2012) There are a few different types of gender quotas: reserved seats, legal candidate quotas, and voluntary party quotas. All share similar concerns to elevate the embodiment of females in elected, political offices.

In recent years, quotas laws have reached the political agenda in various countries. Mona Lena Krook has several publications examining this phenomenon. Her most popular piece of work is *Quotas for Women in Politics: Gender and Candidate Selection Reform Worldwide* which focuses on trends in legislative diversity, public opinion, and political engagement concerning electoral gender quotas from numerous nations around the globe. Krook finds it particularly interesting that before 1985 there were only a few countries with implemented gender quotas. Since 1985 research has shown evidence of some form of gender quotas being present in over one hundred countries. To address this relatively new reform and its diffusion, Krook focuses her books on two pivotal questions:

- “Why are quotas adopted? Which actors are involved in quotas campaigns, and why do they support or oppose quotas measures?”
- What effects do quotas have on existing patterns of political representation? Are these provisions sufficient for bringing more women into politics? Or, does their impact depend on other features of the broader political context?”

These two sets of questions aim to untangle the dynamics at work across the globe of quota campaigns and debates. Mona Lena Krook offers research on the three types of recognized gender quotas: reserved seats, party quotas, and legislative quotas. Each mandate regulation in their own unique way. Whether it be on the minimum number of female legislatures, parties committing to aim for a certain proportion of women as their candidates, or a party selection process where a minimum number of females in elected offices are required, all accounts offer viewpoints on gender quotas.

## **Main Argument - Hypothesis (1)**

Existing research thus presents four answers as to who supports quotas and why these policies are adopted:

- Mobilization of women's groups
- Calculations of political elites
- Links between quotas and prevailing political norms, a strong Left presence with high support from major political parties
- The convictions of international organizations and transnational networks

## **Women's Groups**

Research and literature specifically referencing gender quotas remains at a minimal level. However, existing studies points to the mobilization of women as being the central element behind the enactment of quotas. Even though nearly all legislation passed is issued by male elites and their presence in the policy-making body is overwhelming compared to their female counterparts, the voice of the women is essential. Mona Lena Krook then emphasizes that quotas emerge when women organizations deem quotas as the only effective way in raising the representation of female candidates (Krook, 2006). Countries with success in quota drafting like Norway and Rwanda are both home to active women's groups pursuing women empowerment. By seeing an active community of women organizations in one nation, the chances of seeing them in other states increases through national and international women gatherings. Here, like the one in Beijing in 1995, women groups and other advocates for women's empowerment come together to exchange information on successful procedures, being quotas, to boost women's representation. However, the mobilization

of women's groups alone cannot advance the position of women in elected offices. Other authors on quotas, like Drude Dahlerup and Susan Franceschet, point out the fact that even when an enormous number of women are assembling together to propose gender quotas, their efforts are not taking into much consideration until a recognized male political elite joins in on the supports and offers his voice.

### **Political Officials**

The support and action of political elites is crucial in opening up opportunities, like quota laws, for women to hold a higher number of offices. Ultimately, this entails support and opposition arguments to be taken into consideration. Support rises when elites openly talk about quota policies and its measures, but support is hard to determine when officials decide to abstain on offering their viewpoint on the legislation. Krook claims that even when political elites propose the establishment of quotas, their means for doing so may be strictly for strategic campaigning purposes. This means that one male candidate speaks on quotas simply because his rival did so, hoping to gain support and votes from the equality and feminists communities. Nevertheless, the approval of political elites from respected political parties and recognized political institutions, like Congress and the Diet, is required because they have the most influence in policy-making.

### **Notions of Equality in Motion**

When other movements towards increasing equality are in motion, the adoption of gender quotas dramatically increases. Considering left-wing parties are generally behind the institution of social equality policies and programs, it is vital to see a strong

Left within a nation (Krook, 2009). This is where the opinions of major political parties are taken into account. Research on nations with already implemented quotas suggest that left-wing parties are more equality oriented and are more confident that quotas will bring about positive change than are centrist and right-wing parties. Observation of the Nordic countries sustains this point due to their successful practices with gender quotas and their left-wing presence as the legislation's engineer.

### **Institutional Norms**

International meetings and conferences focusing on the empowerment of women have encouraged and influenced various nations to adopt a quota law as a means to uplift the status of women in decision-making bodies. Numerous recommendations and strategic procedures are produced at these conventions to improve women's access to the political community. The two most prevalent and known international documents are the Convention on the Elimination of All Forms of Discrimination against Women, which was passed in 1979, and the Beijing Platform for Action, approved in September of 1995. The United Nations Fourth World Conference on Women in Beijing authorized the Platform for Action. Here, 17,000 participants and 30,000 activists gathered with one purpose in mind: Gender equality and the Empowerment of all women, everywhere (Dahlerup, 2015). By the end of the convention, one statement was held over all others: "Achieving the goal of equal participation of women and men in decision-making will provide a balance that more accurately reflects the composition of society and is needed in order to strengthen democracy and promote its proper functioning." CEDAW is considered an international bill of rights for women (Dahlerup, 2015). Member states commit themselves to "incorporating the principle of equality of men and women in

their legal system, abolishing all discriminatory laws, and adopting appropriate ones prohibiting discrimination against women.” Other NGOs and transnational actors, like the Inter-Parliamentary Union and the Organization of American States have had pivotal roles in the spread of quota policies, but they all emerged in the years after the UN’s Fourth World Conference (Krook, 2009).

Mona Lena Krook gives an exceptional introduction to the concrete definition of gender quotas in her *Quotas for Women in Politics* piece. In *The Impact of Gender Quotas*, edited by Susan Franceschet, Mona Lena Krook, Drude Dahlerup, and Jennifer M. Piscopo, she is joined by three other authors to further analyze this surging legislation.

### Main Argument

Together, they argue that this rapid diffusion of electoral gender quotas has not been simply seen because countries wish to see a higher representation of women in their elected offices, but also in hopes of seeing what other nations have seen evidence of:

- I. Diversified types of women elected
- II. Awareness to women’s issues in policy making
- III. Gendered nature of the politics sphere has changed
- IV. Female voters have become more politically active

This book uses studies of descriptive, substantive, substantial representation to explain the design, adoption, and implementation of gender quotas. The authors’ research covers four regions of the world: Western Europe, Latin America, sub-Saharan Africa, and Asia and the Middle East. All the examined countries have some form of



gender quota implemented. This allowed the authors to view the “basic attributes of those elected, the attention to group interests in policy making, and the cultural meanings and ramifications of the representative process” (Dahlerup, 2012). The authors then challenge themselves by stating, “if women cannot make it on their own merit without recourse to a quota, perhaps they should not be in politics at all.” (Dahlerup, 2012).

Questions like “Will women make a difference?” and “What kinds of women benefit from quota law?” are often in the back of one’s mind while reading through this piece. Additionally, this intriguing work includes insights and ideas on how to go about finding these answers through the usage of case studies.

### Hypothesis (2)

“The international legitimacy of gender quotas leads them to be adopted through two causal pathways: directly, through post-conflict peace operations, and indirectly, by encouraging countries, especially those that depend on foreign aid, to signal their commitment to democracy by adopting quotas” (Bush, 2011). In the article *International Politics and the Spread of Quotas for Women in Legislatures*, Sarah Sunn Bush proposes that the adoption of electoral gender quotas for women could soon be seen in democracies like the U.S and Japan because “both are advocates to their democratic practices and this reform would result in its promotion.” This means that when notions of gender equality are in play through legally-enforced gender quotas, the overall democratization of a nation is displayed. Developing countries then know what kind of legislation to implement in order to receive foreign federal aid.

## THEORY

*Under what conditions will the United States and Japan adopt and implement electoral gender quotas?* The literature provided in this project offered a credible model to apply to both nations in order to give this thesis question an answer. Through Krook's model, four explanations were given as to why and how countries adopt quota laws for females. Measuring each component of the model for its presence and support will allow for some direction as to where the Americans and Japanese are headed on this particular type of regulation.

### Women Groups in Japan

According to World Pulse, a global media and international community network for developing the voice of the female, the top women's organizations in Japan are FEW (For Empowering Women, Asia-Japan Women's Research Center, Zonta International, and The College Women's Association of Japan.

For Empowering Women is a non-profit organization stationed in Tokyo. Its mission statement includes welcoming foreign women into the country and developing a professional and social network amongst them. Most immigrants, male or female, see a tough conversion into the Japanese community. The majority come to the island in hopes of securing a well-paid job or escaping from unrest and conflict. However, adopting to the Japanese norms is rather difficult considering the amount of pride the Japanese citizens demonstrate. FEW helps women with this troublesome transition. Currently, FEW has been putting in all their efforts into assisting women in the workforce and foreign women to achieve their full potential. This women's group may not be focusing on providing support towards a quota law, but its aim is significant to

the Japanese people. Shinzo Abe, the prime minister, intends on promoting immigration by allowing in 200,000 foreigners to compensate for then demographic crisis and shortage of workers. If this procedure were to continue forth, FEW would provide much assistance.

The Asia-Japan Women's Research Center is also located in the capital of Japan. This group surveys cases and policies that may infringe women's rights, conducts feminist research, and participates in international feminist debates to share ideas and proposals on gender justice with other various women organizations. Currently, AJWRC has been focusing on releasing reports on the issues of trafficking, poverty, oppression, and discrimination towards Japanese women.

The College Women's Association of Japan is a dynamic, progressive organization promoting education and fostering multicultural relationships between women from all over the world and Asian women. All their recent efforts have been put into spreading education, cross-cultural exchanges, and developing strong ties amongst Asian women.

Zonta International is a leading global organization of more than 30,000 specialists in over 67 countries working together to improve the lives of females. ZI has several goals under their mission statement. One of them reads, "To improve the legal, political, economic, educational, and health status of women at the global and local levels through service and advocacy." Both the U.S and Japan have active members in Zonta International.

## **Women Groups in the U.S.A**

World Pulse lists the National Council of Women's Organizations, Institute for Women's Research, and the National Organization for Women as the most active women groups in the United States. Considering social influence is real strong in the States, it is imperative for a quota system to rests on the mobilization of women organizations.

The National Council of Women's Organizations is a nonpartisan, nonprofit umbrella organization of more than 200 groups, which roughly represent over 12 million females across the nation. NCWO has asked their Task Force to begin working on mobilizing U.S women to take action in Congress to address women's concerns globally, including their underrepresentation.

The National Organization for Women is the largest association of female activists. Like the NCWO, NOW has been addressing the low number of women representatives in government. In its upcoming June 2015 conference, NOW will also be focusing on reproductive rights, ending violence against women, and constitutional equality. Their support is in electing a feminist women to be president of the United States.

Similar to the Asia-Japan Women's Research Center in Tokyo, the Institute for Women's Policy Research is an organization in Washington whose distinct purpose is to develop comprehensive, women-focused, policy-oriented investigations. IWPR recently released a report on, "advocating institutional reforms, such as gender quotas, to increase the number of women running."

## **Political Elites in Japan**

Shinzo Abe was re-elected to be Japan's prime minister in 2012 and is the current president of the Liberal Democratic Party. Since then, all his attention has been aimed at handling the existing recession, near-zero interest rates, falling wages, the shortage of workers, deflation, and the highest debt-to-GDP ratio (220%) in the world (Reynolds, 2013). However, Abe still set a goal to increase the percentage of women in leadership positions to more than 30% by the year 2020. In a recent article, Shinzo Abe claims, "Women are Japan's most underused resource" (Economist, 2014)

Mieko Kamimoto is a Japanese politician from the Democratic Party of Japan. She is a member of the House of Councilors in the Japanese Diet, which is Japan's national bicameral legislature. An interview was done to find out her stance on gender quotas. When asked if she felt like the number of women representation is too low, she stated, "The principle of equality in ability to run for office simply cannot solve women's underrepresentation in Japan, more active measures are needed. We need quotas and we need to attack gender bias in our society. That is why the DPJ is working to introduce a draft quota law."

Katsuya Okada is the President of the Democratic Party of Japan. As a policy-maker, Okada pledged to publicly seek female candidates for the next Upper and Lower house elections. Katsuya Okada says, "I believe the trigger to change Japanese society and the DPJ itself is women. We must increase the number of women in the party's executive positions, not nominal positions, but real roles where they can really do practical jobs. Then DPJ must become the party that clearly puts the utmost importance on female power" (Economist, 2014)

## Political Elites in the United States

Unfortunately, there was little research on the opinions of recognized political officials in the U.S. According to the CIA World Factbook, the leaders of the top political parties are Debbie Wasserman, Brian Bittner, Reince Priebus, and Nicholas Sarwark. The only representative that showed any sort of opinion on quotas or just women empowerment in general, was Debbie Wasserman, president of the Democratic Party. The congresswoman states, "As a woman and mother, I am committed to legislative initiatives that promote gender equality and awareness of women's issues. I have worked consistently to create equality in the workplace and to improve health, safety, and quality of life for woman and all Americans."

Due to the shortage of opinions and viewpoints on gender quotas from U.S legislatures, Congress as a whole was researched. Questions quickly arise for Congress on the process of drafting a quota law. Does Congress have the authority to implement quotas? If so, what type of quota would be the best fit (reserved seats, legislative candidate quotas, voluntary party quotas)? In *The Use of Gender Quotas in America: Are Voluntary Party Quotas the Way to Go*, author Anisa A. Somani states that in order for Congress to implement a quota, it would have to:

- Establish that it has the power to do so under the U.S Constitution
- Not violate the Equal Protection Clause and Elections Clause

Somani then argues, "Ultimately, gender quotas affect the substantive nature of an election because they determine who can be a candidate rather than control the time, manner, and place of the election; therefore Congress likely cannot derive its power to implement gender quotas under the Elections Clause" (Somani, 2013).

Merely put, this essentially knocks off legislative candidate quotas and reserved seats due to their obstructing of certain constitutional barriers. However, this does not necessarily remove voluntary party quotas off the table. If enacted, this particular type of quota would surely pass constitutional regulations because political parties, like the Democrats and Republicans, are not state actors.

### **Political Parties in Japan**

The two political parties with the most representatives and influence in Japan are the Liberal Democratic Party and the Democratic Party of Japan. 290 representatives and 115 Councilors run the LDP. In the 2013 upper house election, the LDP fielded 9 females out of 79 possible candidates (Gauder, 2015). The LDP claims to be a decentralized party with internal party rules and institutions that do not favor female candidacy nor does it contain any institutional mechanisms to nominate a higher number of women representatives. Out of the 290 representatives, 39 are currently female (LIPDEM, 2015).

The Democratic Party of Japan has 73 representatives and 59 councilors. In the 2009 election, the DPJ was successful in electing 40 of women to hold office (Gauder, 2015). However, 26 of those elected were newcomers to the Diet and none of the new women won reelection in 2012. This then raises the question if there are even any qualified women to fill in the required seats in parliament if Japan were to administer a quota. Moreover, the DPJ has adopted a few non-quota strategies. The Water and Seeds program provides female candidates with a fair sum of money to fund their campaigns (Gauder, 2015).

## **Political Parties in the United States**

The Democratic and Republican parties lead all others in number of representatives. In a recent Gallup survey question, 75% of democrats say women would govern better than men. Although the number is high, no action to increase female candidates has been seen. When it comes to the talk of women, the democrats seem to be focusing instead on protecting women from pay discrimination. In another survey question, 23% of Republicans agree with the idea that it would be a good thing if more women were elected to Congress." The Republican Party has no intention of implementing any sort of regulation that would boost the representation of females in elected bodies.

## **Institutional Norms for Japan and the United States**

As mentioned earlier, the two most vital documents effecting the empowerment of females are the Convention on the Elimination of All Forms of Discrimination against Women and the Beijing Platform for action. Japan is a member state to both, but the United States has representatives in only the Beijing Platform for Action.

### **EVIDENCE**

Mona Lena Krook suggests that the adoption of gender quotas can be explained through four key interpretations: the mobilization of women and their respected groups, the support of political elites, notions of equality in motion (support of political parties), and institutional norms. The United States and Japan showed little



opposition to the idea of a quota law, but not nearly enough support can be seen in either country as well.

Figure 1.0

Krook's Model	Methods of Operationalizing	The United States of America	Japan
Mobilization of women's groups	Top 4 women organizations from each country according to World Pulse	+	-
Support of Political Figures	Leaders of each nation's political parties (Noted by the World Factbook)	-	+
Notions of equality in motion	The two Political Parties with the most representatives	-	+ / -
International norms	Mona Lena Krook's two most significant international documents	- / +	+

Figure 1.0 illustrates each factor of the model and their levels of support. A (+) was given when the support level was present and any relevant action towards increasing women's political representation was made or voiced. A (-) was inputted if no support

or observed figures/institutions focused on the matter of quotas or empowering women.

### **Japan's Stance**

The women organizations researched were unsupportive and had little intentions to back up a quota law. Their efforts are currently being put into targeting and eliminating forms of discrimination towards women, like equal pay and equal opportunities, welcoming foreign women and easing their transition, trafficking, etc. (Economist, 2015). Political elites, such as Shinzo Abe, Mieko Kamimoto, and Katsuya Okada, have shown and are showing support towards the administration of a legally mandated quota law. Their purpose for support lies in the beliefs that the principle of equality to run simply cannot change women's representation, women hold the key in changing the Japanese society, and their use in policy-making is vastly underappreciated. The LDP has little to no intentions in agreeing with a gender quota, but the DPJ has shown sign of life on the reform. Katsuya Okada and Mieko Kamimoto have strong goals in uplifting the status of women in political positions. They both are on board with Abe's objective of increasing the representation of women in leadership positions from 8.1% to 30% by 2020. Japan also is a member state to both the Convention on the Elimination of All Forms of Discrimination against Women and the Beijing Platform for Action.

### **U.S.A's Stance**

Out of the 95 countries ranking above the U.S in gender representation, 68 of them employ some form of a quota (Somani, 2013). Women groups in America are

without a doubt mobilizing and feel that lifting the status of females in elected offices is on their agendas. However, the political elites, political parties, and institutional norms researched showed little support. Either their standpoints have yet to be documented, or other matters and issues have their attention locked up. Existing societal pressures and a lack of party enthusiasm may be hindering women's motivation to act as a political leader (Lee, 2014). If the U.S were to vigorously pursue a quota law, the implementation process would have to be designed properly in order to survive constitutional scrutiny (Somani, 2013).

### **DATABASES**

- GLOBAL DATABASE OF QUOTAS FOR WOMEN
- INTERNATIONAL DEMOCRACY CENTER
- CENTER FOR AMERICAN WOMEN AND POLITICS
- CONVENTION TO ELIMANTE ALL FORMS OF DISCRIMINATION AGAINST WOMEN

### **CONCLUSION**

The rapid diffusion of gender quotas has been seen all over the international community. Countries have realized there are more efficient methods in attacking the gender unbalance in their policy-making institutions. Advocates of quotas claim that women's experiences are needed in leadership roles, women are just as qualified as men to hold office, and gender quotas promote democracy. The opposing side argues that a quota law would obstruct the principle of equality for all and that women may start to become elected simply because there is a requirement, but not based on their qualifications. Ultimately, either side one chooses to pick, the adoption of gender quotas in either the U.S or Japan is not likely. Japan has a rather weak Left

and the support of women organizations is not present (Gauder, 2015). Perhaps the current Japanese generation of females is not ready or qualified for the enactment of a quota. The United States holds too many constitutional barriers to successfully implement a quota. Various clauses from the Constitution would be violated and the principle of equality would be thrown out the window. Moreover, the two nations do not have a good chance in joining the numerous countries in drafting a gender quota law. Currently, 19.1% of women hold a political office in the U.S and 8.1% of Japanese women are in the parliament (Dahlerup, 2015). If the two pursue the goal of increasing their representation of women, it would have to come by other mechanisms and strategies.

## References

- Bush, S. S. (2011). International Politics and the Spread of Quotas for Women in Legislatures. *International Organization*, 65, 35.
- Carroll, S. J. (1994). *Women as Candidates in American Politics*. Bloomington, Indiana, United States of America: Indiana University Press.
- Caul, M. (2001, November). Political Parties and the Adoption of Candidate Gender Quotas: A Cross-National Analysis. *The Journal of Politics*, 63(4).
- Childs, S. (2010). *Women, Gender, and Politics*. (M. L. Krook, Ed.) New York City, New York, United States of America: Oxford University Press.
- Crocker, A. P. (2010, December). Jumping on the Bandwagon: Origins and Effects of Gender Quotas Worldwide. *International Studies Review*, 12(04), 4.
- Dahlerup, D. (2012). *The Impact of Gender Quotas*. (M. L. Susan Franceschet, Ed.) New York City, New York, United States of America: Oxford University Press.
- Dahlerup, D. (2015, February). *Global Database of Quotas for Women*. Retrieved from Quota Project: <http://www.quotaproject.org/aboutQuotas.cfm>
- Deane, C. (2014, November 12-21). *Women and Leadership*. (M. Kramer, Producer, & Kramer Editing Services) Retrieved from Pew Research Center: <http://www.pewsocialtrends.org/2015/01/14/women-and-leadership/>
- Economist, T. (2014, October 25). *Sukyandaru: Japanese Politics*. Retrieved from The Economist: <http://www.economist.com/news/asia/21627716-shinzo-abes-plan-raise-profile-women-his-cabinet-tatters-sukyandaru>
- Gutgold, N. D. (2006). *Paving the Way for Madam President* (Vol. 2). Lanham, Maryland, United States of America: Lexington Books.

- Han, L. C. (2007). *Women and American Politics: The Challenges of Political Leadership*. New York City, New York, United States of America: McGraw-Hill.
- Krook, M. L. (2006, Sept. 21). Reforming Representation: The Diffusion of Candidate Gender Quotas Worldwide. *Politics & Gender*, 1(03), 24.
- Krook, M. L. (2009). *Quotas for Women in Politics: Gender and Candidate Selection Reform Worldwide*. New York City, New York, United States of America: Oxford University Press.
- Lee, A. (2014, September 5). *Gender Quotas Worked in Norway. Why Not Here?*  
Retrieved from New Republic:  
<http://www.newrepublic.com/article/119343/impact-quotas-corporate-gender-equality>
- Shin, Y. (2004). *Women and Politics in Japan and South Korea* (Vol. 19). Lewiston, New York, United States of America: Edwin Mellen Press.
- Women, U. N. (2015, February). *United Nations Entity for Gender Equality and the Empowerment of Women*. Retrieved from Convention on the Elimination of All Forms of Discrimination against Women:  
<http://www.un.org/womenwatch/daw/cedaw/>

*How the Narrative Structure in Jessica Hagedorn's Dogeaters Mimics the Political Structure of Postcolonial Philippines*

Alexandria Graziosi  
Georgian Court University

---

How the Narrative Structure in Jessica Hagedorn's *Dogeaters* Mimics the Political Structure of Postcolonial Philippines

Alexandria Graziosi  
[Ag07523@georgian.edu](mailto:Ag07523@georgian.edu)

Since its initial release in 1990, Jessica Hagedorn's novel, *Dog eaters*, has accumulated a variety of critiques on its fragmented and overall experimental narrative structure. The story, told through multiple characters points of view, opposes traditional linear narration by interweaving the separate experiences of each character in order to illustrate the dispirited and chaotic society of postcolonial Philippines. Unlike a conventional narrative structure, Hagedorn's novel is comprised of historical discourses, dialogue, newspaper articles, gossip, film, and radio-like episodes. Through this combination of storytelling techniques, Hagedorn creates a complex narrative structure in which fiction and the truth are interspersed so often, that identifying the actual events in the plot becomes difficult. By creating skepticism between the readers and the novel's content, similar to the skepticism between the Filipino people and their government, Hagedorn is able to create a confused and distrusting atmosphere, identical to the one represented in the novel. As a result, the narrative structure comes to mimic the postcolonial political structure of the Philippines, leaving readers confused and doubtful upon its conclusion.

While the characters in the story are fictional, the events presented in *Dog eaters*, are in direct correlation with actual events in history. For example the 1974 Miss Universe pageant was held in Manila and in 1981 there was an incident during the construction of the Manila Film Center that killed around 169 workers. Because the events in the novel parallel actual events in history, readers can determine that the societal structure present in the book is of the Marcos regime. The setting, which takes place in postcolonial Philippines, begins in early 1950s Manila and ends around the same time as the termination of President Ferdinand Marcos'



dictatorship. During that era, the Philippines as a country lacked a sense of national identity. Society was heavily influenced by American pop-culture, Spanish elitism, and the economic struggles of a Third World country.

In his article, "The Rise and Fall of Ferdinand Marcos," author William H. Overholt explains that at the start of Marcos presidency in 1965 the Philippines was viewed as, "one of the great models of Third World political and economic success," (Overholt 1137). Until 1898, the Philippines existed as a Spanish colony. In the Treaty of Paris of 1898, under President Theodore Roosevelt, the Spanish empire surrendered control the Philippines for a twenty million dollar payment. They also surrendered control of Guam, Puerto Rico, and Cuba. The Philippines then remained under the control of the United States until they declared independence in 1946.

Between 1950 and 1965, the Philippines economic growth rates were on the rise. As Overholt explains, "the press was freer than elsewhere. Two parties regularly alternated in office [and] there were no political prisoners or other human rights abuses," (Overholt 1138). Overall, democracy in the Philippines was progressing. Toward the end of the 1960s however, the economic growth of the Philippines came to a halt. In 1972 Marcos issued Proclamation No. 1081, declaring martial law after Senator Benigno Aquino warned citizens of Marcos rumored creation of a garrison state, or a nation in which the military controls economic and political forces. In order to control the situation Marcos declared martial law under the pretenses of preventing a communist rebellion.

The martial law lasted for eight years. During that time Marcos took control of the media, eliminated congress, and arrested and exiled various opposition leaders

such as Aquino. Under Marcos rule, citizens of the nation became distracted by government propaganda and American pop-culture. Crony capitalism consumed the country, advertising things like the American dream and Hollywood. However, while in exile Aquino formed an anti-Marcos coalition and in 1983 returned to Manila, where he was killed upon arrival. Marcos continued to rule until 1986, when Aquino's wife Corazon was elected into office, becoming the first female President in the Philippines and in Asia. During her presidency Marcos was exiled from the country and lived in exile until his death in 1989.

Mimicking the skepticism held predominantly by the middle and lower class citizens during the Marcos regime, *Dog eaters* is comprised of a variety of characters who hold the same skepticism towards the unnamed President and First Lady. While Hagedorn discusses a variety of social issues such as politics, sexuality, and religion, one of the novel's main themes explores the character's inability to trust their government. Similar to the Filipino citizens during the Marcos regime, these characters struggle with being able to differentiate between truth and fiction when it comes to their nation's leaders. As a result, many of them live their lives in a constant state of doubt, in fear that they may pledge allegiance to the wrong people.

In the first section of the novel, "Love Letters," the section's narrator Rio depicts her father to be one of these people, stating that he believes in "dual citizenships, dual passports, [and] as many allegiances to as many countries as possible at any one given time," (Hagedorn 7). By refusing to identify with only one country, Rio's father's skepticism towards the Philippines is made evident. Despite being born and raised in the Philippines he chooses not to associate himself with the

country. Rio continues, “my father is a cautious man, and refers to himself as a ‘guest’ in his own country,” (Hagedorn 7), confirming his complete desire to not be identified as Filipino. In this particular passage, Hagedorn’s choice in diction plays a key role in emphasizing the doubtfulness and the fear in Rio’s father. By choosing to label him as a “cautious man,” Hagedorn is implying that there are potential problems and dangers he is looking to avoid.

While Hagedorn directly depicts this skepticism within different characters in the novel, through her chaotic narrative structure she is able to create a similar skepticism between readers and the context of the book. The novel’s narrative structure is comprised of events not presented in chronological order, and told through historical discourses, dialogue, newspaper articles, gossip, film, and radio-like episodes. By doing so, she juxtaposes history with pop-culture genres and as a result weakens the narrative structure. In order to achieve this effect, Hagedorn employs three particular discursive modes in order to get her story across: historical texts, gossip, and film/radio-like episodes.

Although the novel is fictitious, Hagedorn includes a number of excerpts from Jean Mallat’s historical text, *The Philippines*, and uses them as epigraphs. While the purpose of an epigraph is to set the tone for the novel or section of a novel that it is introducing, Hagedorn uses the excerpts from Mallat to help undermine History. In the opening epigraph Mallat notes, “They cannot abide by the idea of waking a sleeping person,” (Mallat qtd. in Hagedorn 1). On the surface this quote appears to represent the native culture and traditions of the Filipino people as seen by an outsider,

however, when put into context with the novel it sets the tone for the unconscious state of the nation.

In her article, "Gender, Language, and Identity in *Dogeaters*: A Postcolonial Critique," author Savitri Ashok argues that the epigraph, "condenses the binary paradigms (nature/culture, instinct/reason, and emotion/reason) operative in colonial ideology," (Ashok 8). Colonialism by nature is the practice of domination over another culture. In this excerpt it is clear that Mallat holds some sort of dominance over the Filipino natives. Calling the natives "they" implies a separation between the writer and the people being observed. It suggests that the author does not identify with the group and possibly holds superiority over them.

While the epigraph originates from a real historical text, Hagedorn uses it in order to undermine History. Mallat's observations offer an outsiders truth, but, its perspective of authority holds no actual authority. By choosing to set the tone of her novel through the words of a historical figure, Hagedorn appears to be offering a truth about the people of the Philippines. However, because Mallat holds no actual authority, choosing an excerpt from his book makes a larger statement on the labeling nature of History instead. Through this technique, Hagedorn eliminates the historical text as a credible source, leading readers to question the credibility of History in general.

Once this initial skepticism is created between the readers and novel, it grows larger as more historical documents and texts are introduced. In her work, "Immigrant Acts," Lisa Lowe argues that the, "integrity of 'official' historical representations... [are] subverted by the fragmented citation of these documents,"

(Lowe 113). By dispersing historical texts, seemingly credible newspaper articles, and official addresses from government figures with tabloid headlines, gossip, and radio-shows, Hagedorn disorganizes History and confuses readers. By eliminating the reader's ability to rely on the facts presented through historical documents, she places them in the same position of uncertainty that the characters in the book find themselves in with their nation's leaders.

Throughout the novel Hagedorn includes a number of newspaper and tabloid articles to help fill in the details of the story. Sources range from well known news organizations like the *Associated Press* to the *Celebrity Pinoy*. While sources like the *Associated Press* are known for their credibility, the articles used the novel offer no details pertaining to the characters. For example the article, "Insect Bounty," offers insight into Manila's physical state but does not offer information regarding the characters. News sources like the *Metro Manila Daily* however, do provide insight and because their names suggest credibility, readers are led to believe that they can take the documented events as the truth.

However, because the tabloid articles are presented in the same format as the newspaper articles, trusting the content of the news sources becomes difficult. In the *Metro Manila Daily* article, "Avila Arrested in Human Rights Rally Dispute," the content reads in a tabloid like style, "Senator Domingo Avila is in trouble again..." (Hagedorn 98). In a standard news article, the hook would have followed an inverted pyramid style, introducing the who, what, when, where, and why within the first sentence. In comparison the *Celebrity Pinoy* tabloid article, "Dateline: Manila," begins, "In spite of intermittent rains and the ongoing gas crisis, Mabuhay Studios'

*Serenade* continues to be the biggest hit of the season," (Hagedorn 169). In this article the story's hook follows the inverted pyramid style that a credible news story should.

By formatting both articles in the same way but switching their traditional structures, Hagedorn once again destabilizes traditional systems. When History was proven to be an unreliable source, credible news outlets became the only implied source of factual information in the novel. However, through Hagedorn's strategic construction and placement of each article, relying on newspapers to present true facts becomes impossible. While a formal newspaper implies that its content is factual, once again readers find themselves skeptical of information they once knew to be true.

While undermining History and conventional sources of truth play a large role in creating skepticism similar to that of the Filipino people under the Marcos regime, the use of gossip as a form of narrative in the novel creates the biggest amount of doubt in readers. In her article, "Artistic Creativity, Form, and Fictional Experimentation in Filipina American Fiction," author Helena Grice argues that Hagedorn uses the discursive form of gossip, "in order to destabilize established, generic, and discursive registers" (Grice 183). Throughout the novel gossip is strategically inserted into different sections, in order to correspond with events. In this sense, gossip becomes the, "central medium of understanding in the novel" (Grice 183).

In the section, "Epiphany," the details of Daisy Avila's breakdown are told alongside the gossip, or tsismis, that accompany it. While Daisy struggles to confront

the journalists outside of her house gossip begins to circulate in Manila, "Daisy Avila is pregnant with Tito Alvarez's baby, Daisy Avila is a junkie slowly dying of a sexually transmitted disease," (Hagedorn 107). This structure of event and gossip then continue into the next section, "Breaking Spells." After being told that Daisy married Malcolm Webb in a small ceremony the gossip follows stating, "he blames his naïve wife for turning his life upside down; she retaliates by asking him to leave her once and for all," (Hagedorn 111). In later sections of the novel it is revealed that Daisy and Malcolm are no longer together. However, because the only explanation given for their separation comes from a *Celebrity Pinoy* article, it is hard for readers to trust the gossip as truth.

Like historical writing and journalism, gossip is a form of reporting. However instead of reporting facts, gossip typically reports on people or events by offering stories with facts that are not confirmed as being true. According to Lowe gossiping requires us to, "abandon binary notions of legitimate and illegitimate, discourse and counterdiscourse, or 'public' and 'private,' for it traverses these classifications so as to render such divisions untenable" (Lowe 114). Because gossip is not based in truth, it is not able to be defended. Therefore the majority of the events that are revealed in the form of gossip throughout the novel cannot be proven true if someone were to object.

With the elimination of historical texts and news outlets as credible sources, readers are left to rely on the gossip. Whether it is information received by word of mouth, in a tabloid, on a talk show, or radio show, gossip becomes the story's sole narrative. At this point, reader's only reliable source of information appears through

the character of Rio, who throughout the novel, has appeared to be a reliable narrator. As Grice explains in her article, Rio is often identified as a, “unifying presence; it is from her circle of friends, family, and acquaintances that the intrigues and tsismis/gossip tend to emanate” (Grice 194). In one of the final sections of the novel, “Luna Moth,” Rio concludes the novel by explaining what has become of each of the story’s characters and the state of the nation. Along with details regarding the characters’ outcomes, Rio also includes either exact or estimated dates to accompany the events she mentions.

Towards the end of the section, she spends a great deal of time speaking about her cousin Pucha and her life’s journey. She explains, “Pucha’s first wish is granted. She marries Boomboom Alacran as soon as she graduates from high school...” (Hagedorn 243). She then goes into great detail regarding her personal experiences returning to Manila after being in America for so long. At this point Rio’s concluding statements appear to be true. She presents her information in a very factual manner and offers many of the details that were missing in previous sections of the novel. However, following “Luna Moth” is a section titled, “Pucha Gonzaga,” which is told through the first person point of view of Rio’s cousin Pucha.

In this section Pucha completely challenges Rio as a credible source, by arguing the inaccuracy of her facts and stating that she intentionally mixes up information. She argues, “1956, 1956! Rio you’ve got it all wrong. Think about it: 1956 makes no sense. It must have started sometime around 1959, at the very least! You like to mix things up on purpose...” (Hagedorn 248). In this single statement the reader’s preconceived view of Rio as a reliable narrator is tarnished. Pucha continues, “I



certainly know WHO was making eyes at me in the Café Espana that fateful afternoon! It was my first husband, Ramon Assad" (Hagedorn 249). While Pucha's character is depicted as a participant in tsismis throughout the novel, Rio's inability to recall her first husband is a clear indication that Rio is in fact unreliable.

Within the last sections of the novel, Hagedorn is able to take away the reader's last reliable source of information, leaving them with no guarantee that any of the events in the novel are true. By doing this, Hagedorn has created an atmosphere of confusion and doubt, forcing readers to choose to believe what they want or to remain in a constant state of uncertainty. In a 1991 interview with *BOMB Magazine*, Hagedorn explained that a, "traditional narrative structure couldn't do the culture a justice," (Hagedorn qtd. in Meer 1). By choosing to structure the novel in a collage-like manner, dispersing narrative text, historical texts, newspaper articles, and gossip, Hagedorn was ultimately able to capture the spirited and chaotic culture of postcolonial Philippines.

The experimental structure of the novel not only opposes conventional forms of narration, but also evokes a skeptical feeling similar to those of the characters in the novel and the postcolonial Filipino people. Through the juxtaposition of historical texts with pop-culture genres and gossip, Hagedorn is able to undermine the official way in which events are recorded. Her work not only challenges readers, it challenges the conventional ways in which people receive their facts. From the beginning, Hagedorn eliminates the idea of historical texts as being a credible source for reporting events. This elimination of credibility continues as she challenges the amount of truth presented in newspapers, gossip, and even in the stories of her

characters. By challenging the credibility of historical texts and newspaper articles, Hagedorn argues that even the facts presented by a reliable source can be skeptical.

Unlike a conventional narrative structure, Hagedorn's novel is told through multiple characters points of view. It is fragmented and is comprised of narrative text, newspaper articles, historical texts, gossip, film, and radio-like episodes. Through the use of multiple discourses and literary techniques, Hagedorn is able to create a narrative structure that evokes skepticism between readers and the content of the novel. During the presidency of Ferdinand Marcos, the Philippines yearned for a sense of cultural identity. Citizens found it difficult to identify with the fairly new independent state of their country and many feared identifying with it as a result of Marcos' control. By creating a narrative structure in which fiction and truth are interspersed so often, Hagedorn was able to create an atmosphere of total uncertainty, much like the atmosphere of postcolonial Philippines. By creating skepticism between the readers and the novel's content, similar to the skepticism between the Filipino people and their government, Hagedorn was able to evoke the feelings that both the characters in the novel and the Filipino people in History experienced. While this experimental structure challenges readers and conventional narrative form, it makes a larger statement on the political structure in postcolonial Philippines. Through her narrative structure, Hagedorn is not only able to tell her story in a new and innovative way, but also impact her readers in a deeper manner.

Works Cited

- Ashok, Savitri. "Gender, Language, and Identity in *Dog eaters*: A Postcolonial Critique." *Postcolonial Text*, 5.2, (2009):1-13. *JSTOR*. Web. 15 November 2014.
- Grice, Helena. "Artistic Creativity, Form, and Fictional Experimentation in Filipina American Fiction." *MELUS*, 29.1, Filipino American Literature (2004):181-198. *JSTOR*. Web. 29 October 2014.
- Hagedorn, Jessica. *Dog eaters*. New York: Penguin Books, 1990. Print.
- Lowe, Lisa. *Immigrant Acts*. London: Duke University Press, 1996. Print.
- Meer, Aameena. "Jessica Hagedorn." *BOMB Magazine*, 31, (1991). *Bombmagazine.org*. Web. 15 November 2014.
- Overholt, William H. "The Rise and Fall of Ferdinand Marcos." *Asian Survey*, 26.11, (1986):1137-1163. *JSTOR*. Web. 17 November 2014.

*Oryx and Crake and Game Theory: An Application of Strategic Decision Making to a Speculative Dystopia*

James A. Gross  
Purdue University Calumet

---

*Oryx and Crake* and Game Theory: An Application of  
Strategic Decision Making to a Speculative Dystopia

James A. Gross  
Purdue University Calumet

### Abstract

Game theory can be applied wherever there is human interaction and conflict. Fiction is the exploration of human interaction and conflicts or complications related to such interaction. Margaret Atwood's *Oryx and Crake* is no exception. In this dystopian speculative fiction, games are found in almost every narrative segment and are essential to the plot and the theme of human depravity.

Games played by the antagonist and protagonist are frequently depicted, such as in "Blood and Roses," where players barter human achievements for human atrocities. Atwood later introduces a game, "Extinctathon," wherein players must rely on their knowledge of extinct animals in order to defeat their competitors. Games such as the modified, iterated prisoner's dilemma involving Jimmy and his mother, and the coordination game with conflict between Jimmy's mother and father, are pure representations of classic strategic decision-making scenarios. These games are deeply significant to the story which deals with the destruction of the Earth and the causes leading up to the catastrophe. Thus the games should be interpreted as microcosms of significant events in Atwood's future society as well as our own. Through extensive reading of the text and application of game theory to particular situations through the definition of outcomes, strategies, and equilibria, I will show the relationship between these games and the large, catastrophic events at the center of the narrative. The application of game theory to a narrative framework such as Atwood's will help to expose possible turns of events which the dystopian fiction introduces as probability.

*Oryx and Crake* and Game Theory: An Application of  
Strategic Decision Making to a Speculative Dystopia

Introduction

Margaret Atwood's speculative, dystopian fiction *Oryx and Crake* takes place in a highly advanced world, yet living conditions in that world have long been dismal. In this text's future society there are the "pleeblands," near-uninhabitable slums where the civic system has broken down and the primary forms of income are limited to illegal and exploitative activities; the compounds, sealed facilities under the control of corporations where the brightest minds live in comfort but without freedom under the control of the private security company that has monopolized and replaced the police; and there are the scorched, barren lands such as Florida that have become uninhabitable due to climate change (Atwood, 2003). Against this backdrop, the protagonist and antagonist are often depicted playing games. This research intends to show the connection between the small games and larger societal issues of Atwood's and our own society by game-theoretical analysis. These games within the text can be seen as microcosms of larger issues within the dystopia, as well as being applied to parallel situations in current-day society. This research seeks to discover the commonality in these three areas, namely tertiary education, deregulation of the oil industry, and net neutrality, through the application of game theory. Additionally, this research seeks to discover whether current-day society is trending toward a state similar to Atwood's dystopia.

### Blood and Roses Game

Atwood's theme of violence and depravity is ubiquitous in *Oryx and Crake*, but a game between the protagonist and antagonist introduces a recurring game-theoretical outlook. In an internet game called "Blood and Roses," Jimmy and Crake played alternate sides, human achievements and human atrocities (See figure A1) (Atwood, 2003). When the dice were rolled, achievements like the Theory of Relativity, *Paradise Lost*, or Chartres Cathedral could be bartered for atrocities like The Crusades, the Trail of Tears, or the Destruction of Carthage. "the Blood player usually won, but winning meant you inherited a wasteland (Atwood, 2003)." Bloods had a better chance of winning, but by winning the bloods player inherited a world without human achievement. The roses player, by contrast, had a lesser chance of winning but a greater possible payoff.

Keeping with Atwood's dystopian theme, the collective good in this game was decreasing over time. "He didn't want to tell Crake that he was having some severe nightmares: the one where the Parthenon was decorated with cut-off heads was, for some reason, the worst (Atwood, 2003)." This decision can be analyzed with possible payoffs  $p(1)$  for a win and  $(1-p)(0)$  for a loss for bloods and  $(1-p)2$  for a win and  $p(-2)$  for a loss for roses,  $p$  being the probability that bloods win. If  $p > .4$  in a repeated game, the dominant strategy is to play bloods every time. Moreover, if  $p > .5$  as it was in the text, (Atwood, 2003) not only would the dominant strategy be to play bloods, the collective good would gradually decrease.

### Troubled Marriage Game

While Jimmy's father conformed to the corporation lifestyle, his mother was losing herself.

Jimmy's mother said that didn't change the fact that she felt like a prisoner.

Jimmy's father said she didn't understand the reality of the situation. Didn't she want to be safe, didn't she want her son to be safe? 'So it's for my own good?' she said ... 'For *our* own good. For us.' 'Well, I happen to disagree.' 'No news there,' said Jimmy's father (Atwood, 2003).

This game is more subtle, but a clear representation of a classic "battle of the sexes game" (Osbourne, 1999). Jimmy's mother and father were torn about whether to stay in the safety of the compound while participating in exploitative research or run and risk life and health (see figure A2).

Jimmy's father preferred to stay and his mother preferred to run, but both preferred to stay together with their child. Moreover, once one player ran, the game ended and the other would not have a chance to follow. This scenario can be analyzed with a payoff of 3,2 when both players stayed, 2,2 when the father stayed and the mother ran, 0,0 if the mother stayed and father ran, and 2,3 if both ran, for the father and mother, respectively. Both players played the dominant strategy and received the payoff of 2, when the father stayed and mother ran; this is another example of an equilibrium that is not in the interest of the most collective good.

### Love Triangle Game

As Jimmy and the narrative progressed, they both became quite complicated: Jimmy, Oryx, and Crake found themselves caught in a love triangle in the final



chapters. While Oryx, a childhood fantasy of both Jimmy and Crake, was quite enamored with the latter, she could not help but have feelings for Jimmy as well.

‘Then, when I came here to head up this place, I was able to offer her a more official position. She was delighted to accept. It was triple the pay she’d been getting, with a lot of perks; but also she said the work intrigued her. I have to say she’s a devoted employee.’ Crake gave a smug little smile, an alpha smile, and Jimmy wanted to smash him. ‘Great,’ he said. Knives were going through him. No sooner found than lost again (Atwood, 2003).

Jimmy was heartbroken, yet, after a time, Oryx came to visit him:

But then Oryx seduced him. What else to call it? She came to his suite on purpose, she marched right in, she had him out of his shell in two minutes flat. It made him feel about twelve. She was clearly a practised hand at this, and so casual on that first occasion it took his breath away. ‘I didn’t want to see you so unhappy, Jimmy,’ was her explanation. ‘Not about me.’ ‘How could you tell I was unhappy?’ ‘Oh I always know.’ ‘What about Crake?’ he said after she’d hooked him that first time, landed him, left him gasping. ‘You are Crake’s friend. He wouldn’t want you to be unhappy ... Crake lives in a higher world, Jimmy,’ she said. ‘He lives in a world of ideas. He is doing important things. He has no time to play. Anyway, Crake is my boss. You are for fun (Atwood, 2003).

Jimmy was quite enraptured with Oryx during their short visits, yet he wasn’t quite happy; he wanted something more:

she was a casketful of secrets. Any moment now she would open herself up, reveal to him the essential thing, the hidden thing at the core of life, or of her

life, or of his life -- the thing he was longing to know. The thing he'd always wanted. What would it be (Atwood, 2003)?

Jimmy never found the enlightenment he was seeking, as Oryx proved to be increasingly enigmatic.

The game theoretical analysis in this situation is quite complicated (see figure A3). Jimmy was in love with Oryx and wanted an exclusive relationship. Oryx valued Jimmy as a friend and sex partner, but intended no commitment as she held Crake in much higher esteem. Crake appeared not to care what went on between Jimmy and Oryx as long as his relationship with Oryx persisted (Atwood, 2003). This can be analyzed with a payoff structure of 1 for Jimmy, 2 for Oryx, and 2 for Crake in the game's current state. If Jimmy were to get an exclusive relationship with Oryx, his payoff would go to 2 and Crake's would be 0. However, if Oryx were to withdraw from her relationship with Jimmy, Jimmy's payoff would go to 0 and Crake's would remain 2. If Oryx withdrew from either player, her payoff would go to 1. Jimmy had three options: remain in his current state, withdraw from the relationship, or press Oryx for an exclusive relationship (note that pressing Oryx for exclusivity would imply a threat of withdrawal from Jimmy). Jimmy had no dominant strategy here, because if he pushed Oryx she would be in danger of losing one point of payoff, but she would have been unlikely to stay with Jimmy, given that he would have had to signal a proclivity to withdraw. Jimmy's only choice, then, was to withdraw, yielding a payoff of 0, or remain as he was, yielding a payoff of 1. In this instance, the best possible outcome was reached, but due to the structure of the game the outcome invariably left one player wanting.

### Bystander's Dilemma Game

Jimmy often regretted the fact that he did not stop Crake from committing global genocide when he had the chance, as evidenced in the following lament: "How could I have missed it? Snowman thinks. What he was telling me. How could I have been so stupid?" Crake often referenced chess as emblematic of the way he viewed the world.

'Why don't we use a real set?' Jimmy asked one day when they were doing some chess ... 'Why?' said Crake. 'Anyway, this *is* a real set.' 'No it's not.' 'Okay, granted, but neither is plastic men.' 'What?' 'The real set is in your head (Atwood, 2003).'

Crake was quite cynical of the human race and its destiny, in his opinion, of downfall. Throughout the text, he continually derided human behavior. "*Watch out for the leaders*, Crake used to say. *First the leaders and the led, then the tyrants and the slaves, then the massacres. That's how it's always gone* (Atwood, 2003)." He didn't believe the human race capable of sustaining itself, often arguing with the protagonist over the importance of the arts, passion, and individualism, all stemming, Crake said, from some malice and "monkey curiosity (Atwood, 2003)." Eventually, Crake combined his bleak cynicism with his chess-like worldview. Of the death of his father, likely perpetrated by a corporation:

'He didn't always watch where he was going. He was head in the clouds. He believed in contributing to the improvement of the human lot.' 'You get along with him?' Crake paused. 'He taught me to play chess. Before it happened (Atwood, 2003).'

Crake's actions were quite rational, and Jimmy was the person best equipped to have seen his true motivation. Crake simply had a different payoff structure for his actions due to his desire to win in every situation, his understanding of the human race, and his ability to bioengineer a virus capable of destroying humanity (Atwood, 2003). Upon game theory-based analysis of Crake's values, destroying humanity and destroying himself would yield a payoff of 3, destroying humanity and saving himself would yield a payoff of 2, and not destroying humanity and living would produce a payoff of 1. The first two yielded a payoff of -2 for Jimmy (and, of course, the rest of humanity), and the third yielded a payoff of zero for Jimmy. However, this is only a subgame. The real game lies in the Bayesian model of subsequent moves by Jimmy and Crake (see figure A4). It was first Jimmy's choice to turn in or kill Crake before he had the chance to release his virus. In that subgame, Jimmy was faced with the outcomes of -1 for defecting and stopping Crake and  $O_1$  for cooperating. This is an example of a "noisy game" where all moves and utilities are not common knowledge (Osbourne, 1999). As it turned out, Crake defected and committed global genocide and  $O_1 = -2$  in this outcome. Jimmy was then forced with another decision to kill Crake or let him live. Jimmy's outcomes in this subgame were 0 for defecting and  $O_2$  for cooperating. Given that Crake had defected in the previous subgame, Jimmy decided to defect and kill Crake due to a change in his knowledge since his last move. This game is another example of an outcome less than the best outcome, this time due to an imperfect knowledge.

### **Integral Components of Atwood's Dystopia - The Unscrupulous Diner's Dilemma**

In the text, corporations controlled everything: there was major privatization but no government regulation. As a result, exploitation was ubiquitous. Life in the "pleeblands" was difficult (Atwood, 2003). There were no social safety nets, the job market consisted of unskilled labor and illegal or highly exploitative activities such as drug sales, prostitution, black market genetic alteration, or contracted computer hacking, and there was little to no social mobility. Conversely, for the gifted and lucky, life in the compounds was comfortable, but the citizens there were prisoners. They could not leave under penalty of death and were constantly monitored by an unregulated security corporation, "CorpSeCorps," a company evocative of the FBI, KGB, Nazi SS, or Pinkerton National Detective Agency (Atwood, 2003). Moreover, the planet's resources were being used unsustainably, and the effects had already become quite harmful as manifested in the form of extreme climate change. Additionally, the corporations strongly contributed to vocationalism, the use of education as a tool for productivity benefitting capitalists rather than the benefit of society. These corporations had complete control over post-secondary education, as evidenced when the antagonist and protagonist were auctioned off to colleges after graduating from the same high school. Crake fetched a high price due to his biological expertise, but Jimmy, a genius in his own right, went to a second-rate school due to his disposition as a wordsmith (Atwood, 2003).

Seemingly every single person in the text was defecting. There was not a single instance of collectivism perpetuated by a human. Jimmy mused about this shared behavior quite poetically:

When did the body set out on its own adventures? Snowman thinks; after having ditched its old traveling companions, the mind and the soul, for whom it had once been considered a mere corrupt vessel or else a puppet acting out their dramas for them, or else bad company leading the other two astray. It must have got tired of the soul's constant nagging and whining and the anxiety-driven intellectual web-spinning of the mind, distracting it whenever it was getting its teeth into something juicy or its fingers into something good. It had dumped the other two back there somewhere, leaving them stranded in some damp sanctuary or stuffy lecture hall while it made a beeline for the topless bars, and it had dumped culture along with them: music and painting and poetry and plays. Sublimation, all of it; nothing but sublimation, according to the body. Why not cut to the chase? But the body had its own cultural forms. It had its own art. Executions were its tragedies, pornography was its romance (Atwood, 2003).

Jimmy was correct in implying that humans had lost sight of collectivism and cooperation, but he is incorrect in equating humans behavior with that of animals. Crake had referenced multiple times that animals worked for the survival of their species, but humans only cared for the survival of themselves as individuals. Even in childbearing humans sought to immortalize themselves. When most species, according to Crake, go through lean times they stop having offspring to preserve resources. Humans, however, have more children when they do not have enough supplies, because they believe their legacy will live on in their heirs (Atwood, 2003).

This breakdown of collectivism, however, is much more than biology: it is an example of the diner's dilemma, or prisoner's dilemma with n number of players. In the classical representation of this game, several diners are at a table and decide to split the bill. If one diner orders a more expensive meal, the cost incurred is split among all diners. The best outcome for a diner is to order a more expensive meal than everyone else. However, since the worst outcome is to order the least expensive meal, every diner will order the most expensive meal; thus, the outcome is actually worse than if every player cooperated and ordered an inexpensive meal. In a repeated game, diners may cooperate only until one diner defects, at which point every diner will defect. This game is identical to the 2-player prisoner's dilemma in that regard (Gneezy, 2004). In Atwood's text, corporations were consistently acting in their own self interest (defecting), and all individuals in society followed suit. This lead to an outcome worse than pareto-optimal, and a gradual diminishing of the collective good. There was not a single instance of altruism in the text, until after Crake destroyed the human race (Atwood, 2003).

### Parallels in the Real World - Vocationalism

Why is a brilliant linguist like Jimmy such a lost soul in Atwood's world? Jimmy referenced the fact that his parents would have preferred someone who was better with numbers. As he survives in the post-apocalyptic world, the words seem to haunt him.

He wishes he had something to read. To read, to view, to hear, to study, to compile. Rag ends of language are floating in his head: *mephitic*, *metronome*, *mastitis*, *metatarsal*, *maudlin*. 'I used to be erudite,' he says out loud.

*Erudite*. A hopeless word. What are all those things he once thought he knew, and where have they gone (Atwood, 2003)?

He went to a very substandard university. He often felt inferior to Crake for his devalued aptitude in the arts compared to Crake's biological genius. Corporations could only make money off of biology and math majors, and so the culture became that only those gifted in science were deemed valuable to society. Moreover, the arts major that Jimmy was able to pursue was Applied Rhetoric, using his gift of language merely to sell products for corporations (Atwood, 2003).

Are STEM (science, technology, engineering, and math) majors being prioritized at the expense of a populace educated in social justice and the arts? According to the Department of Education, STEM majors are being prioritized by the federal government, but this is likely in response to a low-performing American STEM populace and projected growth in STEM jobs (Department of Education, 2015). Additionally, this research found that majors by area of study are fairly balanced and have not changed significantly in popularity from 1970-2012 (National Center for Education Statistics, 2013). While it is possible that some vocationalism is present in postsecondary schools, there are no significant trends at this time in any particular direction. Though education is far from perfect in America, the argument can certainly be made that individuals and institutions are acting for the improvement of the collective good due to the balance in the trend of American college graduates by major, regardless of disparity in projected income.



### Parallels in the Real World - Oil

In *Oryx and Crake*, there is a clear prioritization of industry over conservation. Jimmy evidently lives on the American Northern East Coast, an area that has become nearly unlivable due to the sweltering heat and ravenous wild man-made animals such as “wolvogs” and “pigoons.” The American south had become a wasteland (Atwood, 2003).

In our own society, we are certainly far from dystopian environmental conditions. However, the oil industry is deregulated heavily, as evidenced by BP’s recent spill. In *In Deep Water*, Peter Lehner posits that a combination of American dependence on oil, unenforced government regulation, and unscrupulous oil corporations have and will lead to environmentally catastrophic spills (Lehner, 2010). This is a strong parallel to events in the book, as Atwood portrayed a world that was being radically changed by global warming (Atwood, 2003). This is another example of an equilibrium that represents individual actors gaining their own best outcome at the expense of the collective good. The pareto-optimal outcome would be to lessen dependence on oil and heavily regulate oil companies, but no individual player, be it oil company, government, or citizen, would benefit from being a single cooperator in a system in which all other players are defecting.

### Parallels in the Real World - Net Neutrality

The recent issue of net neutrality involved the issue of whether the internet should be seen as a utility or a service in the United States. The significance of this decision was that, if the internet is regulated as a necessary utility, the companies providing that utility are classified as common carriers and are not allowed to

discriminate against or prioritize consumers. In Atwood's dystopia, the corporations providing something as lucrative and essential as the internet would surely not have bowed to a regulatory agency. However, an unprecedented mobilization of social activist participation occurred on the internet, with over 4 million people submitting messages on the White House web site in support of the regulation of the internet providers. In a ruling against the interests of large internet providers, the FCC ruled that internet is a utility and not a commodity, and, though there will be legal battles for years to come, it appears that the common people have won a significant battle in this case (White House, 2015). This is a refreshing departure from the dystopian themes of *Oryx and Crake*. The government responded to the voice of the common people and passed a ruling that was not immediately beneficial for the people making the decision, but was clearly beneficial to the collective good in the long-term outlook.

While the theme of immediate gain is not a stranger to our own society, it is not ubiquitous either. In the area of oil dependence, the collective good is clearly not being bettered. However, in the emerging and very important legal area of the internet, it would appear that the interests of the common people are being served, and the long-term outlook seems positive. In the area of college education, our own society is certainly not as vocationalized as Atwood's, although there does appear to be some focus on job opportunities rather than betterment of society.

## Conclusions

In the case of every small game, the pareto-optimal outcome was not reached. In a game theorist view, a dystopia is merely a case of an equilibrium that produces the opposite of the pareto optimal outcome, defect/defect equilibria in the prisoner's dilemmas in Atwood's case. After applied analysis of strategic decision-making to the causes of Atwood's dystopia, namely privatization and deregulation resulting in substandard living for the majority of the population, a similar theme of acting in one's best interest at the cost of decreasing the collective good has been found. When applied to parallel aspects of our own society, namely regulation in the oil industry, the state of tertiary education, and regulation of the internet, it has been found that *Oryx and Crake's* common equilibrium of best immediate outcome for worse future returns was present in our world but not ubiquitous. In the case of net neutrality, those that were not in power were active enough and knowledgeable enough to cooperate on a massive scale, and the government, in turn, was willing to acquiesce in the face of powerful corporations and lobbyists. This research posits that, in the eye of game theory, rational actors will cooperate for a better future, only when the true negative aspects of defection are commonly known.

## References

Atwood, M. (2003). *Oryx and Crake*. New York, NY: Doubleday.

Department of Education. (2015). "Science, Technology, Engineering, and Math: Education for Global Leadership." retrieved from <http://www.ed.gov/stem>

Gneezy, U., Haruvy, E., & Yafe, H. (April 2004). "The Inefficiency of Splitting the Bill." *The Economic Journal*. 114, 265-280.

Lehner, P. (2010). *In Deep Water*. New York, NY. OR Books, LLC.

Osbourne, M. (1999). *An Introduction to Game Theory*. Toronto, ON: University of Toronto.

White House. (2015). "Net Neutrality." retrieved from <https://www.whitehouse.gov/net-neutrality>

## Appendix A

Figure A1

Bloods outcomes	wins $P(1)$ , loses $(1-P)(0)$
Roses outcomes	loses $P(-2)$ , wins $(1-P)(2)$

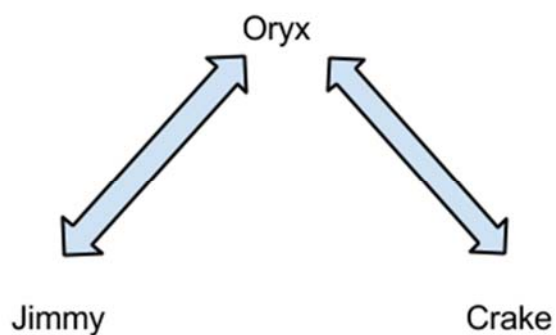
$P$  = probability that Bloods wins. If  $P=.4$ , Bloods outcomes =  $.4 + 0$  and Roses outcomes =  $-.8 + 1.2$ . So if  $P>.4$ , Dominant Strategy is to play bloods.

If  $P>.5$ , Bloods outcomes + Roses outcomes will produce a negative number. So if  $P>.5$ , the collective good decreases in an infinitely repeated game.

Figure A2

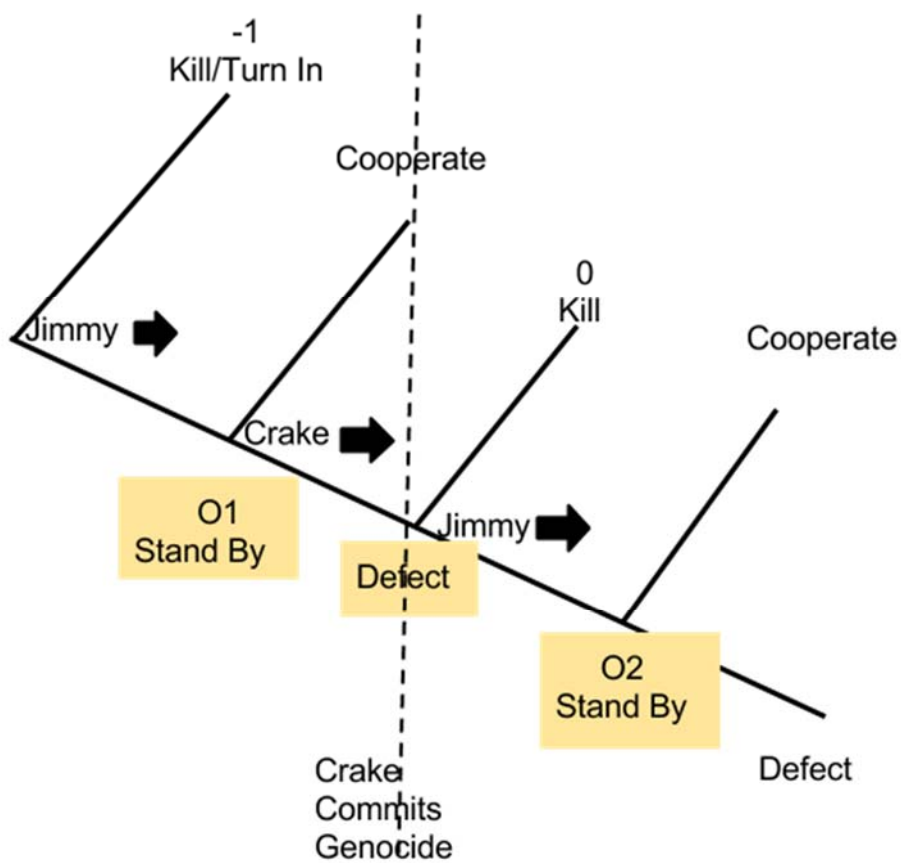
	Jimmy's Father Stay	Leave
Jimmy's Mother Stay	2, 3	0, 0
Leave	2, 2	3, 2

Figure A3



Jimmy can push, withdraw or continue	Jimmy's outcome is 1 if Oryx continues with both, 2 if Oryx withdraws from Crake or 0 if Oryx withdraws from him
Oryx can withdraw from Jimmy, withdraw from Crake, continue with one or continue with both	Oryx gets a payoff of 2 if she continues with both, a payoff of 1 if she withdraws from one or a payoff of 0 if she withdraws from both
Crake can withdraw or continue	Crake gets a payoff of 2 as long as Oryx continues with him, regardless of her actions towards Jimmy

Figure A4



*Milton's Adam and Self-Discrepancy Theory*

Taylor Hamann  
Carroll University

---

Milton's Adam and Self-Discrepancy Theory

Taylor Hamann  
Carroll University, [thamann@pio.carrollu.edu](mailto:thamann@pio.carrollu.edu)



According to E. Tory Higgins, a Professor of Psychology at Columbia University, “inconsistencies between one’s self and external feedback can occur from one’s own responses or the responses of others” (Higgins 332). This provides the basis for his theory about the self, known as self-discrepancy theory. Self-discrepancy theory, a relatively modern theory, did not appear until the 1980’s. However, evidence of self-discrepancy can be found in at least one text predating the theory by over 300 years. This text, John Milton’s *Paradise Lost*, provides an extreme instance of self-discrepancy theory. After eating the forbidden fruit from the Tree of Knowledge and prompting the fall of mankind, Adam suffers from four different types of self-discrepancy, causing psychological and emotional distress that can never fully dissipate.

In his article, “Self-Discrepancy: A Theory Relating Self and Affect,” Higgins explains that an individual’s “self” has three domains: the *actual* self, the *ideal* self, and the *ought* self (320-321). Higgins describes the *actual* self as an individual’s “representation of the attributes” believed to be “actually possess[ed]” by the individual (320). Though one could argue that an individual undeniably possesses certain characteristics, the *actual* self still remains arbitrary as it is based on perceptions. Higgins defines the *ideal* self as the individual’s “representation of the attributes that someone...would like [the individual], ideally, to possess” (320). For example, an individual’s “hopes, aspirations, or wishes” for him or herself can comprise the *ideal* self (Higgins 320). The *ought* self, although similar to the *ideal* self, consists of the individual’s “representation of the attributes that someone...believes [the individual] should or ought to possess” (Higgins 321). Higgins

describes the *ought* self in terms of an individual's sense of duty (321). The key difference between these two domains is the attributes an individual *wants* to possess versus the attributes that individual feels he or she *should* possess.

Higgins also divides the self into two standpoints: the *own* standpoint and the *other* standpoint (321). He defines the *own* standpoint as an individual's personal view and judgments of him or herself and the *other* standpoint as the view and judgments of an individual from "some significant other" (Higgins 321). Similar to the domains of the self, the two different standpoints give insight into an individual's unique beliefs and attitudes, and therefore, combinations of these domains and standpoints create the nebulous entity known as the self (Higgins 321). According to Higgins, in addition to their own personal view, "a person can have self-state representations for each of a number of significant others" (321). Higgins argues, then, that in order to create the self, the three domains must be combined with the two standpoints. This creates a complex construction of the self that changes from individual to individual based on perceptions and has the potential to change over time.

In Milton's *Paradise Lost*, Adam's "self" can be seen as constructed in terms of these domains and standpoints. Adam's *ideal* self, though difficult to pinpoint exactly, can be seen in Book 5. Raphael tells Adam that eventually, Adam and Eve's "bodies may at last turn all to Spirit" (Milton 5.497) and "ascend/ethereal" (Milton 5.498-499), implying that Adam would ideally become like the angels. Adam responds by telling Raphael that "well hast [he] taught the way that might direct/[their] knowledge" (Milton 5.508-509) in order that "by steps [they] may ascend to God"

(Milton 5.512). His response shows that Adam aspires to attain this incorporeal state. He basically thanks Raphael for helping him learn how he could possibly become like the angels. His desire for knowledge also reveals a portion of his *ideal* self. He continually asks Raphael questions in Book 8, showing that he aspires to learn and be knowledgeable about his Creator and the world around him. His *ideal* self is similar from the *other* standpoint as well. Raphael tells Adam that God created humans "to bring/into [the fallen angels'] vacant room" in Heaven (Milton 7.189-190). Similarly, God wishes for Adam to have knowledge of God and the danger that has entered Earth. The act of God sending Raphael to "as friend with friend/converse with Adam" (Milton 5.229-230) and "advise him of his happy state" (Milton 5.234) shows this. Though this could be considered part of his *ought* self because God thinks Adam needs to know these things, it does not pertain to the "sense of duty" idea that the *ought* self embodies. In addition, Adam engages in "adoration pure,/which God likes best" (Milton 4.737-738). This further reveals Adam's *ideal* self from the *other* standpoint because God wishes for Adam to engage in this type of praise.

Adam's *ought* self, or sense of duty, derives from God's command to not eat from the Tree of Knowledge. Adam calls the command "the only sign of [his and Eve's] obedience" (Milton 4.428) and the "one easie prohibition" (Milton 4.433). God "requires no other service" of them (Milton 420). In these lines, Adam expresses knowledge of the duty God wants him to perform (to abstain from eating from this particular tree) and an inclination to perform this duty. According to the *Oxford English Dictionary*, "easy" means "characterized by ease or freedom from pain or constraint." It also can mean "comfortable" (OED). Adam's use of this term suggests

that to abstain from eating of the Tree of Knowledge provides a positive outcome, thus implying that he would want to perform this duty. His emphasis on the fact that God only gives them this one command further proves Adam's inclination to perform his duty. This suggests that both halves of Adam's ought self (from his own standpoint and God's standpoint) are the same. In Book 8, Adam shares God's instructions regarding the tree. He tells Raphael that God told him he must "shun to taste" fruit from that particular tree (Milton 8.327). After this, Adam relates his response to God. He calls God "Author of the Universe" (Milton 8.360) and asks how he can "adore" him (Milton 8.360). This praise shows Adam's willingness to obey and desire to do what God has commanded.

Adam's *ought* self also has another dimension, regarding physical work. In Book 4, when he and Eve prepare to sleep, they discuss their day's work, Adam saying that "if [they] mean to tread with ease" (Milton 4.632) they must tend to the plants in the Garden "that lie bestrewn unsightly and unsmooth" (Milton 4.631). This clearly composes a portion of his sense of duty because he says that "Man hath his daily work of body or mind/appointed" (Milton 4.618-6.19). Again, he demonstrates a willingness to complete the work by calling it "pleasant labour" (Milton 4.626). This shows how both halves of Adam's *ought* self do not compete against each other, but rather share the same expectations. Both God and Adam believe he should complete the work and therefore, Adam's sense of duty and what he believes God expects from him are the same.

Lines 250-380 of Book 8 compose one of Adam's most important speeches in *Paradise Lost*, as it reveals much about his *actual* self from the *own* standpoint.

Shortly after coming into being, Adam claims to have been by “lively vigour led” (Milton 8.269) and he “readily could name/what e’er [he] saw” (Milton 8.272-273). This suggests both a youthful happiness and a deep intuition about the world around him. Adam also shows his ability to learn discursively through the punctuation in this passage. The majority of the punctuation in the passage consists of commas and semicolons, which allow ideas to continuously build on each other. Adam can create long, complex sentences and discovers things about the world by talking in this way. Furthermore, throughout this passage, Adam almost entirely uses inverted syntax. For example, he says, “By quick instinctive motion up I sprung” (Milton 8.259) and, “To speak I tri’d” (Milton 8.271). Structuring sentences in this way places the emphasis on the action, showing that Adam directs his thoughts toward action. It also removes emphasis from the subject of the sentence, revealing his natural tendency toward humility. Adam’s *actual* self from the *other* standpoint has the same attributes. In Book 3, the narrator describes Adam and Eve as “reaping immortal fruits of joy and love” (Milton 3.67) and living “in blissful solitude” (Milton 3.69). Even though he knows the fall will occur, God declares Adam and Eve to be purely formed, saying that “they therefore as to right belong’d,/so were created” (Milton 3.111-112), revealing the perfection of Adam’s *actual* self. This shows that Adam’s perceptions of his *actual* self and God’s view of Adam’s *actual* self are the same.

The consistency of Adam’s *actual* self with the other two domains comprises another important element of his *actual* domain. When Raphael relates God’s purpose for creating humans (to replace the fallen angels in Heaven), he implies that Adam, as a perfect being, may have this capability. Though Raphael does not know for sure,

Adam has the potential to become his *ideal* self. Raphael tells Adam that God “created all/such to perfection” (Milton 5.471-472). Raphael also tells Adam that humans and angels have the same intellectual abilities. He says the intellect of human and angels “[differ] but in degree, of kind the same” (Milton 5.489), further proving the idea that Adam could potentially become his *ideal* self at some point. In all of his speeches, Adam uses long, complex thoughts, each one building on the next, showcasing his expansive mental capacity. Similarly, Adam feels a sense of duty, also expressed by God, and he fulfills it, each day making “haste” to work in Eden (Milton 5.136). Until Adam eats the forbidden fruit in Book 9, he obeys God’s command, thus fulfilling the other portion of his duty. He aspires to praise God as God wants, and he does exactly that, as shown in Adam and Eve’s morning prayer (Milton 5.153-208). Before eating from the Tree of Knowledge, all of these domains harmonize, centered around God’s expectations and desires. Both standpoints can also be considered the same because Adam’s desires and expectations with regards to duty, obedience, and praise match God’s. Because all three domains have a lack of conflict between them, Adam’s “self” can be considered whole and he does not suffer from any negative emotions.

However, after Adam eats the fruit from the Tree of Knowledge, things change drastically for him. Adam’s *ideal* and *ought* selves remain the same and his *actual* self changes completely. By disobeying God, he has broken the consistency between his domains of self, tainting himself with sin and failing to meet his and God’s expectations. The most prominent evidence of Adam’s shift appears in Book 10, Lines 720-859, when Adam laments his fallen state. It provides a striking contrast to the

speech in which Adam tells Raphael his birth story. This monologue begins with Adam saying, "O miserable of happier!" (Milton 10.720). This clearly and effectively renders visible his current state of misery. He also declares himself the "source and spring/of all corruption" (Milton 10.832-833). In these lines, Adam also rarely uses inverted syntax, suggesting a change in his language as he places the emphasis on the subject rather than the action. For example, when referencing "the misery" he now suffers from, he says, "I deserve'd it" (Milton 10.726). He also says, "All of me then shall die" (Milton 10.792). The change in his language then reflects on a change in him, most importantly a movement away from natural humility and toward self-centeredness. It also suggests a sort of idleness because the action of the sentence does not receive much emphasis. Furthermore, this passage contains a much greater number of completed sentences than Adam's discussion of his birth story in Book 8. The truncated speech suggests Adam's limited capacity to handle complex ideas; he has lost much of his ability to learn discursively. In Book 11, God describes Adam as "tainted" (Milton 11.52) and states that Michael must "purge him off/as a distemper" (Milton 11.52-53), further contrast to the former state of Adam's *actual* self.

According to Higgins, multiple types of negative emotions find root in discrepancies between these domains and standpoints/combinations of them, specifically when the *actual* self clashes with one of the other domains. He describes four specific types of self-discrepancy: the *actual* self from the *own* standpoint at odds with the *ideal* self from the *own* standpoint, the *actual* self from the *own* standpoint discontinuous with the *ideal* self from the *other* standpoint, the *actual* self from the *own* standpoint conflicting with the *ought* self from the *other* standpoint,

and the *actual* self from the *own* standpoint versus the *ought* self from the *own* standpoint. (Higgins 322-323). Higgins then goes on to discuss the consequences of these discrepancies. The *actual* self from the *own* standpoint conflicting with the *ideal* self from either standpoint causes “the absence of positive outcomes” and “dejection-related emotions” (Higgins 322). The *actual* self from the *own* standpoint conflicting with the *ought* self from either standpoint causes “the presence of negative outcomes” and “agitation-related emotions” (Higgins 323). Higgins stresses the importance of the distinction between the types of emotions created. Dejection-related emotions include shame, disappointment, and embarrassment (Higgins 322), while agitation-related emotions include fear, guilt, and self-contempt (Higgins 323).

Because Adam’s *actual* self shifts drastically after the fall, Adam suffers from all four of these discrepancies, creating psychological distress, and by extension, a complex, negative emotional state. The other two domains of self remain the same. Adam knows how he should have acted (*ought* self) and still wishes to be a perfect being (*ideal* self). The only difference occurs within his *actual* self. This would put it at odds with the two other domains. Choosing to eat the fruit from the Tree of Knowledge renders him “dark’n’d” (Milton 9.1054), “left/to guiltie shame” (Milton 9.1057-1058), and “destitute and bare/of all [his] vertue” (Milton 9.1062-1063). In Book 10, the narrator’s voice merges with Adam’s. In lines 1100-1104, the narrator repeats almost exactly what Adam says to Eve in lines 1088-92. Adam’s voice has become equal to that of the narrator’s and because the narrator speaks from a fallen perspective, this merging signals a major shift in Adam and further shows Adam’s *actual* self now conflicts with the other two domains. The consequences of disobeying



God that befall Adam prove to be immense, and those mentioned here represent just a small portion.

Adam's new *actual* self contrasts heavily with his former *actual* self and because of the resulting discrepancies, Adam experiences both "dejection-related emotions" and "agitation-related emotions." Adam feels shame toward his and Eve's nakedness, revealed when he says to her that they should figure out how to cover the body parts "that seem most/to shame obnoxious, and unseemliest seen" (Milton 9.1093-1095). Adam tells Eve that they must "pardon beg, with tears/watering the ground" (Milton 10.1089-1090) and then they do just that in lines 1101-1102. This shows Adam's sadness. When God enters the Garden after the fall, Adam tells him that he hid, "afraid" (Milton 10.117) "of [God's] voice" (Milton 10.116). The narrator of *Paradise Lost* directly states that Adam (and Eve) experiences "apparent guilt,/and shame, and perturbation, and despair,/anger, and obstinancie, and hate, and guile" (Milton 10.112-114). When Adam responds to God, he is "sore beset" (Milton 10.126). Furthermore, Adam shows self-contempt when he says "how gladly would [he] meet/mortalitie [his] sentence" (Milton 10. 775-776). This shows his complex emotional state created by his psychological conflict.

The larger implication of this, then, is the permanency of his psychological distress. His seemingly uplifted speech in Book 12 now appears tainted. The minimal emphasis on Adam's negative emotions does not suggest a movement toward his former state, but rather serves to show that despite the hope he feels, the negative emotions have not completely left. The lingering negative emotions carry more weight when dispersed amongst a multitude of positive emotions. Adam states that

his "heart [is] much eas'd" (Milton 12.274), but this statement makes clear that Michael's lessons have affected his heart, not his mind, the nest of psychological distress. Even when Adam says he will leave Eden "greatly in peace of thought" (Milton 12.568), he follows it up with saying that he will "have [his] fill/of Knowledge, what [his] Vessel can contain" (Milton 12.568-569). This reflects a limited mental capacity and thus a permanent change in his overall mental state. Michael even states that when "reason in man [is] obscur'd" (Milton 12.86), his mind will "to servitude reduce/man" (Milton 12.88-89), suggesting that Adam can be ensnared by his own mind. Shortly after this, Adam says that he will "love with fear the onely God" (Milton 12.562). Before the fall, Adam had no fear of God and this line projects to the future, suggesting that Adam will continue on with this fear, one of the emotions specifically associated with self-discrepancy. Though Adam appears to be at peace, these discrepancies will plague him the rest of his life.

Even though Adam appears to have an eased sense of mind, he still shows signs of suffering from his conflicting domains of self. He has no way to reach the state of his former *actual* self and therefore, no way cure his self-discrepancies. This, then, could suggest Milton's interpretation of the root of all psychological problems, suggesting a highly advanced view for his time. If Adam had not eaten of the tree God instructed him not to, according to Milton, the human mind would have continued on in a perfect psychological and emotional state. However, because he did eat the fruit, the consequences trickled down to all of mankind and the whole human race potentially suffers from permanent self-discrepancy.

Works Cited

Higgins, E. Tory. "Self-Discrepancy: A Theory Relating Self and Affect." *Psychological Review* 94.3 (1987): 319-300. Web. 29 Nov. 2014.

Milton, John. *Paradise Lost*. Ed. John T. Shawcross. New York: Doubleday, 1971.  
Print.

*The Evolving Identity of Jack the Ripper: British Perceptions of a Serial Killer from 1929 to 1972*

Daniel Alexander Hays  
Judson University

---

The Evolving Identity of Jack the Ripper:  
British Perceptions of a Serial Killer from 1929 to 1972

Daniel Alexander Hays  
alexhays@outlook.com  
Judson University

Jack the Ripper, the Whitechapel murderer of 1888, has had numerous identities attributed to him, which led Richard Whittington-Egan to state that the Ripper continues to “plague the ingenuity of succeeding generations seeking to supply the answer to an overwhelming question:... his name” (155-156). These arguments about the Ripper’s identity show changes in British society from 1929 to 1972, from the year of the first publication on the Ripper to the end of the 1960s, a period that often is depicted as bringing radical change to British society. Numerous books that theorized the identity of the Ripper were written during this period, but five works were chosen for analysis. This examination reveals that the greatest changes in British society occurred in ideas about gender and sexuality, but there were also less significant shifts in societal views of occupation and ethnicity. The connections between historical works on the Ripper and British society at the time are by no means absolute; the purpose of this paper is to demonstrate that the writings of historians are influenced by their present surroundings.

A summary of the five works studied is necessary before looking at the changes that occurred over time. Leonard Matters wrote the “first full-length study” on the Ripper in 1929 (Whittington-Egan 13). Matters claimed that the Ripper was an English physician named Dr. Stanley. His son had contracted syphilis from a prostitute, Mary Kelly, and died (Rumbelow 168). Dr. Stanley killed numerous prostitutes while attempting to find Kelly, and after he murdered her, he was satisfied and ceased killing. Matters’ book was the first to identify the culprit responsible for the Whitechapel murders, and it “initiated a sequence of volumes of like genre, each of

which set out to provide its own copyright solution to the dust-gathering conundrum" (Whittington-Egan 13-14).

The next two books about the Ripper presented different theories. In 1939, William Stewart decided that "Jack" was actually "Jill the Ripper," who was an abortionist and midwife (Rumbelow 227-228). Jill was imprisoned when a prostitute reported that she performed abortions and Jill wanted revenge when she was released. In 1959, Donald McCormick forwarded the idea that the Ripper was Dr. Alexander Pedachenko, a Russian barber-surgeon (Whittington-Egan 15). This Ripper killed to expose the weaknesses of the London police and was "the greatest and boldest of all criminal lunatics" (Rumbelow 183).

The 1960s brought two additional works to the increasing stack of Ripper theories. In 1965, Robin Odell forwarded the notion "that the killer was a Jewish *shochet* or ritual slaughterman, who was never caught or identified" by the police. The killings stopped because the Jews discovered the *shochet* and dealt with him privately (Rumbelow 220, 225). In 1972, Michael Harrison argued against the notion that Prince Albert Victor was the Ripper and forwarded the idea that the Ripper was the prince's ex-tutor, J. K. Stephen (Whittington-Egan 28). Stephen killed for indirect revenge against the prince until he was put into an asylum, where he stayed until his death (Rumbelow 191-192).

Influences and changes in British society are evident in the authors' portrayals of the gender and sexuality of Jack the Ripper. Matters' described Dr. Stanley as a man who was not insane. He wrote, "Many [previous] theorists were reluctant to declare that the murderer was quite sane, and they sought a compromise by

suggesting that while he was not mad, he was the victim of delusions and obsessions." This suggests that, unlike Matters, many could not accept that a sane man could commit such gross atrocities. Matters shows the viciousness of the Ripper by calling him "the Terror," a "monster," and a "horrible spectral" (20-25, 148, 159). Matters released his book a decade after the end of World War I. The war was full of atrocities, such as the German army's conduct in Belgium, where women were raped and mutilated. The atrocities of the war were spread throughout British society via propaganda (Grayzel 16-17). The German troops were not regarded as insane; thus, this propaganda supported the idea that sane men were capable of such barbarism. Post-war British society believed that normal men were capable of mutilations and atrocities, and this belief is evident in Matter's identification of the Ripper.

A change in Britain's concept of gender is evident in Stewart's depiction of Jill the Ripper, who was the only female Ripper. Stewart wrote, "There is an entire absence of *force* in the killing of the Ripper victims," which led him to believe that the Ripper was a woman. A killing such as the Martha Tabram murder, which Stewart claimed was falsely attributed to the Ripper, "was characteristically the work of a man, for great force had been used." Stewart argued that mutilation is characteristic of a female because "A man... is content to kill, but a woman is disposed to inflict some further injury on her victim." In addition, he attempted to disprove the concept of women as passive. He stated, "Anybody who has seen violent industrial riots will agree that it is invariably the women who egg their menfolk on to physical violence, being prevented from personal participation only by reason of being the 'weaker sex'" (183-184, 208-209).

This view of women as capable, although still weaker than men, correlates to British society in 1939. World War I brought an influx of British women into the workplace; 400,000 more women were in the workforce after 1914 (Grayzel 27). Stephen Brookes wrote, "Women replaced men in skilled jobs, thus exploding one gender-based myth about the physiological and intellectual capacity of female workers" (Carnevali and Strange 50). Women entered jobs previously unavailable to them, but at the end of the war, they mostly returned to their homes or domestic jobs (Grayzel 27, 106-107). In 1919, the Sex Disqualification Act legalized the right of women to work in numerous professions (Carnevali and Strange 50-51). In addition, in 1928, the voting age for women was lowered from 30 to 21. Socially, the 1920s woman, "the flapper," was "emancipated, but not feminist." Lesley Hall used the word "equivocal" to define the status of women in the decade before the release of Stewart's book, which is similar to Stewart's concept of Jill the Ripper: capable, but weaker (Hall 99-101).

The next three books show an increasing permissiveness in the discussion of sexuality in British society. McCormick labeled the sex organs that were removed from the victims, such as the "ovaries" from Annie Chapman and the "breasts" from Mary Kelly (37, 115). Odell wrote that Chapman's "uterus" was ripped out, Elizabeth Stride's "ovaries" were missing, and Kelly's "breasts" were cut off and her "uterus was missing" (41, 71-72, 106). Harrison wrote of the removal of the "ovaries" and claimed that "the focus of the murderer's obsession would appear to have been the uterus" (138-139). In the first two books, Matters and Stewart avoided these words and used non-descriptive statements, such as "the murderer knew how to extract one



organ after the other" and "several important organs [were] missing" (Matters 184 and Stewart 60).

This change demonstrates the loosening of sexual censorship and the increasing acceptance of sexual discussion that occurred midway through the 20<sup>th</sup>-century. Freud fled to England in 1938. By the 1950s, "the populariz[ation] of Freudian... terminology in everyday speech... made it easier for people to talk about sex with less guilt by making reference to sex almost chic" (McKibbin 299). Youth culture began to liberalize sexual mores, and "magazines [such as *Cosmopolitan*] tackled the subject of sex more openly" (Carnevali and Strange 297-298). This led to the increasing acceptance of fornication without the commitment of marriage, which furthered the discussion of sex (Hall 160). In 1959, the Obscene Publications Act legalized the publishing of more controversial and sexual material (Carnevali and Strange 297). Hall wrote that "old constraints were falling away" in the 1950s (165).

Odell and Harrison go further than simply labelling organs and debate the sexual motives and orientation of the Ripper. Odell wrote that sex killers murder to "satisfy [their] perverted lusts" and concluded that the Ripper, a Jewish *shochet*, was a sex killer. He argued that "the killer was gratifying a perverted sexual urge by shedding blood" and that the removal of sex organs was to satisfy a fetish (229, 245-246). Harrison also discussed the sexual motives of the Ripper. He stated, "Although sexually motivated, the murders are not sexual assaults in the ordinary meaning of the phrase. The murderer in no case attempted sexual intercourse, either normally or abnormally, with the victim." Harrison theorized that Stephen, the Ripper, was a homosexual and possibly had a relationship with Prince Albert Victor. The prince

frequented male brothels but was not a homosexual. Harrison stated that the prince was at the “immature stage of human development in which the sexual urge manifests itself rather as curiosity than as what we call ‘sexuality.’” Stephen killed prostitutes as a form of revenge against women because he was angry with the prince for being interested in women and leaving him (110-111, 138, 164, 181-182, 201).

Perceived sexual deviance, which at the time included homosexuality, was another topic that was increasingly discussed in the 1950s and 1960s. Organizations such as the Marriage Guidance Council campaigned aggressively for marriage, which increased its popularity in the 1950s. Ironically, this “cultural emphasis on the family and heterosexual marital love highlighted the perceived deviance of alternative sexual practices such as... homosexuality,” and this led to gradual acceptance (Carnevali and Strange 294-296). In 1967, the Sexual Offences Bill legalized some homosexual activity (Hall 164, 174). Sir Robert Boothby, a politician, stated, “What consenting adults do in privacy may be a moral issue between them and their Maker, but... it is not a legal issue” (Carnevali and Strange 296). This period saw the beginning of “consumerist gay culture.” In 1970, the British Gay Liberation Society was founded. Films and books began to discuss homosexuality and sexual deviance, such as Odell and Harrison’s books. Hall wrote that the 1960s heralded the end of “the long Victorian era,” which was characterized by its silence on sexual deviance (Hall 167-168, 179-180).

Changes in portrayals of Jack the Ripper’s occupation and ethnicity also correlate to influences in British society. Since the Ripper was often perceived as a wealthy Englishman, the three books that diverge from this theory will be examined.

Stewart's Ripper was a midwife and abortionist. Stewart portrayed this occupation negatively and wrote that the mutilations on the victims were too sloppy to be the work of a doctor but were of the capability of a midwife. In addition, Stewart portrayed the abortionist as someone who was trusted by her victims but betrayed that trust with murder and mutilation. This was evident in the murder of Kelly, who requested an abortion, invited Jill into her home, and was murdered. In addition, Stewart is the only author to portray the Ripper as a home-wrecker: Mary Nicholls had five children, Chapman and Catherine Eddows each had three, and Kelly had two (44-45, 60, 77-78, 87, 211, 218, 221). Not only was Stewart's Ripper killing unborn children, she was creating orphans. Stewart's opinion of Jill, and potentially of abortionists in general, is made clear when he calls her "a sadistic midwife" (Whittington-Egan 14-15).

Stewart released his book in the midst of a contraceptive debate in the early 20<sup>th</sup>-century. By 1929, birth control had gained some acceptance among the middle and upper classes as long as it was used within marriage, but these classes were strongly against distributing birth control to the working class. In the 1930s, birth control gained more acceptance among the working class, but "abortion was very much a no-no, in spite of Stella Browne's single-handed campaign for legalization as part of an integrated approach to birth control" (Hall 105-106, 111, 115). Ross McKibbin wrote, "There was a contemporary view that the slums of England teemed with back-street abortionists to whom working-class women regularly had recourse" (307). Support for abortion was brought up again by Mr. Justice McCardie, the Abortion Law Reform Association, and the Women's Cooperative Guild. Reluctantly,

the government legalized abortion in the case of rape or harm to the mother (Hall 128-130). This explains Stewart's statement about "those operations which in those days were far more severely punished by law than they are today" (218). Notice his reluctance to even use the word "abortion." Stewart's book fits right into the context of the debate with his portrayal of the horrors of abortion.

McCormick's book details a different fear than does its predecessor. His Ripper was Dr. Pedachenko, a man who trained in the Russian army as a junior surgeon and had ties with the Russian Secret Service. McCormick tells a complicated story, involving a man that acted as the doctor's double and the use of multiple aliases. Pedachenko sometimes disguised himself as a woman. After he killed Kelly, he disguised himself as her. This "Czarist agent" may have been an international murderer, with activity in Paris (170-174, 179, 180-184). The Russians smuggled him out of Britain after he evaded capture by London's police and made them look foolish (Whittington-Egan 17-18).

Blaming the Ripper murders on a Russian is understandable when looking at British foreign policy during the 1950s. Brian Harrison wrote, "Central to Britain's international relations between 1951 and 1990 was the cold war" (87). In 1948, a "Communist 'coup' occurred in Czechoslovakia," which sparked fears of the spread of Russian influence. The government was committed to containing Communism, which was evident in its support of West Berlin and the sending of troops to South Korea (Morgan 99). Britain fought "Communist insurgents" in Malaya during the 1950s and grew increasingly fearful when Russia invaded Hungary in 1956 (Morgan 92 and B. Harrison 442-443).

Brian Harrison wrote, "The cold war influenced far more than foreign policy: it shaped many aspects of British society" (88). The government imprisoned workers, some of whom were Communist, from the North Thames Gas Board who went on strike in 1950. Kenneth Morgan labeled this the year that was "the heyday of anti-Communist passions" (98-99). The Communist Party did have influence with workers through trade unions, although membership of the party actually declined from 1942 to 1958 (B. Harrison 443). Paranoia increased when William Vassall, "a civil servant of the Admiralty, was convicted of spying for the Soviet Union" in 1962 and when it was revealed that Britain possessed nuclear weapons because it could then be a participant in a nuclear war (Hall 168 and Morgan 99-100). This atmosphere explains why a Russian agent was viewed as the Ripper in 1959.

The final bias and fear of British society was exposed in Odell's Ripper. This killer was a Jewish *shochet* who immigrated to London shortly before the murders occurred. The *shochet* was an ordained priest and a respectable member of the community. In addition, he was an extremely skilled butcher who had the knowledge to dissect and mutilate his victims. This man had a "religious delusion" and believed that God wanted him to kill prostitutes. Jewish law, which was harsh against prostitutes, may have caused this "religious delusion." The "savage killer" was an immigrant, specifically, a Jew (Odell 34, 252-257, 259, 261).

Odell's Ripper exposed a bias of British society in the 1960s against immigrants. Jewish immigration to Britain was not new; in fact, thousands of Jews immigrated before World War II to escape Nazism and after the war to escape Communism. However, Jews were targeted when "immigration policy remained selective as the

government aimed to keep out European Jews” after World War II. Bias against all immigrants, whether Irish, German, Asian, or Jewish, was present in British society in the 1960s (Carnevali and Strange 247-248, 256-257). During the Parliamentary elections of 1964, the Conservative candidate from Smethwick “proposed a ban on all immigration for at least five years” (B. Harrison 220). In addition, the National Front was founded in 1967, which was an anti-immigration and racist group (Morgan 284). In London, the Jewish population was disliked because they “were ‘different’; they stuck together and got each other the best jobs” (McKibbin 292). While Jews were not the only immigrant group that was disliked in the 1960s, anti-immigrant sentiment explains Odell’s interpretation of the Ripper as a Jew.

Jack the Ripper has had numerous interpretations of his identity. These interpretations parallel the changes that British society was undergoing from 1929 to 1972. Changes and influences are evident in the British concepts of gender and sexuality, with a gradual liberalization of these concepts, and in perceptions of occupation and ethnicity, although these simply show British society at the time and do not demonstrate change over time. While the Jack the Ripper murders stopped in 1888, and whoever the Ripper was is surely dead by now, his or her “work” has lived on through multiple interpretations by authors such as Matters, Stewart, McCormick, Odell, and Harrison.

Works Cited

- Carnevali, Francesca, and Julie-Marie Strange, eds. *Twentieth-Century Britain: Economic, Cultural and Social Change*. New York: Pearson Longman, 2007. Print.
- Grayzel, Susan. *Women and the First World War*. London: Pearson Longman, 2002. Print.
- Hall, Lesley. *Sex, Gender and Social Change in Britain since 1880*. Basingstoke: Macmillan, 2000. Print.
- Harrison, Brian. *Seeking a Role: The United Kingdom, 1951-1970*. Oxford: Clarendon Press, 2009. Print.
- Harrison, Michael. *Clarence: The Life of H.R.H. the Duke of Clarence and Avondale (1864- 1892)*. London: W. H. Allen, 1972. Print.
- Matters, Leonard. *The Mystery of Jack the Ripper: The World's Greatest Crime Problem*. London: Hutchinson, 1929. Print.
- McCormick, Donald. *The Identity of Jack the Ripper*. London: W. H. Allen, 1959. Print.
- McKibbin, Ross. *Classes and Culture: England 1918-1951*. Oxford: Oxford University Press, 2000. Print.
- Morgan, Kenneth. *Britain Since 1945: The People's Peace*. Oxford: Oxford University Press, 2001. Print.
- Odell, Robin. *Jack the Ripper in Fact and Fiction*. London: Harrap, 1965. Print.
- Rumbelow, Donald. *The Complete Jack the Ripper*. London: Penguin, 1992. Print.
- Stewart, William. *Jack the Ripper: A New Theory*. London: Quality Press, 1939. Print.

Whittington-Egan, Richard. *A Casebook on Jack the Ripper*. London: Wildy and Sons, 1975. Print.



*Examples in Education: The Ebola Situation*

James Johnson  
Purdue University Calumet

---

Examples in Education: The Ebola Situation

James Johnson

Purdue University Calumet

[john1584@purduecal.edu](mailto:john1584@purduecal.edu)

### **Abstract**

The Ebola virus ravaged West Africa in 2014. The Ebola virus is a particularly deadly virus, of which there are several different strains, classified under hemorrhagic fevers. Though discovered in Central Africa in the 1970s, little is known about the actual origin of Ebola; additionally, few advances in treatment have been made since then. Many factors have made this pandemic difficult to identify, isolate, and control. Ebola claimed more lives in the 2014 outbreak than the virus had in its entire history, gaining global attention, and emergency recognition from the global health care community.

Delay in skilled aid, global awareness, and public education caused Ebola to cross the line from epidemic to pandemic, plunging “first world” countries into a panic. This panic emphasized the importance of the need for simple education and skilled communication. The United States has multiple emergency isolation and identification systems, and facilities in place. If the people, who these institutions were established to protect, do not educate themselves--or are not encouraged to seek information--and they neglect to take the proper precautions, our support systems will be strained to provide such support. Instead, these personnel and institutions should be provided the proper education and equipment to increase efficiency and rapid response in the process.

The first person with Ebola died quickly. A Nigerian child on 28 December 2013. A quiet, sad beginning that ushers in a global panic and leaves over 10,000 people dead. This was the worst outbreak of Ebola since its discovery. It was also an eyesore to the global health care community, causing the World Health Organization (WHO) to classify the incident a world health emergency, and the Ebola outbreak even caused the U.N. to authorize an emergency health mission—the only one in the organization's history—allocating personnel and supplies usually used for peacekeeping to the region. This effectively communicated to the world the consequences of slow response and lack of quality health care infrastructure. The Ebola virus could have been effectively controlled within West Africa if public education was available, and if the global health care community responded quickly.

When the Ebola virus outbreak of 2014 was in its infancy, it affected Sierra Leone, Guinea, Liberia, and—though not as publicized—Nigeria, as well. Experts have noted Ebola virus disease outbreaks are at highest risk of developing into epidemics in these types of low income countries (Siedner et al, 2015). At the time, in West Africa there was little being done to contain Ebola, the virus continued to spread unchecked. There were no school closures or restrictions to public gatherings, nor educational guides pertaining to Ebola. Outreach assistance for people in these areas is—still—in its infancy, and most of the populace is afraid to seek help for fear of being taken away. The bodies of the dead are discovered by health officials. All the residents see are strangers in bio-hazard suits taking them away (Beaubien, 2014). Another significant problem when it comes to informing the public is illiteracy. If the people of the region cannot read the posted warnings—which are minuscule—or public

service announcements, these notices provide little to no aid to stop the spread of the virus. In addition to this, civil strife and weak government infrastructure set the stage for the outbreak. To understand the situation, or control it, it's best to understand Ebola itself, which is something we have yet to accomplish—partially because Ebola is still currently without a cure.

Ebola was previously referred to as a type of hemorrhagic fever, recently loosing this title because the majority of patients didn't develop severe bleeding until late in the virus. Ebola affects the body in the same way as hemorrhagic fevers. It attacks the infected body's immune system directly. Once the body's defenses are severely inhibited, Ebola acts on blood vessels compromising their integrity eventually leading to organ failure, and severe internal bleeding. The virus family Filoviridae—which Ebola belongs to—includes three classifications: Marburgvirus, Cuevavirus, and Ebolavirus. Currently, there are five species—different varieties—of the virus that have been identified: Zaire, Bundibugyo, Sudan, Reston, and Tai Forest (WHO, 2014). The first three— Zaire ebolavirus, Bundibugyo ebolavirus, and Sudan ebolavirus—have already been associated with other outbreaks throughout the African continent. The virus causing the current 2014 West African outbreak, belongs to the Zaire species (WHO, 2014). The disease is thought to initially be contracted by people from wild animals. According to the research thus far, Ebola's actual origins are thought to be from fruit bats of the Pteropodidae family, which are natural Ebola virus hosts.

Ebola is introduced into the human population through close contact with the organs, blood, and other bodily fluids of infected animals such as, but not limited to: chimpanzees, gorillas, fruit bats, monkeys, forest antelope, and porcupines that are

found ill, dead, or in the rain forest by the local human populace (WHO, 2014). The disease is then spread from person to person by direct contact with body fluids from the infected person or by touching infected clothing, bedding, or other surfaces. Originally, the disease surfaced in 1976, near the rain forest in central Africa and was named after a nearby river.

Misconceptions about Ebola are numerous. Most notably, a popular rumor had been that Ebola was airborne, and being near an infected person would cause a healthy individual to contract the illness. This is incorrect. Ebola is only contractible if a person were to come into contact with bodily fluids of an infected person, or animal. Another even more common myth is that contracting Ebola results in a completely fatal diagnosis. This is not true. The current survival rate for the recent outbreak is 50%, and has varied in the past from 25-90% (WHO, 2014). The sooner supportive care is initiated the better the chances of survival. The complications and symptoms are treated as they appear (CDC, 2014). The standard protocol for this treatment is intravenous fluids to assist in replacing those lost, maintaining blood pressure, providing supplemental oxygen, and treating secondary infections—as they occur—due to severely inhibited immune response (CDC, 2014). Additionally, it is currently theorized that those who survive the current Zaire strain develop antibodies that are thought to last for at least ten years, if not for life (CDC, 2014). With the vaccines only in their experimental stages, and mortality rates still too high to accept, the illness poses a risk of which the global health care community is only now becoming aware.

With the lack of appropriate containment measures and public guidance it is no surprise that Ebola came knocking at America's doorstep. By the time Thomas Duncan, a Liberian man who had recently arrived in the U.S., was sent home from Texas Presbyterian Hospital there had already been four confirmed, yet controlled, cases of Ebola in the United States. A few days later, he was readmitted and officially diagnosed, causing infection control teams to jet off to Dallas in response. The hospital initially blamed the oversight on problems with electronic health records. Later, two nurses involved with his treatment were diagnosed with Ebola, as well (Sifferlin, 2014). This, according to National Nursing United, was due to a lack of protocol and personal protective equipment (Sifferlin, 2014). This is where "Ebola paranoia" reached its height in the U.S. With the proper patient, provider, and public education, Ebola cases in the United States could have been prevented and would have been much better controlled within Africa itself.

To protect the public, the U.S. implemented enhanced traveler screening to protect itself from the growing dangers of Ebola. The enhanced screenings targeted specifically for Ebola have been put in place at major U.S. airports across the country—including, currently, New York's JFK, Liberty in Newark, Dulles in Virginia, Atlanta's Hartsfield-Jackson, and Chicago's O'Hare. All passengers whose travel originated from Liberia, Sierra Leone, and Guinea arriving in the United States will be required to fly into one of these five airports. Passengers flying into one of these airports will be subject to added screenings, which include having their temperature taken, before they can be admitted into the United States (FAA, 2014). This is part of the newly adopted containment measures developed under supervision of the CDC,

and is a joint operation with the Transportation Security Administration (TSA), the Department of Homeland Security, and the U.S. Department of Customs and Border Patrol (CBP). This enhanced protocol is enacted by the Department of Homeland Security and consists of, but is not limited to, the following:

1. Identifying and interdicting travelers from the Ebola-affected countries.
2. Isolating these travelers from the rest of traveling public while the individual completes a questionnaire and contact information form.
3. Medically-trained personnel will take the traveler's temperature. If the traveler has a fever or other symptoms, or may have been exposed to Ebola, the CBP will refer the traveler to CDC for a public health assessment. The CDC will then determine whether the traveler can continue to travel, is taken to a hospital for further evaluation, or is referred to a local health department for further monitoring.
4. Encouraging the traveler to seek health care at the first sign of any potential illness. (DHS, 2014)

Once properly identified individuals—such citizens from these high risk areas—have been identified, public health departments are tasked with monitoring these individuals for 21 days, which is the incubation period for Ebola. Those who have recently returned from high risk areas are required by the public health departments to monitor their temperatures at a minimum of twice daily and be aware of—as well as report—any other possible symptoms that may arise (Koonin et al., 2015). This is problematic because it relies solely on individual responsibility, and leaves others vulnerable. These procedures differ in that those known to have

been in direct contact with Ebola, such as health care professionals and other aid workers who are required—in addition to the previously mentioned self-monitoring—to check in with local public health officials for visual contact and accountability. This may make patient monitoring simpler for the local health care infrastructure, but relies on self-responsibility, and could endanger the public.

After the initial case in Texas, these enhanced screening procedures were instituted along with overhauls to hospital personal protective gear protocols. The alarming slip-ups that led to the Ebola scare in America were unexpected, and showed surprising complacency. After the Ebola virus was transmitted to two nurses at the Texas Presbyterian Hospital, the CDC upgraded the personal protective gear guidelines to require gear that leaves no skin exposed and requires an individual dedicated to monitoring the donning and removing of the gear (Johnson, 2014). Previous CDC outlines were not up to standard, advising health care workers to wear at a minimum gloves, fluid resistant gowns and eye protection (Johnson, 2014). The disease was better handled in West Africa than in this situation. This clearly demonstrated the importance of vigilance at home and the need for facility standards.

The Texas incident prompted the CDC to create Rapid Ebola Preparedness teams. These teams assisted the hospitals in identification of shortcomings in existing Ebola-specific infection control plans, provided technical guidance, recommendations for additional training, worker safety, diagnostics, lab processes, and hazardous waste management (Koonin et al., 2015). There were also follow-ups with the hospitals, aimed to facilitate rapid implementation. These teams consist of 4-10 individuals



from the CDC staff, Association for Professionals in Infection Control and Epidemiology, the Society for Health care Epidemiology of America, the Infectious Diseases Society of America, clinical care experts from the three U.S. bio-containment units with experience treating Ebola, and are led by a CDC employee (Koonin et al., 2015). These Ebola response teams, at the request of local and state authorities, visited over eighty hospitals in twenty different states, including the District of Columbia (Koonin et al., 2015). As of February 18, 2015, there were 55 U.S. hospitals with Ebola treatment centers (Koonin et al., 2015). Included in these facilities are the three bio-containment units, located at Nebraska Medicine, Emory University Hospital, and the National Institutes of Health Clinical Center.

These advanced hospitals and airport screening procedures are not the only lines of defense for the American people. These enhanced screening measures are also in place at all U.S. ports of entry, including all federal inspection service areas at U.S. airports that service international flights. To aid in the fight to control and contain pandemics, the CDC has twenty major quarantine stations located in Anchorage, Atlanta, Boston, Chicago, Dallas, Detroit, El Paso, Honolulu, Houston, Los Angeles, Miami, Minneapolis-St. Paul, New York (at JFK), Newark, Philadelphia, San Diego, San Francisco, San Juan, Seattle, and Washington DC. These stations are used as a quick response to reports of illness or death on airplanes, cargo vessels, and other conveyances at international ports of entry within jurisdiction (CDC, 2014). These quarantine stations also review medical records of those who are immigrating into the United States. This review alerts local health departments of any immigrants with specific medical conditions that may need to be monitored. Having these

quarantine stations allows for pandemic preparedness in each location by conducting preparedness activities related to quarantine and isolation exercises and allows for ease of access to local epidemiologists (disease-studying doctors). These partnerships can prove invaluable in the event of an outbreak such as Ebola. Other advantages include increased ability to monitor incoming goods that may have pathogens infectious to humans, and to partner with local EMS and response teams (CDC, 2014). This is a well-established preventative infrastructure and it functions better than most Americans believe. The response to Ebola in America was rapid and has brought about much needed changes. The actual problem is not in the detection system, but rather in terms of patient compliance and exchange of information.

The idea of simply just quarantining each and every person who travels to the United States from high risk Ebola countries is not the way to keep this virus from spreading unchecked among the population. This would lead people to find alternative ways into the country, or not be forthcoming about travelling from high risk areas. These actions would most certainly lead to a greater spread of Ebola in America. The solution lies within acknowledging the need to better develop simple inter-agency communication, responsibility, and timely reporting within the health care community as a whole. With these improvements, we would be able to track individuals considered to be high risk. Early onset of symptoms would be detected and the risk of further infection significantly decreased. The answer could even be as simple as a medical software system that receives this relevant information of high risk probability from the CDC, Department of Homeland Security, Transportation Security Administration, and Customs and Border Patrol.

Besides the slow response to the West African outbreak of Ebola in 2014, the best course of action that could, and should, have been taken was utilizing what minimal infrastructure was available to help to contain and control the outbreak. This is a strategy that has been proven effective in past outbreaks (Siedner et al, 2015). The countries heaviest hit by the Ebola outbreak were overwhelmed, lacked resources and resorted to implementing several drastic control measures to regain the upper hand. These measures included hospital and school closures, as well as local and national quarantines that fostered a general distrust of health authorities (Siedner et al, 2015). If the overburdened central government had taken the time to consider culturally appropriate actions when enacting extreme measures, such as quarantines and closures—by including local community representatives, religious leaders, and community advisory boards—these actions may have been more effective. The WHO and UN could have weighed in on these decisions if more expedient relief was authorized. This is the best strategy for success and had already been implemented by Nigeria.

Nigeria, contrary to the other countries, acted promptly and was able to control the outbreak at 20 cases and eight deaths (Shuaib et al, 2014). The Nigerian government utilized their underdeveloped public health system to the fullest, controlling the event via identifying the infected patients and quarantining of individuals. Other proactive strategies used were multiple public service announcements, targeted public education, and contact tracing (Siedner et al, 2015). The contact tracing team had consistently been able to maintain daily, in-person monitoring of >93% of all contacts, all of whom were traceable back to the person

with the first recognized case of Ebola (Grigg et al., 2015). This reinforces the fact that had aid and proper public education been provided to Guinea, Sierra Leone, and Liberia the effects of Ebola could have successfully been kept from traveling to other continents.

Had the people of these countries been provided with thorough—accessible—education regarding how to respond to the frightening events surrounding them, as well as proper medical aid, their lack of understanding about Ebola would have claimed fewer lives. This, however, is not just a problem half a world away, a panicked American public—lacking the essential facts about a virus that, with proper preventative measures, can be stopped in its tracks with relative ease—also need this life-saving education. It is misinformation and a lack of preparedness about the virus that has the potential to take more lives than Ebola itself.

## References

- About Ebola Virus Disease. (2014, September 18). Retrieved from <http://www.cdc.gov/vhf/ebola/about.html>
- Beaubien, J. (2014, October 12). *Ebola diary: The grave diggers, the mistress, the man on the porch*. Retrieved from <http://www.npr.org/blogs/goatsandsoda/2014/10/12/354626252/ebola-diary-the-grave-iggers-the-mistress-the-man-on-the-porch>
- DHS's Coordinated response to Ebola. (2014, October 30). Retrieved from [http://www.dhs.gov/ebola-response?utm\\_source=hp\\_carousel&utm\\_medium=web&utm\\_campaign=dhs\\_hp](http://www.dhs.gov/ebola-response?utm_source=hp_carousel&utm_medium=web&utm_campaign=dhs_hp)
- Exposure. (2014, November 1). Retrieved from CDC.gov <http://www.cdc.gov/vhf/ebola/exposure/monitoring-and-movement-of-persons-with-exposure.html>
- FAA statement on Ebola, a press release. (2014, October 23). Retrieved from [http://www.faa.gov/news/press\\_releases/news\\_story.cfm?newsId=17375](http://www.faa.gov/news/press_releases/news_story.cfm?newsId=17375)
- Grigg, C., Waziri, N. E., Olayinka, A. T., & Vertefeuille, J. F. (2015). *Use of group quarantine in ebola control -- Nigeria, 2014*. MMWR: *Morbidity & Mortality Weekly Report*, 64(5), 124.
- Johnson, S. R. (2014). *New Ebola protocols will cost hospitals more*. Modern Healthcare, 44(43), 9.
- Koonin, L. M., Jamieson, D. J., Jernigan, J. A., Van Beneden, C. A., Kosmos, C., Harvey, M.C., & Damon, I. (2015). *Systems for rapidly detecting and treating persons with Ebola virus disease -- United States*. MMWR: *Morbidity & Mortality Weekly Report*, 64(8), 222-225.

Shuaib, F., Gunnala, R., Musa, E. O., Mahoney, F. J., Oguntimehin, O., Nguku, P. M., & Vertefeuille, J. F. (2014). *Ebola virus disease outbreak* - Nigeria, July-September 2014. *MMWR: Morbidity & Mortality Weekly Report*, 63(39), 867-872.

Siedner, M. J., Gostin, L. O., Cranmer, H. H., & Kraemer, J. D. (2015). *Strengthening the detection of and early response to public health emergencies: Lessons from the west african ebola epidemic*. *Plos Medicine*, 12(3), 1-8.  
doi:10.1371/journal.pmed.1001804

Sifferlin, A., & Worland, J. (2014). *Here's who's blaming who for ebola*. *Time.Com*, 1.

World Health Organization (2014). Ebola virus disease. Retrieved from

<http://www.who.int/mediacentre/factsheets/fs103/en/#>

*Aspects of Genocide in the Treatment of African American People in the United States*

Myriah Julius  
Purdue University Calumet

---

Aspects of Genocide in the Treatment of African American People in the United States

Myriah Julius

Purdue University Calumet

### **Abstract**

The treatment of black Africans during the slave trade certainly had major aspects of genocide over several hundred years. In the last one hundred years, discrimination and inequality of the African American people has been sustained and still maintains some important aspects of genocide even though it does not approach the level of the Holocaust or the genocide of Armenians after World War I. Following the guidelines set forth at the Genocide Convention adopted by the UN in Paris in 1948, genocide is a crime under international law. For the purposes of this research, all 8 stages of genocide will be analyzed and applied to the present crisis of African Americans. All stages will be compared to the recognized genocide against Jewish people, handicapped/mentally disabled, POW's, homosexuals, homeless, poor and gypsies by the Nazis. This comparison will explore evidence that a kind of genocide against African Americans is occurring within the United States. Following each stage, a preventive measure will be diagnosed that will, if applied correctly, stop African American genocide from continuing.



On 1 January 1942, representatives of 26 Allied nations fighting against the Axis Powers met in Washington, D.C. to pledge their support for the Atlantic Charter (a proposed set of principles for international collaboration in maintaining peace and security written by United States President Franklin D. Roosevelt and Prime Minister Winston Churchill in 1941) by signing the "Declaration by United Nations". This document contained the first official use of the term "United Nations", which was suggested by President Roosevelt. (History of the United Nations, 2014) The United States was amongst those Allied nations that signed the declaration.

Raphael Lemkin, a U.S. War Department analyst, invented the term genocide in his book, *Axis Rule in Occupied Europe* in 1943. Genocide, from the Greek word *genos* (race, people) and the Latin word *cide* (to kill), is defined as any of the following acts committed with intent to destroy, in whole or in part, a national, ethnical, racial or religious group.

The United Nations General Assembly met on December 9, 1948 and voted unanimously to adapt the UN Convention on the Prevention and Punishment of the Crime of Genocide. Stating that "at all periods of history genocide has inflicted great losses on humanity" and international cooperation was necessary to "to liberate mankind from this odious scourge." The Convention criminalized certain acts committed with the intent to destroy ethnic, national, racial, or religious groups.

Acts of genocide as defined by the Convention on the Prevention and Punishment of Genocide, are as follows:

- a) Killing members of the group;

- b) Causing serious bodily or mental harm to members of the group;
- c) Deliberately inflicting on the group conditions of life calculated to bring about its physical destruction in whole or in part;
- d) Imposing measures intended to prevent births within the group;
- e) Forcibly transferring children of the group to another group.

These acts are executed through specific stages that were established by Dr. Gregory H. Stanton, who is the founder and president of Genocide Watch in 1996. Dr. Stanton outlined the timeline of genocide by developing *The Eight Stages of Genocide* in 1996.

There has recently been a revision to the original eight stages, which now includes discrimination and persecution. For the purpose of this research the original eight stages will be analyzed. The original eight stages are as follows:

- 1) Classification
- 2) Symbolization
- 3) Dehumanization
- 4) Organization
- 5) Polarization
- 6) Preparation
- 7) Extermination
- 8) Denial

All eight stages can be stopped with preventive measures. The stages do not follow a linear order and each will continue while another stage begins. Each stage is

already well under way within the United States. The United States has systematically applied each stage of genocide to Africans since they kidnapped men, women and children from the continent of Africa and forcibly enslaved them beginning in the Americas in 1619. In the last one hundred years, the plan to exterminate African Americans has been cleverly disguised behind terrorist groups like the Ku Klux Klan, redlining, the War on Drugs, mass incarceration.

1. Beginning with **Classification**, all cultures have categories to distinguish people into “us and them” by ethnicity, race, religion, or nationality. The One Drop Rule was how U.S. courts and law books historically declared that a mixed person with one black ancestor or one drop of black blood should be categorized as black. In 1935 the Nazis announced new laws which institutionalized many of the racial theories prevalent in Nazi ideology. The Nuremberg Race Laws, as they became known, did not define a “Jew” as a person with who practiced the Judaism. Instead, anyone who had three or four Jewish grandparents was defined as a Jew, regardless of whether that individual identified himself or herself as a Jew or belonged to the Jewish religious community. Many Germans who had not practiced Judaism for years found themselves caught in the grip of Nazi terror. Even people with Jewish grandparents who had converted to Christianity were defined as Jews.

**Preventative Act:** After the enactment of the Civil Rights act of 1964, discrimination was banned in public accommodations such as restaurants and hotels. Title VII of the legislation implemented equal opportunity in the workplace. This included the introduction of the race/ethnicity boxes on job applications. Even as a naturalized

citizen there was not an option to choose American as your race. You were and still are forced to choose your ancestor's ethnicity. A preventive measure to combat Classification in the United States would be to eliminate the race/ethnicity box on all applications. Instead the choices would be limited to American and Other. All American citizens should refer to their ethnicity as their natural birthed country beginning at birth and continuing onto their death. The development of universalistic classifications that transcend the divisions of race would be implemented to promote tolerance and understanding. The elimination of channels/newspapers/radio stations/hangouts that focus on a specific ethnicity would be necessary. This action will eliminate Classification.

2. **Symbolization** is to give names or other symbols to the classifications. Names such as Jews and Negros, or to distinguish them by colors or dress; and apply the symbols to members of groups. Hateful slang can be used to describe these individuals as well such as Kike (Jews) and Nigger (Negros). Stereotyping has been a detrimental factor in Symbolization becoming so effective. The stereotype of African Americans have been physical such as an exaggeration to their skin being classified as purple or dark as night, knotted or cotton-like consistency of hair, the width of their noses and the accentuation of their lips and body parts. The characteristic stereotypes have been even more disturbing, a Negro will be typically pictured with an almost painfully stretched grin, eating chicken or watermelon, dressed in overly baggy clothing or tattered clothing, and loitering around without a job or any other symbol of wealth. This disgraceful depiction of black people has appeared in books, television, movies, music and images that are automatically associated with blacks. The wholesome

mega-corporation Disney released Fantasia in 1940. A centaur named Sunflower is depicted as dark black with wild braided hair with ribbons. She is shorter than the other white centaur and is the only character that does not have long straight hair. In Fantasia, Sunflower shines the hooves of a white graceful centaur. All the while she has a spread grin and her head is unsteady the entire time. The film went on to win an Academy Honary Award in 1941. Symbolization for the Jewish people can be best depicted in The Poisonous Mushroom, a children's book that was written and drawn for anti-semitic propaganda. The Jewish person is drawn having an exaggerated hooked nose, elfish features such as protruding ears, dark hair, dark eyes, louse infested beards, and overweight. Just as the African Americans have been identified by their darker complexion, Jewish people were identified by their religious garbs such as a yamaka. Jewish people were forced to wear yellow Stars of David on all of their clothing and required to add Israel or Sara on their passports. In 1933, Disney released The Three Little Pigs. As the big bad Wolf attempts to gain entry into the pig's home, he disguises himself as a Jewish peddler trying to sell brushes. He wears thick black glasses over his bulging yellow eyes, a yamaka on top of his untidy dark hair, he is missing multiple teeth, has a long untamed beard, has an exaggerated nose and is wearing a dark drab robe of some kind. The film went on to win an Academy Award in 1934.

**Preventative Act:** All symbols can be legally forbidden, such as above mentioned stereotypical images of African American people. The word Negro and Nigger can be made completely illegal and have a zero tolerance standing under the law. No matter the content in which it is used or the person that writes or vocalizes it, it should not

be tolerated. A national dress code can also be implanted, prohibiting the depiction of all symbolization on clothing. This can only work if there is a popular culture enforcement.

3. **Dehumanization** is the stage at which one group denies the humanity of the other group. Members of said group are equated to animals, vermin, insects or disease. The tool of dehumanization is meant to overcome the natural human revulsion against murder. Once a human being is classified as an animal it is seen as more acceptable to treat them like one. Hate propaganda and hate radio will emerge in this stage to desensitize the public. A signer of the Declaration of Independence, Charles Carroll, depicted the "Brute Negro" in his work, *The Negro as a Beast*. This depiction led to the primate or monkey association that is still evident in modern American society. Jewish people were depicted as vermin on film in *The Eternal Jew*. In Adolf Hitler's book *Mein Kampf*, he never refers to the Jews as human beings but instead uses the terms vermin and parasites. By blurring the line between human and animal, it is more acceptable to experiment on those that have been dehumanized. In 1932, the Public Health Service, working with the Tuskegee Institute, began a study to record the natural history of syphilis in hopes of justifying treatment programs for blacks. It was called the "Tuskegee Study of Untreated Syphilis in the Negro Male." The study initially involved 600 black men - 399 with syphilis, 201 who did not have the disease. In 1972, it was found that the men were never given adequate treatment for their disease. Even when penicillin became the drug of choice for syphilis in 1947, researchers did not offer it to the subjects. Victims of the Holocaust were subjected to crude inhuman and unethical experiments. There were three categories of

experimentation. The first was aimed at facilitating the survival of Axis military personnel. High-altitude experiments were conducted, using a low-pressure chamber, to determine the maximum altitude from which crews of damaged aircraft could parachute to safety. Scientists at Dachau concentration camp conducted freezing experiments using prisoners to find an effective treatment for hypothermia. The second category of experimentation aimed at developing and testing pharmaceuticals and treatment methods for injuries and illnesses which German military and occupation personnel encountered in the field. At the German concentration camps of Sachsenhausen, Dachau, Natzweiler, Buchenwald, and Neuengamme, scientists tested immunization compounds for the prevention and treatment of contagious diseases, including malaria, typhus, tuberculosis, typhoid fever, yellow fever, and infectious hepatitis. The Ravensbrueck camp was the site of bone-grafting experiments and experiments to test the efficacy of newly developed sulfa drugs. At Natzweiler and Sachsenhausen, prisoners were subjected to mustard gas in order to test possible antidotes. The third category of medical experimentation sought to advance the racial ideologies of the Nazi worldview. Serological experiments were conducted in order to determine how different "races" withstood various contagious diseases. There has been a very thin line between science and dehumanization.

**Preventative Act:** All hateful propaganda or depiction of African Americans as anything other than human beings should be deemed as culturally unacceptable and banned. All producers of hateful propaganda shall be fined and not allowed to produce any further. Any form of unethical human experimentation is to be punishable by death.

4. **Organization**, often uses militias to provide deniability of state responsibility. Organization can be informal or decentralized and special army units are often trained and armed. During the Civil Rights Movement of the 1960's and most recently the peaceful protests in Ferguson, MO, police have donned riot gear and are equipped with tear gas and rubber bullets as protestors rallied against racism and murderous cops. Peaceful protestors have been beaten and killed for speaking up against racism. On November 11th, 2014, a group of unarmed peaceful protestors were beaten, pepper sprayed and arrest. The protestors protested against the non-indictment Ferguson police officer Darren Wilson who murdered an unarmed black youth named Michael Brown. Protestors asked for justice. Since the death of Michael Brown on August 9th, 2014 members of the community have protested every night against racist police. West Virginia senator Robert Byrd once argued, "If blacks conduct themselves in an orderly way they will not have to worry about police brutality." In 1933, the Gestapo, or Secret Police was formed and began to target Jewish people amongst others. German police officers were not allowed to interfere with any Gestapo affairs. Thousands of people began to disappear at night, all at the hands of the Gestapo. Jewish cops were forced to round up Jews and prepare them for the concentration camps. On the Night of Broken Glass 35, 000 men were rounded up by police and sent to concentration camps.

**Preventative Act:** The United Nations should begin an in-depth investigation to all police organizations that have killed unarmed African Americans and hold the state accountable for their murders. As suggested for the stage of Dehumanization, capital punishment should include the use of excessive force resulting in death. There should



be a zero tolerance for any police officer or service member that is accused of killing an unarmed person. Non-indictments will not be available to those individuals.

5.     **Polarization**, is the stage at which extremists drive the groups apart. Hate groups broadcast polarizing propaganda. Laws may be implemented to forbid intermarriage or social interaction. Terrorism targets moderates, intimidating and silencing the center. Founded in 1866, the Ku Klux Klan (KKK) extended into almost every southern state by 1870 and became a vehicle for white southern resistance to the Republican Party's Reconstruction-era policies aimed at establishing political and economic equality for blacks. This group is infamous for their denouncement of all minority races and their emphasis on the White or Aryan Brotherhood. A terrorist group such as the Ku Klux Klan are allowed to rally against all minorities especially blacks and Jews and are protected by the police. The Ku Klux Klan along with racist civilians have targeted and killed thousands of African American people. The civil rights movement of the 1960s saw a surge of local Klan activity across the South, including the bombings, beatings and shootings of black and white activists. From 1882-1968, 4,743 lynching occurred in the United States. Of these people that were lynched 3,446 were black. This number does not account for those cases that were not reported. In 1664, Maryland passed the first British colonial law banning a marriage between whites and slaves. Forcing the enslavement of those white women who had broken the law. In 1967, the last remaining state of Virginia abolished anti-intermarriage laws. Beginning in 1920 with the swastika becoming the official emblem of the Nazi Party, anti-semitic propaganda filled the radio, films and posters for the next 25 years. More than 6 million Jewish people, homeless, poor, homosexuals,

Gypsies, POW's and mentally/handicapped people were killed under that symbol. In September of 1935, the Nuremberg Race Laws against Jews was passed to prevent marriage and sexual relations between Jews and non-Jews.

**Preventative Act:** All membership of extremists groups shall be outlawed and banned. Lynching shall result in death.

6. **Persecution**, occurs when victims are identified and separated out because of their ethnic or religious identity. They are often segregated into ghettos, deported into concentration camps, or confined to a famine-struck region and starved. At this stage a Genocide Emergency must be declared. Redlining is the practice of denying or limiting financial services to specific neighborhoods, generally because its residents are people of color or are poor. While discriminatory practices existed in the banking and insurance industries well before the 1930s, the New Deal's Home Owners' Loan Corporation (HOLC) instituted a redlining policy by developing color-coded maps of American cities that used racial criteria to categorize lending and insurance risks. As more desirable neighborhoods were given investments, more urban communities were left to survive on their own. This led to the extreme increase in poverty for African Americans across the nation. Although African Americans have forced into poverty, poverty is not the direct result of death. The physical and psychological stresses force individuals to express destructive behavior. Violence towards oneself (suicide) or others (homicide) and self-destructive lifestyles (alcoholism and drug addiction) has contributed to their own victimization. The first Jewish ghetto was established in 1939 in Warsaw, Poland. Nazis forced Jewish people to live within these ghettos as

they prepared them for the concentration camps. Food was a scarcity and multiple families were forced to live in tiny apartments. When plumbing broke down, waste was thrown in the street. Contagious disease spread quickly through the overpopulated ghetto. Residents were purposely starved and were only allowed to purchase a small amount of bread and fat. Residents begged, stole and smuggled food in to the ghetto to survive. Tens of thousands died in the ghettos from illness, starvation, or cold. Some individuals killed themselves to escape their hopeless lives.

**Preventative Act:** A Genocide Emergency should be initiated. Heavy assistance should be provided to the victim group to prepare self-defense. All Americans should be given free health care, food and housing to save those living in poverty. All items are to meet a standard set by the working class people and all redlined neighborhoods should be developed. The U.N. Security Council can be mobilized, and armed international intervention should be prepared.

7. **Extermination** begins and quickly become mass killing, it is also known as the genocide stage. The armed forces often work with militias to do the killing. The War on Drugs was enacted in the 1980's by President Nixon to systematically exterminate and incarcerate African American people by "cracking down on crime". The CIA admitted in 1998 that guerilla armies it actively supported in Nicaragua were smuggling illegal drugs into the United States, drugs that were making their way onto the streets of inner city black neighborhoods in the form of crack cocaine. 1 in every 15 black males are incarcerated. Mass incarceration has went up 700% since the beginning of the War on Drugs. As of 2013, identified black only males made up 37% of

the prison population in the United States. Since it has been deemed unacceptable to use race as a justification for discrimination, the criminal justice has deemed these people "criminals". Once labeled as a felon, you face the same discrimination as if Jim Crow were still publicly accepted. A felon faces employment discrimination, housing discrimination, denial of the right to vote, denial of educational opportunity, denial of food stamps, other public benefits and exclusion from jury service. It is acceptable nationally to treat these ex-cons as second class "citizens". Inmates are not given any rehabilitation services while incarcerated. They are forced to return to the same environment that had led to their arrest in most cases. In recent events, a state of emergency has been initiated in Missouri and thousands of National Guardsmen have been sent to combat the protestors of Ferguson, MO. By 1945, the German's and their collaborators had killed a combined 6 million European Jews, Gypsies, homosexuals, mentally and physically handicapped, POW's, the homeless, the poor and German blacks.

**Preventative Act:** The United States should be tried and persecuted for genocide against African American's. A new form of government should be decided upon by the people.

8. **Denial**, is the eighth stage that always follows a genocide. The perpetrators dig up mass graves, burn the bodies, and try to cover up the evidence. The United States has entered this stage as the racist murders of black youth has gained more coverage internationally. Those accused of killing African Americans have been let off the hook. Especially with the recent murders of unarmed African American men Trayvon Martin,

Michael Brown and Eric Garner. Following the Nazi demise, many were tried for crimes committed during the Holocaust. During the Nuremberg Trials, all of the defendants denied any knowledge of the truth about concentration camps. To this day there are many that believe the Holocaust was a hoax made up by the Jewish people.

**Preventative Act:** The genocide of African Americans should be broadcasted internationally for all to recognize. This may prevent further denial.

After reviewing this analysis it is imperative that you acknowledge the severity of these crimes and how destructive they have been for the African American human being. Immediate action needs to take place before further damage can occur.

Works Cited

- Angeli, E., Wagner, J., Lawrick, E., Moore, K., Anderson, M., Soderlund, \_\_, & Brizee, A. (2010, May 5). *General format*. Retrieved from <http://owl.english.purdue.edu/owl/resource/560/01/>
- <http://www.ohchr.org/EN/ProfessionalInterest/Pages/InternationalLaw.aspx>
- United Nations (2014) *History of the United Nations*. Retrieved from <http://www.im.org/eri/aboutAm/history/1941-1950.shtml>
- Lemkin, R. (June 2008) *Axis Rule in Occupied Europe: Laws of Occupation, Analysis of Government, Proposals for Redress (Foundations of the Laws of War)* (*Foundations of the Laws of War Publications of the Carnegie*). Clark, NJ. The Lawbook Exchange, Ltd.
- Schabas, W. A. (2013) *Convention on the Prevention and Punishment of the Crime of Genocide: Paris 9 December 2014*. Retrieved from <http://Aegal.un.org/avl/ha/cppcg/cppcg.html>
- Stanton G. H. (1996) *The 8 Stages of Genocide*. Retrieved from <http://www.genocidewatch.org/genocide/8stagesofgenocide.html>
- Davis, F. J. (October 2001). *Who is Black? One Nation's Definition*. University Park, PA. Perm State University Press.
- United States Holocaust Memorial Museum (December 2014). *The Nuremberg Race Laws*. Retrieved from <http://wvAv.ushmm.org/outreach/eri/article.php?ModuleId= 10007695>.
- Berrien, J. A. (July 2014) *Statement on 50<sup>th</sup> Anniversary of the Civil Rights Act of 1964*. Retrieved from [www. Eeoc.gov/eeoc/history/cra50/index](http://www.Eeoc.gov/eeoc/history/cra50/index)
- Disney, W. (1941) *Fantasia*. Walt Disney Productions.
- Disney, W. (1933; *The Three Little Pigs*. United Artists.
- Carrol, C. (1900) *The Negro a Beast*. St. Louis, MO. American Book and Bible House
- Hitler, A. (1939) *Mein Kampf*. Boston, MA. Houghton Mifflin Company.
- Center for Disease Control and Prevention (2013) *The Tuskegee Timeline*. Retrieved from <http://www.cdc.gov/tuskegee/timeline.htm>
- United States Holocaust Memorial Museum (2014) *Nazi Medical Experiments*. Retrieved from <http://www.ushmm.org/wlc/en/article.php?ModuleId=10005168>

- Burch, A. M. (November 2011) *Number of reported arrest-related deaths, by manner of death, 2003-2009*. Retrieved from <http://www.bjs.gov/content/pub/pdt7ard0309st.pdf>.
- CBS/PF (November, 2014) *16 arrests in latest Ferguson protests*. Retrieved from <http://www.cbsnews.com/news/ferguson-protests-16-arrests-in-latest-demonstrations>
- The History Place (2001) *The Gestapo is born*.  
<http://www.historyplace.com/worldwar2/triumph/tr-gestapo.htm>
- United States Holocaust Memorial Museum (2014). *The "Night of Broken Glass"*. Retrieved from <http://www.ushm.org/outreach/en/article.php?ModuleId=10007697>
- Prager, J. (March, 2014) *Georgia Cops Protect KKK, Force Counter-Protesters to Leave Hate Rally*. Retrieved from <http://aattp.org/georgia-cops-protect-kkk-force-counter-protesters-to-leave-hate-rally-video/>
- Browner, S. (1999) *Lynching Statistics*. Retrieved from [www.chesnuttarchive.org/classroom/lynchingstat.html](http://www.chesnuttarchive.org/classroom/lynchingstat.html)
- Head, T. (2014) *Interracial Marriage Laws*. Retrieved from <http://civilliberty.about.com/od/raceequality/tp/Interracial-Marriage-Laws-History-Timeline.htm>
- Rosenbaum, A. (December, 2008). *Is the Holocaust Unique? Perspectives on Comparative Genocide*. Westview Press.
- The Encyclopedia of Chicago (2005) *Redlining*. Retrieved from <http://www.encyclopedia.chicagohistory.org/pages/1050.html>
- United States Holocaust Memorial Museum (2014) *Enemies of the State*. Retrieved from <http://www.ushmm.org/outreach/en/article.php?ModuleId=10007727>
- Johnson R., Leighton, P. (1995) *Black Genocide? Preliminary Thoughts on the Plight of America's Poor Black Man*. Journal of African American Men, vl #2
- United States Holocaust Memorial Museum (2014) *Life in the Ghettos*. Retrieved from <http://www.ushmm.org/outreach/en/article.php?ModuleId=10007708>
- Alexander, M. (2010). *The new Jim Crow: Mass incarceration in the age of colorblindness*. New York: The New Press
- Carson, E. (September 2014) *Prisoners in 2013*. Retrieved from <http://www.bjs.gov/index.cfm?ty=pbdetail&iid=5109>

U.S. Census Bureau (June 2014) *Annual Estimates of the Resident Population by Sex, Race Alone or in Combination, and Hispanic Origin for the United States, States, and Counties: April 1, 2010 to July 1, 2013*. Retrieved from <http://factfinder2.census.gov/faces/tam>



*Saint Dezzie Jarman Presents: An Improvement Upon Marlowe's Tragic Tale of Edward II*

Elizabeth Krahn  
Carroll University

---

Saint Dezzie Jarman Presents: An Improvement Upon  
Marlowe's Tragic Tale of Edward II

Elizabeth Krahn  
Carroll University - Waukesha, WI  
[ekrahn@pio.carrollu.edu](mailto:ekrahn@pio.carrollu.edu)



Saint Dezzie Jarman Presents: An Improvement Upon  
Marlowe's Tragic Tale of Edward II

1991... twenty-two years after the Stonewall Riots, thirteen years after the assassination of Harvey Milk, and a little more than a decade after the beginning of the AIDS epidemic. Members of the LGBT community have been ostracized, demonized, assaulted and persecuted. They have watched legions of their friends die from what much of society deemed a form of “gay cancer.” They are frightened and angry. Many engage in protests and riots. Many more are in desperate need of a voice. Enter Derek Jarman.

Diagnosed as HIV positive in 1986, Jarman became the first public figure in the UK to “out” himself in terms of that diagnosis. After that, he quickly launched himself into the role of a prominent activist as a part of a group known as OutRage! Being a celebrity, he was able to bring a little more public attention to their cause as well as to the work they were doing in the community. One key difference between Jarman and some of his contemporary activists is that he sought to better society for everyone

- both homosexual *and* heterosexual. In 1988, he was a speaker at the world's first AIDS and Human Rights Conference. In addition to being an active member of OutRage! and participating in many local events and protests, he continued to make films that were often politically subversive.

One key example of such a film is his interpretation of Christopher Marlowe's play, *Edward II*, which was released in 1991 - just three years before his death from an HIV related illness. Jarman employs Marlowe's play as a means of bringing to light and speaking out against the injustices of society inflicted on the contemporary LGBT community. By foregrounding the same sex relationship between Edward and Gaveston, he exposes contemporary society's actions and attitudes towards LGBT individuals and those recently diagnosed as HIV positive. On the introductory page to his book *Queer Edward II*, Jarman writes, "Marlowe outs the past - why don't we out the present?" While some critics argue that Marlowe was, in fact, attempting to "out" Edward II in his play, Jarman foregrounds a homosexual relationship and the ramifications of that relationship as a way to "out" society's actions and attitudes towards LGBT individuals. The improvements Jarman makes to Marlowe's play include queering various scenes - and characters - in order to make the text more relevant to the time and to tie in the battle being fought by members of the LGBT community, and offering up a different ending to Edward's story. In this paper, I am going to explore the way Jarman uses a "queer" representation of the play to illustrate both rising homophobia and the need - and hope - for change. I am also going to discuss the impact Jarman's film had on members of the LGBT community when it was released.

While Christopher Marlowe's 1593 play, *Edward II*, implies some underlying

homoerotic desire between Edward and Gaveston, Edward's severe misuse of resources, emptying the kingdom's coffers and his granting of titles and lands to Gaveston are presented as the main reasons for his removal from power at the hands of government officials. In short, class issues. Jarman, however, chooses to portray the relationship between the two as the source of the people's anger and the primary cause of his downfall, illustrating that homophobia is the problem, not Edward's actions. He wastes no time in making it evident that homosexuality will be a prominent part of the film. In the opening scene, he replaces the three poor men of Marlowe's play with two naked men having sex in a bed where Gaveston and Spencer sit. This immediately presents the idea that Gaveston himself is gay and, in the context that he is reading the letter from Edward, alludes to a sexual relationship between himself and the king.

In Marlowe's play, the ambiguity surrounding the relationship between Gaveston and Edward allows for a means by which to easily queer the entire text. For example, the first time Gaveston and Edward appear together in the film, they are lying half-naked and embracing. This scene is quickly followed by a scene where Queen Isabella attempts to get Edward to have sex with her. He pushes her away repeatedly before leaving the bed and hitting his head against a wall until it bleeds. This, I believe, illustrates the frustration and anger felt by many within the LGBT community who felt the need to engage in hetero-normative acts or relationships in order to protect themselves and their true identities in a time where being gay was tantamount with crime.

Jarman also adds scenes that depict protesting and rioting within the LGBT community. These scenes are reminiscent of the Stonewall and White Night Riots as

well as lesser publicized protests that were held around the world. Gaveston's death, for example, is depicted with him being closed in upon with police shields and beaten as many protestors and rioters were. There is also a scene where Edward himself calls to the people to join with him and fight the oppression saying, "March with me my friends, Edward this day hath crowned him King anew." The people respond to Edward shouting, "St. George for England and King Edward's rights!" (Jarman, 122). In the play, it is Edward who says this in response to Warwick saying, "St. George for England and the barons' rights" (Marlowe, 58). By altering the placement of various lines and who speaks them, Jarman shifts the focus once again to the LGBT protest crowd fighting against the government and calling for protection of Edward's - and their - rights.

Not only are scenes queered, the majority of the characters are as well. Jarman takes the "cast" of Marlowe's play and cuts it immensely, ascribing most of the lines to only a few main characters. In looking at Jarman's portrayal of the characters, I think Isabella may be the only character who is not portrayed as either being openly gay or hiding some homo or bisexual proclivities. She, however, is depicted as a monster. In Marlowe's play, Kent (Edmund in the play) is accused of treason by Mortimer and sentenced to death by beheading (Marlowe, 93). In the film, Isabella kills him by tearing open his throat with her teeth. As opposed to homosexuals being demonized, it is the heterosexual character who appears to be the demon.

Throughout the film, Mortimer's orientation is called into question in various ways. There is a scene in the movie where Mortimer is in bed with two women and when he gets out of the bed to look for Edward, he puts on a leopard-print robe. Later in the movie, you see Mortimer engaging in what appears to be some form of BDSM activity

and one of the people he is with is a transvestite. Portraying Mortimer as what society might consider a sexual deviant and perhaps a “closeted” homosexual reflects the bigotry and hypocrisy exhibited by society as a whole.

Personally, I feel the biggest statement made by queering a character is the way Jarman portrays the young Edward III at the end of the film... dancing on top of a cage wearing makeup, earrings and heels. While some may argue that this is representative of Edward III exhibiting the strong, commanding persona of his mother, I suggest that Jarman uses this depiction to illustrate his love for and acceptance of his father. Whereas Isabella, Mortimer and other government officials condemn Edward II for his homosexuality, Edward III instead condemns them for their intolerance. This acceptance of Edward II's homosexuality by the new king illustrates Jarman's - and many others - hope that one day our society and government will accept members of the LGBT community.

At the end of his play, Marlowe depicts what is commonly thought to be the historically accurate murder of Edward. While Jarman also portrays this in the film, he inserts the murder as a sort of premonition in the middle of another scene involving Lightborn and Edward... a scene that provides an alternate ending to Edward's story. In the scene, Lightborn says, “These hands were never stained with innocent blood, nor shall they now be tainted with a king's” (Jarman, *Edward II*). After Edward's response, Lightborn throws the red-hot poker into the water and kisses him. As a note in *Queer Edward II*, Jarman himself says he chose to adopt this ending because it highlighted the conspiracy theory surrounding the death - or rather, escape - of Edward II (Jarman, 158). This theory is based on a letter that was written to Edward III by Manuel Fieschi

telling him that his father had escaped from Berkley Castle and was received in Avignon by Pope Urban XXII before going on to Northern Italy where he spent the remainder of his life living amongst monks. On a deeper level, some critics argue that Jarman provides the alternate ending as a way of offering hope to individuals. In his article *Marlowe, Jarman, and Edward II: Use or Abuse?*, Juan Carlos Hidalgo Ciudad states:

Love, in all its different manifestations, is the only force that can make the human being triumph over death, disrupting thus the teleology of human life. Lightborn, the representative of the oppressive heterosexual social system, finally accepts Edward's sexuality and, through the act of acceptance, saves him from an ignominious death. (252)

Essentially, an ending where Edward does not die but human love triumphs changes not only the past but the present and future in that it suggests to members of the LGBT community that their battle does not have to end with an oppressive society winning. This ending offers hope - something so badly needed by so many.

In preparing to write this paper, I reached out to some people who experienced firsthand events such as the Stonewall Riots and who had lived through the ramifications of the AIDS epidemic. I wanted to get their insight into what life was like for them and how Jarman's movie affected them and others they knew. Many of the people I spoke with are members of a worldwide organization known as The Sisters of Perpetual Indulgence. The Sisters - a group that works primarily for and with the LGBT community - began their mission in 1979 and in 1982 (before it even had a name), they put together a dog show fundraiser co-hosted by Shirley MacLaine. This was the first fundraiser in the world for AIDS research.

As it so happens, two Sisters were actually in one of the scenes of *Edward II*. Further research allowed me to find out who one of them was. I contacted him via email and although he lives in London, I was able to “meet” him and talk thanks to Skype.

When asked how he came to be in the movie, he replied that Derek had approached him and the rest of his Sisters (about thirty in total) at an event in a bar in London one night. He (Jarman) was impressed by the effect the Sisters had on the crowd and when he learned more about the group asked if they would be willing to be a part of a movie he was working on. The Sisters happily agreed and were brought on set during filming for one of the protest scenes. He said that after the movie was finished, Jarman made a point to come to Sister events and fundraisers whenever he had the opportunity and the London Sisters honored his work within the LGBT community by making him their first Saint (an honor bestowed upon members of the general public who strive to make a difference in the community).

I then asked what life was like for him and others he knew at the time. He said that with the beginning of the AIDS epidemic it was suddenly a crime to be gay. An employer who knew his sexual orientation and had never had a problem with it before suddenly began treating him differently and quickly found a reason to fire him. He told me that he and others he knew felt like they were forced to hide their sexuality with some going so far as to marry women in order to secure their place not only in a work environment but in society as well. I asked him if the way Jarman portrayed police interaction with protestors was accurate and he told me that, unfortunately, it was. He said he knew several people who had been arrested and even assaulted by officers



during protests.

My final question to him was why he thought Derek Jarman presented *Edward II* the way he did with the focus being on homosexuality and the attitude of the government towards it. He told me he believed that what Jarman wanted to do was use his voice to bring to light the persecution and injustice members of the LGBT community struggled with every day of their lives. He said,

History has a bad habit of trying to erase things... erase people.

Unfortunately, during the 80's and early 90's, society was trying to erase homosexuals. We weren't equal. We weren't anything. Dezzie (the Sisters' nickname for Jarman) once commented that so many people in our society were clueless as to what was really going on and desperately needed someone to enlighten them. So, that's what he did. He tried to enlighten people.

This, for me, answered the question I was looking to explore in this paper. What effect did Jarman's queering of Marlowe's text have? It enlightened people. It made them aware of things that had previously gone unnoticed. It urged them to join in a battle for equal rights... a battle that is still being fought today.

Works Cited

*Edward II*. Dir. Derek Jarman. 1991. VHS.

Jarman, Derek. *Queer Edward II*. London. British Film Institute. 1992. Print.

Marlowe, Christopher. *Edward II* (1593 Edition). New York. Theater Communications Group. 1999. Print.

*Writing the Research Paper*

Shelby McDermott  
Purdue University Calumet

---

Writing the Research Paper

By: Shelby McDermott  
Email: [chichinine@yahoo.com](mailto:chichinine@yahoo.com)

## **Writing the Research Paper**

“The desire to write grows with writing” (Desiderius Erasmus). For students today, learning proper writing techniques is more important than ever before. New technological creations are opening up new avenues for writing and the increase has led to new jobs and careers being created as well. There are many types of papers and essays that students need to learn how to write; each with its own function, purpose, and audience to speak to. Of all the varieties, one of the most common and important is the Research Paper. There are many different theories and issues regarding how to teach this specialty. Teachers need to work hard in order to impart these lessons onto their students and help them improve their writing skills, especially in the computerized world of today.

Research papers are used as the main method of academic work in the majority of schools and courses today, especially in secondary education. They are used for standardized tests and general academic projects and works. By definition, a research paper is printed paper that “requires you to seek out information about a subject, take a stand on it, and back it up with the opinions, ideas, and views of others” (Winkler and McCuen-Metherell). Research papers can be done in many different styles and there are many different types of research papers but the ‘standard’ would be the version also known as a “term paper or library paper” (Winkler). This version involves the different processes of picking a topic, researching, and then explaining your stance while citing sources that you used in a proper and official manner.

There are many different teaching theories related to teaching research papers. There are also many guidebooks, both from the perspective of the teacher

and the student, that can be used to teach these concepts and help the student understand why each individual topic is so important. The book *Writing the Research Paper: A Handbook* by Winkler and McCuen-Metherell is a wonderful example of one such guide written for students and covers many of these theories and issues in a detailed and interesting way. Another example would be the book *Research: The Student's Guide to Writing Research Papers* by Richard Veit; this book goes through numerous ways to put together research papers and how to get proper research done. Books such as this can be a great way to guide the students through the different stages of learning how to write research papers and really come in handy as a student resource for people who are having difficulty.

The process of writing the research paper has changed greatly over the past several decades. The process of gathering research, for example, has become much easier due to the introduction of digital library catalogues and the invention of the internet. Likewise, new technologies have made it easier for writers to go through and write, edit, and review their works quickly and more efficiently than in the past. Despite this, there are still many issues that arise with the process of teaching students how to write research papers.

One of the biggest issues is getting the students interested in the topic they are to write about. While a large portion of this interest needs to be generated by reading about and looking at the topic, for especially young students learning the process it is important to get them appropriately interested and invested in the writing process. If the student is inspired or interested in the topic that they are writing about, they are far more likely to put more effort in and enjoy the writing process, which will help

them improve as writers later on. A common way to do this is to simply let the student pick out their own topic that the teacher needs to review and accept or deny. *Writing the Research Paper* uses this as their second major portion of the handbook and advise that the student pick a topic that they either already like or are genuinely interested in, before then narrowing the topic down (Winkler, 13-15). Another method is to make different prompts that serve as an example of what the students can pick or build their topics upon. A teacher should always try to show proper etiquette in this as well: showing clear disapproval of a paper solely because of the topic can really discourage the student and change how they perceive writing as a whole. If a teacher does not approve of the topic beforehand, a great option is to hold a discussion around the topic and see if you can come to a compromise. Similar to the prompting method, this would have the teacher advise the students about different potential topics that center on the student's interests but that also have potential for an appropriate and dialogue-building essay. Using these methods is a great way to have the students get interested and involved in their work and to help them grow and improve as writers.

The most important concept to teach students during this period is how to conduct proper research. This is one of the largest issues students have with writing research papers and it needs to be addressed as such. Today, the ease of the internet means that there are millions of improper sources ready at the students' fingertips. The majority of sites on the web are in this category; just typing in a topic on a book into Google, for example, will immediately bring up its Wikipedia page and different websites such as SparkNotes. Students need to be taught how to judge and critique

whether a source is proper for use in a research paper and how to find proper sources. A recent study made in 2012 by the Pew Research Internet Project displays this: this study divided up how advanced placement and National Writing Project students from the ages of 14-18 conduct research today, along with different teachers' opinions on their habits and the use of technology in teaching. In the results, 94% of the students were shown to depend on search engines such as Google while 75% depended on Wikipedia and other online encyclopedias. At the other end of the spectrum were print or electronic textbooks (18%) and student-oriented search engines (10%) (PewResearch, 2012). In the book *Teaching the New Writing: Technology, Change, and Assessment in the 21<sup>st</sup>-Century Classroom*, this result is the same: multiple teachers of different classes from elementary to college note that their students, no matter the age, all stuck to digital resources instead of using any print. Going further into this is the section written by Paul Allison, which details Allison's work with his class. Allison mentions repeatedly how he attempted to coerce the students into looking at different sources for their blog project; he specifically mentions having issues with one student who kept being drawn back to Wikipedia (79). He wrote on how the students work was much improved when they had the proper sources for their information and how getting those proper sources slowly grew into a routine for them. He also talks about how he works to keep them on task with getting proper resources in order to have them understand the importance of using good research. Teaching how to recognize and use proper sources is also important for improving the students' writing as a whole. As students read the related information and articles/books appropriate for their topics, they will also learn how to write in

the style best suited for their essay and how to improve their own writing through this.

There are several good methods on how to teach proper research. One such method is to have the students create a 'research schedule' that will help them maintain their pace in writing the research paper and help the paper evolve (Veit). This can be set up by teachers in having a number of deadlines for the overall project: an example would be a due date for a bibliography several weeks before the final draft is due so that the students have their research ready and can receive feedback. Another similar method is to assign a 'research notebook'; "At every stage of the project, researchers were expected to keep a personal record of their progress...Emily and Justin recorded what they were doing and what they were expected to do" (Veit, 45). This helps the students keep track of everything they have done for the project and helps the students focus their thoughts. Another good thing to remember is to have the students use the school resources available to them: most schools will have access to certain databases along with having a wealth of information within their libraries. Winkler and Veit both recommend advising students to use these resources and instructing them on how to access them from different areas. Setting aside a day to hold a 'research workshop' can help students greatly in the long run: this can be a great opportunity to introduce them to the numerous resources available in the school as well as showing them what proper research looks like from a grading standpoint.

Hand in hand with this is teaching proper citation. This can still be an issue even with the numerous improvements in word-based technology. This is important



for showing which sources contributed to the research paper. Many grading rubrics for research papers use Citation as one of the categories for grading, to emphasize this to the students (Herrington). Many students, no matter the age group, get confused at how citations are set up due to the numerous changes between styles and how each style changes from year to year. Teaching proper citation is exceedingly important with the rise in plagiarism that has been occurring: The Plagiarism Plague notes that in 1991 the most frequent kind of cheating was the 'failure to footnote sources in written work', while a later survey done in 2001 from Rutgers University indicated that 75% of high school students stated that they had cheated on a test at least once...and that same number confessed to "handing in another person's work" (Bowman). Many high schools and colleges make use of different technology that is designed to uncover instances of plagiarism. In the case of many courses at Purdue Calumet, the technology of 'SafeAssign' is used in order to judge whether or not a student has plagiarized at all. This software will mark students who do not cite properly or do not paraphrase well. The article "Plagiarism-A Survey" lists out the categories of plagiarism, which include Accidental, Unintentional, Intentional, and Self-Plagiarism (2006). Teachers need to ensure that their students understand how important proper citation is and how not using it properly can lead to severe issues in the future. The article makes reference to a report given at Yale University and states "Despite clear academic misconduct policies, there were cases of accidental or mistaken plagiarism, which suggests that there is a need of more effective ways of communicating details to students. Teachers are encouraged to explain plagiarism, citation rules and writing styles to students" (2006). Bowman's own findings in this

matter showed that “students were unclear about what information was considered ‘intellectual property’. Many students were under the impression that content from books, articles, and the Web did not need to be cited so long as they paraphrased the material” (Bowman, 62). Being able to cite properly can avoid possible events of plagiarism within the future and will also help the student understand how to make their work stronger through their usage.

There are several guidelines to follow concerning how to teach citation. As there are many different styles (with APA and MLA being the most popular), a teacher needs to ensure that they cover the basics and give out the specifics of each style. The *MLA Handbook for Writers of Research Papers* gives out the three major focuses of the sources that students use: Authority (how the authors are perceived and how the work has been reviewed and received), Accuracy (whether it has its own citations or if the author is a knowledgeable and unbiased), and Currency (how recent the sources are). *The Plagiarism Plague* features a chapter written by Vibiana Bowman and John Gibson called ‘Cite It Right: A Tutorial’ that goes through their own project into making a teaching page to instruct students on proper citation. Bowman states that their overall goals for the project were to: promote the values of intellectual honesty, teach good scholarly writing skills (especially in regards to documentation), and to promote information literacy skills so that students understood what constitutes intellectual property (Bowman 64). In the same book is the section by Dr. Mallika Henry that advises teachers to build relationships with their students to help improve their perception of writing and keep them on track with the expectations set in the course. Henry states that “A nonconfrontational comment can set up

expectations that ‘proper use of sources’ is being monitored”, basically setting the stage at the beginning and letting students know that this will be an important section of the class (Henry 81). By doing all of this, teachers can help to deter students from committing plagiarism, accidental or purposeful, and will help impress upon them important habits for their future academic works.

Thus, the writing the research paper is a very long and inclusive process that needs to be taught properly to students. There are many things that must be imparted onto students learning this in order to properly prepare them for the writing process and to ensure that they fully understand how to make their papers work. Aside from teaching the writing process, other important theories and concepts are the issues of finding and prompting proper topics, how to find, conduct, and critique proper research, and how to make proper citations for the type of research paper written. By imparting all of these concepts, teachers will be able to teach their students the correct way to create a research paper and will be instilling in them good habits for their work later on. With that in mind, following these steps will help improve future writing and will enhance the overall world of academia.

Bibliography

- Bowman, Vibiana. *The Plagiarism Plague*. New York: Neal-Schuman, 2004. Print.
- Gibaldi, Joseph. *MLA Handbook for Writers of Research Papers*. 6th ed. New York: Modern Language Association of America, 2003. Print.
- Herrington, Anne, Kevin Hodgson, and Charles Moran, eds. *Teaching the New Writing: Technology, Change, and Assessment in the 21st-century Classroom*. Berkley, CA: National Writing Project, 2009. Print.
- Maurer, Hermann, Frank Kappe, and Bilal Zaka. "Plagiarism- A Survey." *Journal of Universal Computer Science* 12.8 (2006): 1050-084. *Journal of Universal Computer Science*. Graz University of Technology. Web. 28 Nov. 2014. <[http://jucs.org/jucs\\_12\\_8/](http://jucs.org/jucs_12_8/)>.
- Purcell, Kristen, Lee Rainie, Judy Buchanan, Kathryn Zickuhr, Alan Heaps, Linda Friedrich, Amanda Jacklin, and Clara Chen. "How Teens Do Research in the Digital World." *Pew Research Center*. 1 Nov. 2012. Web. 4 Dec. 2014.
- Quaratiello, Arlene Rodda. *The College Student's Research Companion*. 4th ed. New York: Neal-Schuman, 2007. Print.
- Veit, Richard. *Research: The Student's Guide to Writing Research Papers*. 4th ed. Wilmington: Pearson Education, 2004. Print.
- Winkler, Anthony C., and Jo Ray McCuen-Metherell. *Writing the Research Paper*. 7th ed. Boston, MA: Thomson Higher Education, 2008. Print.

*Teaching Style: Considering Tone and Voice in the Classroom*

Matt Misuraca  
Purdue University Calumet

---

Matt Misuraca

English 491

Dr. Boiarsky

2 November 2014

Teaching Style: Considering Tone and Voice in the Classroom

Style in composition has for a long time been considered a cornerstone of great writing; however, there is much debate as to what style consists of. Expert writers and educators remain undecided on how to define style. Unfortunately, a clear definition is not the only controversy that plagues the element of style in composition. Many educators debate how style is to be approached in the classroom. It is a difficult subject to teach, and even more difficult to assess.

Defining style is a task in itself. Many experts have speculated for years as to what style consists of, but no one seems to agree. Walker Gibson in his book *Tough, Sweet and Stuffy* offers his opinion that style is the sum of all decisions that an author makes with dramatizing personality or voice (Gibson x). This is a solid start to defining style, but it does not seem to take into consideration the author's tone. When making stylistic decisions an author's tone or attitude about a given subject holds a great deal of weight, so it should probably be included in the definition of style. Paul Butler believes that "grammar is the ordinary use of language, style, by comparison is seen as its extraordinary use" (Butler). Although this definition does not specifically point out exactly what style is, it does express that style is different from grammar. This

distinction is important because over the years style has been inappropriately grouped with grammar and mechanics. It is clear that style is not grammar, and as Gibson pointed out earlier it involves voice. But, what exactly is voice? According to the National Writing Project voice is also difficult to define. In fact, their definition has changed over the years, but the description outlined at their 2005 conference appears to be the most appropriate. It states, "Voice is the personality of the writer coming through on the page. It is what gives the writing a sense of flavor, a uniqueness, and gives the reader the feeling that the writer is talking directly to her" (DiPardo 174). The NWP description places emphasis on the audience, or the reader. This is an important part of voice, and thus an important part of style. For the purpose of this paper style will be defined as the sum of voice, as described by the National Writing Project and tone in composition.

Considerations of style have been around for thousands of years. Aristotle commented on rhetorical decisions in oral arguments. Several experts have noticed a decline in the tradition of style. The decline may be due to the focus on a process as opposed to a product (Bernhardt). Or, it could have come about because style is so often grouped with grammar and mechanics (Butler 77). The idea of voice officially entered discourse at the Anglo-American Dartmouth Conference (DiPardo). However, the study of style was still considered on the back burner until Robert J. Connor's article 'The Erasure of the Sentence' questioned the disappearance of style" (Butler). After this article, the study of style appears to have reemerged as worthy of discussion amongst scholars.

Now style has been defined, but why should we teach it in classrooms across a range of levels? Why is style considered universally important among experts and educators in composition? Stephen Bernhardt offers his thoughts in *Teaching English: Style in Writing*. He mentions, "Students need to develop sensitivity and control over a range of styles, from narrative and essay styles appropriate for English classrooms, to report styles appropriate to science classes, to professional styles appropriate to the work world" (Bernhardt). This speaks volumes to the necessity of making room for style not only in the composition classroom, but in the secondary English classroom as well. Many students will not continue their education through to university composition courses; however, their career paths will most certainly require them to write appropriately over a range of styles. When individuals do not have this control over their writing, it shows, and hinders their ability to perform the tasks required of them at their job. Many examples of detrimental rhetorical decisions may be seen in Dr. Carolyn Boiarsky's study "Avoiding Disasters With Better Communication." In this study she examines how rhetorical decisions in communication by top professionals have led to misunderstandings in some of the largest avoidable disasters in recent history. With better training and education over stylistic control, perhaps these disasters could have been avoided, or minimized. Bernhardt states, "Stylistic control leads to versatility in language use" (Bernhardt). This versatility is important for more than just occupational success. Having a mastery of language allows for an individual to excel socially as well.

Style is a necessary component of successfully teaching composition regardless of which level of education it is being taught at. Teaching students to develop style

brings about an entirely new set of challenges. Paul Butler suggests that educators should focus on teaching cohesion in student writing, as well as expressing how emphasis impacts style (Butler 77). By cohesion Butler is referring to the writer's flow in their work. He considers it on a micro level and how sentences tend to "achieve greater cohesion when old or 'known' information precedes new information" (Butler 78). Depending on audience an author must decide how much old information is necessary to include before presenting new information. In the case of the major disasters mentioned earlier, the new information should have been the first thing that a communicated in order to avoid disaster. Professionals in the same field will have similar schema it is unnecessary to frontload known information. It would have been much more effective to communicate pertinent and pressing matters right away. Cohesion and emphasis should be mentioned in tandem. Emphasis is an extremely important element of stylistic control. By placing emphasis at the beginning or the end of a sentence, it can change meaning, or to a lesser extent it can draw the reader's attention away from what is truly important. Butler places great importance on emphasis and cohesion in his work entitled, "Reconsidering the Teaching of Style," but we cannot consider teaching style without mentioning tone and voice.

The teaching of tone and voice brings about a new set of challenges because they are deeply personal to an author. Tone is all about the author's attitude towards a subject; while, voice is about the writer's personality shining through the page. These are not easy skills that can be given to students for they are inherent, but we can help students hone these skills that they already possess. The reading and writing connection is incredibly powerful. Students pick up on the stylistic choices of their



favorite authors almost subconsciously. They will even make similar choices when given the opportunity. An educator can give students direction in recognizing the difference between the succinct language of Hemingway as opposed to the flowery and ornate language of Dickens. Students not only need to recognize the differences between the two, but also when it is appropriate to write in such a way that it produces a desired result. Butler mentions that imitation and mimicry can be powerful resources in educating students on honing their voice. Imitation involves reading the work of great authors and having the students incorporate the author's stylistic decisions in their own writing. This process is natural and found outside of the composition world. Great musicians often name their influences. Musicians will spend years recreating and practicing the symphonies of Beethoven and Mozart before composing original pieces of music. This is the same concept, just applied to written language.

It was mentioned earlier that tone and voice are inherent in all writers, but must be polished in order to be effective in composition. Tone is about the author's attitude towards a subject. Sandra Schor approaches the teaching of tone in a practical manner. She states, "Opinions and topics are not what students need. They have plenty of their own. What they need is the training to recognize as topics the ideas that burden them, so as to begin projecting a style through the subjects that concern them" (Schor 77). She believes that students come with plenty of opinions and topics, but teachers need to guide them in picking a structure that expresses them appropriately. This could be a narrative, memo, journal, or research paper. This idea is quite different from what is typical of a composition classroom. Oftentimes

students are given a structure and told to pick a topic that fits within the structure. It would be more effective if students picked a topic, and the teacher helped the student develop an appropriate structure around the topic. Student work tends to be written with higher quality when they are passionate about the topic. By assigning a topic in this way, the student may pick something that he or she is passionate about, and the teacher will give them the tools necessary to make the best stylistic choices in presenting that topic.

In recent years, many composition courses have been designed around “the writer’s workshop.” This workshop encourages students to work collaboratively as opposed to competitively so that everyone’s writing may improve. This is a truly fantastic way to encourage students to work together, and it allows for students to develop voice. Ted Kesler has a series of tips for setting up the classroom for a successful workshop to promote teaching writing with voice. In his piece, “Writing With Voice” he starts off by emphasizing the need to establish community. As was mentioned earlier the idea of voice is deeply personal to an author; therefore, the classroom mentality must be respectful enough to approach these subjects. After establishing community, he mentions that teachers should use guided questions in order to encourage students to think sincerely about how their stylistic decisions impact their writing. Kesler then suggests that students be exposed to a variety of mentor texts. This falls in line with Butler’s charge for imitation and the reading and writing connection. Kesler encourages teachers to implement an “author’s share.” The author’s share gives student writers a platform from which they present their work. The audience will provide feedback in order to aid the revision process. Finally,

Kesler believes that teachers should read and reread student work, providing as much feedback as possible (Kesler). With regards to the teaching of style, all of these are important but the one that stands out the most is the author's share. It was mentioned earlier that audience and perception is important for measuring the effectiveness of style. This is a phenomenal opportunity for students to get feedback during the revision process. Have the class act as the author's target audience, and provide authentic feedback based on their perception of the information presented. The writing workshop in general seems to be a powerful tool for the focusing of ideas, and working together to improve writing.

After a teacher has placed an unbelievable amount of energy into the teaching of style in their composition classroom, there is still another problem. How can anyone expect to assess something so seemingly subjective? The National Writing Project has labored over this exact question for years. In their 6 traits rubric, one of the most widely accepted rubrics in secondary education today, they set aside a full trait dedicated solely to voice. It is important to note that this rubric was created in order to assess the "test essay" so it may not be fully applicable elsewhere. However, the six traits are easily transferable to many genres. To prove how difficult it is to assess voice it is important to note that the NWP had a major switch in mindset between 2005 and 2006. In 2005 the focus of the voice rubric seemed much more organic and focused on the author's ability to express and engage. In 2006 they renamed the category "Voice(stance)," and the language of the rubric was less focused on the author's personality. This rubric focused on the author's ability to demonstrate a perspective that is evident and clear. This change in the rhetoric

presents two completely different views on voice. Clearly, the second view is less subjective and more quantifiable; however, this does not necessarily make it more correct. The description of voice by the NWP mentioned earlier aligns much more closely with their 2005 rubric.

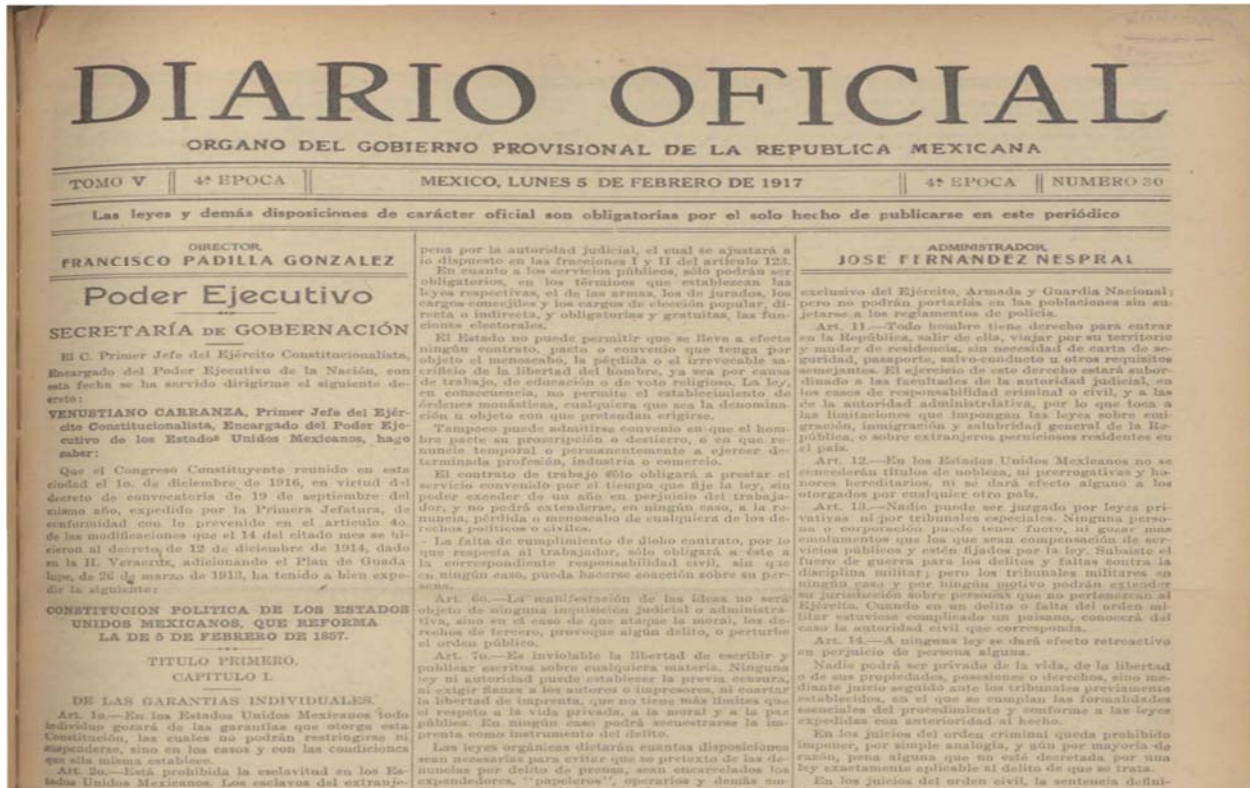
Style in composition is a difficult subject to ponder, but with considerations of tone and voice it is a necessary one. Style may be subjective, but it is a cornerstone in great writing. Therefore, it must be taught in classrooms across a range of education levels. There are several tactics for teaching this important element, but it is important to focus on a sense of community as opposed to competition in order to help student develop. There is no clear cut way to assess style, especially voice, but it is important to consider the author's personality coming through the page as a means to present subject matter to a real audience.

Works Cited

- Bernhardt, Stephen A. "Teaching English: Style In Writing." *The Clearing House* 67.4 (1994): n. pag. *Academic Search Premier*. Web. 2 Dec. 2014.
- Boiarsky, Carolyn. "Avoiding Disasters with Better Communication." *Society for Technical Communication* (2004): n. pag. *EServer TC Library*. Web. 2 Dec. 2014.
- Butler, Paul. "Reconsidering the Teaching of Style." *English Journal* 100.4 (2011): 77-82. Web. 2 Dec. 2014.
- DiPardo, Anne, Barbara A. Storms, and Mackenzie Selland. "Seeing Voices: Assessing Writerly Stance in the NWP Analytic Writing Continuum." *Assessing Writing* 16 (2011): 170-88. *Elsevier*. Web. 2 Dec. 2014.
- Gibson, Walker. *Tough, Sweet & Stuffy an Essay on Modern American Prose Styles*. Bloomington: Indiana UP, 1966. Print.
- Kesler, Ted. "Writing With Voice." *The Reading Teacher* 66.1 (2012): 25-29. *Academic Search Premier*. Web. 2 Dec. 2012.
- Schor, Sandra. "Style Through Control: The Pleasure of the Beginning Writer." *Linguistics, Stylistics, and The Teaching of Composition*. Ed. Donald McQuade. Akron: U of Akron, 1979. 72-80. Print.

Article 123

Stefanee Parks  
Purdue University Calumet



Article 123

Stefanee Parks

Professor Kathleen Tobin

HIS 472-01 History of Mexico

12 December 2014

Stefanee Parks

Professor Kathleen Tobin

HIS 472-01 History of Mexico

12 December 2014

### Article 123

The constitution of Mexico enacted in 1917 after the Mexican Revolution, contained Article 123 entitled “Trabajo y Seguridad Social” or Labor and Social Security which recognized Mexico’s labor force and gives them explicit inalienable “rights”. Several times in its ninety-seven year history the law has been revised, most notably in 1970 and 1997, but it always kept basic human and labor rights intact: the right to strike, protection for women and children, an eight hour work day, and a living wage.<sup>1</sup> Even with these rights guaranteed in the constitution, there is still massive labor issues in Mexico because even with those rights on paper it does not stop government from ignoring those rights especially when it is government controlled unions such as the Confederation of Mexican Workers (CMW).

A major strike in 1906, at Cananea, included a list of demands to the government from the workers and went into detail as to what conditions they were willing to work under. For example, some demands were employment of 75% of Mexicans and 25% of foreigners, an eight-hour workday, five pesos per day, and the termination of the person running the mine.<sup>2</sup> This letter to the employers were later

---

<sup>1</sup> Schiaffino, Monica. "Basics of Mexico Labor Law." Littler De La Vega Y Conde. April 1, 2013.

[http://www.nationalemploymentlawcouncil.org/nonmember/agenda\\_PDFs/2013/Basics\\_of\\_Mexican\\_Labor\\_Law.pdf](http://www.nationalemploymentlawcouncil.org/nonmember/agenda_PDFs/2013/Basics_of_Mexican_Labor_Law.pdf).

<sup>2</sup> "The Cananea Strike: Workers Demands (1906)." In *Mexican*

used as a point of reference when drafting the constitution for Mexico after the revolution of 1917 and you see one of the main points of the 1906 strike in Article 123 in section (A)(i) "The maximum duration of work for one day shall be eight hours."<sup>3</sup> The other thing in this strike that became prominent in Article 123 was the request by the workers to be treated as equal as foreigners and it can be found in (A)(vii) which says "Equal wages shall be paid for equal work, regardless of sex or nationality."<sup>4</sup>

Again, these are rights in the Mexican constitution, yet there are still strikes and labor issues in Mexico. This is due in part to the labor unions being ruled by the Institutional Revolutionary Party (PRI) for seventy plus years. The PRI is the main political party of the Mexican government and controlled all branches of the government including the biggest labor union in Mexico, the Confederation of Mexican Workers (CTM).<sup>5</sup> The PRI party has been referred to as the "perfect dictatorship" because of how closely it runs the government and because of what some consider to be a socialist agenda; also because it is considered less violent than dictators such as Mussolini in Italy and Castro in Cuba.<sup>6</sup>

The CTM represents workers mostly in urban areas being that is where the majority of the non-agricultural industry is located. According to a report submitted

---

*History: A Primary Source Reader*, edited by Nora E. Jaffary, Edward W. Osowski, and Susie S. Porter, 270-272. Boulder, CO: Westview Press, 2010.

<sup>3</sup> "Land, Labor, and the Church in the Mexican Constitution (1917)." In *Mexican History: A Primary Source Reader*, edited by Nora E. Jaffary, Edward W. Osowski, and Susie S. Porter, 305-308. Boulder, CO: Westview Press, 2010.

<sup>4</sup> Ibid 308.

<sup>5</sup> Meyer, Michael C., and William L. Sherman. *The Course of Mexican History*. 10th ed. Oxford: Oxford University Press, 2013.

<sup>6</sup> La Botz, Dan. "A Brief History of Mexico: Repression and Revolution." UE International. 2006. <http://www.ueinternational.org/>.



to the Library of Congress by Tim Merrill and Ramon Miro, "The CTM is the largest and most influential organization, comprising over 11,000 labor unions,".<sup>7</sup> The report goes on to explain that the CTM is to be the mediator between unions and the government and also mentioning that it is a tightly controlled organization that has been run by the Secretary General, Fidel Velazquez.<sup>8</sup> At the end of the report, the authors do state that since the mid-1990's, these large government controlled labor unions have had less impact on Mexican politics the way they used to have since implementation of the constitution in 1917.<sup>9</sup> It seems to be the hope of their report that things are currently changing in Mexico and it is less of a political relationship based on corruption but more of a new generation of citizens fighting for their rights as guaranteed in the constitution.<sup>10</sup>

It is organizations like the International Mexican Labor (UE) is a group that works outside of the CTM. The contend that when the labor law was written in 1917 it was the most progressive labor law in the world and became cemented as in 1931 when the labor law was revised in the form of the Ley Federal de Trabajo which translate to Federal Labor Law (LFT).<sup>11</sup> This group takes on fighting for workers rights and admits it is often "brutal and it means taking on the state".<sup>12</sup> Due to the government control of the CTM, it is extremely hard for independent unions to

---

<sup>7</sup> Merrill, Tim L., and Ramon Miro, eds. "Organized Labor." *Mexico: A Country Study*, 1996. <http://countrystudies.us/mexico/87.htm>.

<sup>8</sup> Ibid.

<sup>9</sup> Ibid.

<sup>10</sup> Ibid.

<sup>11</sup> La Botz, Dan. "A Brief History of Mexico: Repression and Revolution." UE International. 2006. <http://www.ueinternational.org/>.

<sup>12</sup> Ibid.

operate in Mexico because not only do they fight the government but also the corporate business who side with the government. They add, businesses oppose independent unions and the labor boards are controlled by the government ripe with corruption and as a result those who have a vested interest oppose the independent unions.<sup>13</sup>

Several solutions have been suggested including the obvious of taking government control of labor issues away from the government. Several Mexican Labor websites call for this including the UE but see no possibility of this happening without some sort of revolution which the country of Mexico is known for. Instead, unions like the UE have implemented linking their members with other unions members on an international level.<sup>14</sup> The UE has partnered with the several unions such as the UAW here in the United States. They have exchanged members to stand on pickets lines in both the United States and Mexico to engage in solidarity across the borders.<sup>15</sup> One of the biggest issues with the United States was when the AFL-CIO, the largest union in the United States of skilled and unskilled workers, partnered with the CTM and helped push for the North American Free Trade Agreement (NAFTA) which seems to have done nothing for Mexican workers to better their working conditions or for the United States who had jobs shipped across the border for lower wages.<sup>16</sup> The UE teamed with with Frente Auténtico del Trabajo(FAT) translated as Authentic Labor Front and since 1992 these two organizations have been working together to build a

---

<sup>13</sup> Ibid.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid.

international solidarity and focus on organizing and rank-and-file membership. This agreement is known as “Strategic Organizing Alliance”.<sup>17</sup>

In order for any efforts of unions to be successful will require solidarity of the Mexican people across the board. They need to continue the fight for their inalienable rights guaranteed to them in the constitution since 1917. Some of the ways for this to happen is to cut the government influence out of CTM, cut the rampant corruption out of the political parties supposedly representing the government, for international unions to rise together on a global basis in solidarity for workers rights.

---

<sup>17</sup> Ibid.

### Sources Cited

- Basham, Ringe Y Correa. "Labor and Employment Desk Book." 2010.  
[www.lexmundi.com/Document.asp?DocID=1347](http://www.lexmundi.com/Document.asp?DocID=1347).
- "The Cananea Strike: Workers Demands (1906)." In *Mexican History: A Primary Source Reader*, edited by Nora E. Jaffary, Edward W. Osowski, and Susie S. Porter, 270-272. Boulder, CO: Westview Press, 2010.
- Grajeda, Jose. "A Look at Labor Unions in Mexico." *Tecma University*, July 10, 2014. <http://www.tecma.com/author/jgrajeda/>.
- La Botz, Dan. "A Brief History of Mexico: Repression and Revolution." UE International. 2006. <http://www.ueinternational.org/>.
- "Land, Labor, and the Church in the Mexican Constitution (1917)." In *Mexican History: A Primary Source Reader*, edited by Nora E. Jaffary, Edward W. Osowski, and Susie S. Porter, 305-308. Boulder, CO: Westview Press, 2010.
- "Maquila Workers Organize (2006)." In *Mexican History: A Primary Source Reader*, edited by Nora E. Jaffary, Edward W. Osowski, and Susie S. Porter, 437-442. Boulder, CO: Westview Press, 2010.
- Merrill, Tim L., and Ramon Miro, eds. "Organized Labor." *Mexico: A Country Study*, 1996. <http://countrystudies.us/mexico/87.htm>.
- "Mexican Labor Law: A Review of the Basics." The Offshore Group. June 14, 2012. <http://offshoregroup.com/2012/06/14/mexican-labor-law-a-review-of-the-basics/>.
- "Mexico Labor Unions." Geography, Climate, Countries, Maps, Flags, Population. November 9, 1996. <http://www.geographic.org>.
- Meyer, Michael C., and William L. Sherman. *The Course of Mexican History*. 10th ed. Oxford: Oxford University Press, 2013.
- Schiaffino, Monica. "Basics of Mexico Labor Law." Littler De La Vega Y Conde. April 1, 2013.  
[http://www.nationalemploymentlawcouncil.org/nonmember/agenda\\_PDFs/2013/Basics\\_of\\_Mexican\\_Labor\\_Law.pdf](http://www.nationalemploymentlawcouncil.org/nonmember/agenda_PDFs/2013/Basics_of_Mexican_Labor_Law.pdf).

*The External Plus the Internal Equals Identity: Identity and the Power of Names in Louise Erdrich's Novels*

Caitlin Roman  
Georgian Court University

---

The External Plus the Internal Equals Identity:  
Identity and the Power of Names in Louise Erdrich's Novels

Caitlin Roman

Georgian Court University

Email- [cr03093@georgian.edu](mailto:cr03093@georgian.edu)

Alternate email- [ktmans11@aol.com](mailto:ktmans11@aol.com)

The novels of Louise Erdrich follow a series of characters through their lives. What is really interesting to see, since some of the characters appear in more than one novel, is how certain events change the character and the character's identity. This is especially evident with the coming of the lumber companies and the white people. Before the white people come, the Chippewa have their traditional culture, and their identity is mainly with the land. When the lumber companies arrive, they force their white culture onto the Chippewa, almost wiping out the Chippewa identity completely. However, the Chippewa are able to adapt. The way Erdrich's Chippewa characters identify themselves seems to be fluid, especially with the coming of the white man, and this fluidity allows for them to maintain their cultural identity while being forced into the "white" world, creating a hybridity of identity that straddles the two cultures. Moreover, since characters span across more than one novel, this fluidity of identity can be seen across novels, as well as in the narrative design of the novels.

One of the most important aspects of identity, for the Chippewa, is the name. Names in the Chippewa culture carry power, especially for the spirit. Without a name, the spirit does not exist and will not find a home in the body. Without a spirit, the body is basically an empty shell. This can cause several problems in an individual because being without a spirit is like being without life. Fleur's son with Mauser is such an individual:

[Fleur] never called him anything else but n'gozis. Addressed him as her son and never used his name- Christian or Ojibwe.... *[Fleur] had not named him...*

Oh he'd have a name for the records, for papers, surely. A name for

chimookomaan law. He'd have a name for the whites to call him, but no name for his spirit. (*Four Souls* 200)

Because Fleur never named her son, he is "strange in the head because the spirits don't know him" (*Four Souls* 200). Without a name, Fleur's son is a ghost of a person. The spirit needs a name in order to be recognized.

Even after a person dies, that name still carries a lot of power. Calling out the name of a dead loved one can bring that person's spirit back to the land of the living. However, the spirit does not re-inhabit its body; it just wanders. James Ruppert claims that calling out the name and bringing the spirit back to the living world violates "one of the most important prohibitions [in the Chippewa culture] designed to keep the spirits of the dead on the trail to the spirit world" (75). Violating this custom endangers the spirit of the deceased, and that person may have trouble finding his or her way back to the spirit world and back to peace.

A name also has the power to elude death. Moses, along with Fleur, is one of the last Pillagers. When he was young, he became very sick with "the fevers," one of the illnesses the whites brought to the reservation (*Tracks* 35). He was dying, but Nanapush was able to cure him by giving him a new name, one to "fool death" (*Tracks* 35). This new name is Moses, a name Nanapush learned from his time at a Jesuit school. This name gives Moses a brand new identity. His old name and identity "dies" and he is left with a new name so that he can escape death and live. Moses is a white name, but more importantly, it is a name from the Bible. By giving Moses this name, Nanapush gives him a hybrid identity, combining the power of the Christian name with Moses' Chippewa identity to save Moses from death. Moreover, the Christian Moses is

known for leading the Exodus out of Egypt and helping to free the pharaoh's slaves. In a way, this name is synonymous with liberation and freedom. Erdrich's Moses acts in almost the same way for Lulu, Fleur's daughter. Moses is Lulu's first husband in the Chippewa tradition. To her, Moses was a way to escape her feelings of rejection by Nector. He was her "salvation" from the constant reminders, from Margaret mainly, that Nector had married a "lowlife" Lazarre (*Love Medicine* 72). Moses' new, biblical name not only eludes death and saves his life; it also acts as a salvation for others.

Names can give a person power over others. Nanapush's name gives him the power he needs to rescue Lulu from the government boarding school. When Lulu was born, Father Damien baptized her. In order to complete the records of Lulu's birth, he needed a name for the birth certificate, the father's name especially. Lulu's paternity is unknown. The father could be Misshepeshe the lake monster, Eli, or the men in Argus who raped Fleur. The father's name gives Lulu her identity; it tells her in which family she belongs and who her kin are. Nanapush makes the bold move and give Lulu his name- Nanapush (*Tracks* 61). This gives Nanapush power over Lulu; he is, on paper and in spirit, her father, and this awards him certain rights. The most important right this act gives Nanapush is the ability to take Lulu out of the government boarding school. Because it was written on the birth certificate and filed away, Nanapush can prove that he is "the one who had the right to say where [Lulu] went to school and that [Lulu] should come home" because he is Lulu's father (*Tracks* 225). This name also allows Nanapush to claim Lulu and her story. Because Lulu is his, Nanapush has the ability and the right to tell her family's history. It is through the telling of her family history that Lulu is given an identity. Without the context of her



family history, there would be nothing to base her identity on. The story of her family, as told by Nanapush, is what creates Lulu's identity. The simple act of giving Lulu his name gave Nanapush power that others could not have. Moreover, Nanapush himself claims that the name "Nanapush" is an important one, one that carries power. "Nanapush is a name that loses power every time that it is written and stored in a government file. That is why [he] only gave it out once in all those years" (*Tracks* 32). He bestowed the power of his name to Lulu when he named her, and that power allowed her to be taken out of the boarding school.

Names can also influence and compound upon the identity of characters. Nanapush's name is central to his identity as a trickster. As Douglas Andrew Barnim points out, his name means deception (59). When Nanapush's father named him, he said he would be called Nanapush because "it's got to do with trickery and living in the bush" (*Tracks* 33). Moreover, Nanapush is named after another famous Chippewa trickster, Nanabozho. Since names can carry their own identities, like "Four Souls," the Nanabozho/Nanapush name could carry a trickster identity that turns the wearer into a trickster. In addition to being named after a trickster, Nanapush's father's name is trickster-like in nature. Nanapush's father is Mirage. One of the qualities of a trickster is that they cannot be captured or trapped for very long. A mirage can never be caught because it is an illusion. Therefore, Nanapush is named after a trickster, and he descends from a trickster-esque character.

Names can even carry their own identity. The Chippewa believe that "names acquire their own life and drag the person on their own path for their own reasons" (*Four Souls* 47). When Fleur goes after Mauser, the man who stole her land, she

adopts her mother's name, Four Souls. This is an ancient name, and it carries a lot of power. Once she adopts this name, Fleur also adopts the history of the woman who wore this name before her. The new name gives Fleur a new identity in her battle to win back her land. "Four Souls" gives Fleur the strength, power, and courage she needs to deal with Mauser and regain control of her land. Even though the name lends its power to Fleur, the name "Four Souls" carries its own identity and proves to be too powerful for Fleur to contain. "From the beginning, [Fleur] did not own [the name "Four Souls'"]. Once she took it, the name owned her. It would slam her to the earth and raise her up, it would divide her, it would make her an idiot and nearly kill her" (*Four Souls* 47). Four Souls is a name to be feared. While the name does help Fleur reclaim her land, the name almost breaks Fleur in the process.

Even the Pillager name carries its own identity, and, just like the name "Four Souls," proves to be too overwhelming for Fleur. The Pillager name is powerful and a name to be feared because of its close association with Misshepesu and shamanistic magic. As one of the last Pillagers on the reservation, it is Fleur's duty and responsibility to make sure her ancestral land does not fall into the hands of the lumber company. When the Kashpaw-Nanapush-Pillager clan raises the money to save the Pillager and Kashpaw lands, Fleur is starting to crack under the pressure of living up to her Pillager name. Nanapush remarks that "Fleur was a different person than the young woman [he] had known. She was hesitant in speaking, false in her gestures, anxious to cover her fear" (*Tracks* 177). Fleur even says that she is tired because "[a]s the lone survivor of the Pillagers, she staggered now beneath the burden of a life she

was failing to deserve" (*Tracks* 177-178). The weight of the Pillager name and the responsibility that comes with it is wearing Fleur down.

While one name proves to be too powerful and almost destroys the wearer, another name can help heal. By the time Fleur finally wins back her land, "Four Souls" has thoroughly beaten her. Margaret helps Fleur heal by giving her a new name, that of her beloved medicine dress, if the dress will reveal its name to Fleur. This new name will help Fleur heal, and it will tell her how long she will live and when it is time to die (*Four Souls* 207). The name will finally bring Fleur peace.

Names are not the only thing that makes up a person's identity. Culture and outside influences also have an impact. Fleur is very much the traditional Chippewa. Her identity is tied to the land. Her family land on the lake is everything to her. When that land is taken from her, Fleur is lost; she no longer has a home or a place to plant her roots. When she follows her trees to the house Mauser built, she sees herself in the wood that was used to build the house. "When [Fleur] walk[s] through [Mauser's] hallway [she] walk[s] through [herself]. When [she] touch[es] the walls of [Mauser's] house [she] touch[es her] own face" (*Four Souls* 45). At the end of *Tracks* when Fleur leaves the reservation to go after the man who took her land, she takes nothing but a small wagon made from the trees on her land, stones from Misshepesu's lake, some roots and rags, an umbrella that marked the grave of her second child, and the grave markers Nanapush made for the dead Pillagers (*Tracks* 224). Fleur brings her ancestors and her land with her on her journey to reclaim her land.

Also part of that traditional Chippewa identity is the shamanistic religion complete with medicinal powers, spirit guardians, and spirit animals, among other

things. Fleur's medicinal powers come from Misshepesu, a demi-god of sorts who inhabits the lake, Matchimanito, attached to Fleur's ancestral land. These medicinal powers are a large part of the Chippewa's religion. Not only does Fleur receive the famed Pillager magic/medicine from Misshepesu, she receives protection from him as well. Misshepesu becomes the guardian of the Pillager family, providing food and protecting any Pillager who fell in the water of Lake Matchimanito (Hessler 40). This is why Fleur never died, even though she drowned multiple times; those deaths were transferred onto others whom Fleur had cursed, namely men from the lumber company. This, in fact, is another power gifted by Misshepesu. He is able to gift powerful sorcery that can be used to kill an enemy even if he or she is many miles away (Brehm 681).

Spirit animals are also types of spirit guardians. The Chippewa believe in the concept of "soul dualism," meaning that each person has two souls, the "stationary soul" and the "traveling soul" (Hessler 41). These souls can transform into animals and travel outside of the body. According to Chippewa belief, the stationary soul lives in the heart. It can travel but only in short amounts of time because a long separation of body and soul can cause illness or death. The traveling soul, on the other hand, resides in the brain and can exist completely separate from the body. This soul can travel outside of the body while the person sleeps. It acts as the eyes for the stationary soul in the heart (Hessler 41). When the souls transform, they become spirit animals. The traveling soul can transform to help the stationary soul, whether it is to perform magic or make it through a difficult situation. According to Michelle Hessler, "shamans with unusually great powers, such as Fleur, can metamorphize into

bears to perform their magic" (41). In fact, having the bear as a spirit animal, in conjunction with Misshepeshu, signifies great medicinal power, a level that only few people could obtain (Brehm 681). Fleur's spirit animal, the bear, lends her strength during her difficult pregnancy with Lulu. It is through her spirit animal that she is able to perform her "magic." Hessler also states that "the ability to metamorphize does not come from within the shamans themselves, but is lent by a Manitou: in Fleur's case, Misshepeshu" (42).

Moreover, there are many instances in which Fleur is described with animalistic qualities, which relates back to the concept of spirit animals. For example, in *Tracks*, Fleur is described with wolfish traits. When Nanapush rescues her from death in the Pillager house, he says "[s]he was wild as a filthy wolf [with]... sudden bursts of strength and snarling cries" (*Tracks* 3). Since her spirit animal is the bear, there are instances of Fleur as a bear. When she goes out hunting at night, the people on the reservation can tell "because the next morning, in the snow or dust, [the rest of the Chippewa] followed the tracks of [Fleur's] bare feet and saw where they changed, where the claws sprang out, the pad broadened and pressed into the dirt" (*Tracks* 12). Also at night, the rest of the reservation "heard her chuffing cough, the bear cough" (*Tracks* 12). Perhaps the biggest, and most important, link between Fleur and the bear lies in the Pillager family clan marker. The Pillager family seal is "four crosshatched bears and a marten" (*Tracks* 5). They are even described as the "bear clan," further solidifying the connection between the bear spirit animal and Fleur (*Tracks* 31).

Fleur's identity is also controlled by the narrative design of the novels, particularly *Tracks* and *Four Souls* because Fleur seems to be the central character in them. Since Fleur does not narrate her own story, the way she is perceived and the identity she is given is completely at the mercy of the narrator. With more than one narrator telling the story, like in *Tracks* and *Four Souls*, Fleur's identity becomes fluid, changing as the narrators change. Therefore, the narrative design of switching between narrators parallels the fluidity of identity of the Chippewa characters. In this case, Fleur's identity oscillates between two different perspectives, depending on who is telling her story.

Interestingly enough, even though Fleur is the traditional Chippewa ideal, she does adopt parts of the white culture, but she only does this intentionally as a means to an end. Once she achieves her goal- reclaiming her ancestral land- Fleur reverts back to her traditional Chippewa ways. When Fleur goes to Mauser to seek her revenge, she starts off as a maid hired specifically to wash the linens that Mauser sweats through (*Four Souls* 13). Her original plan is to kill Mauser, but Mauser is very ill. Killing an ill man would not be satisfying. Instead, Fleur heals him because "she wanted the man healthy so that she could destroy him fresh" (*Four Souls* 24). When Mauser is finally healthy enough, Fleur still does not kill him. Instead she marries him and becomes a "white" wife. She dresses in exquisite gowns and attends all kinds of functions. When she returns to the reservation, she is barely recognized. "[Fleur] came back so rich that [Margaret and Nanapush] didn't know, at first, whether the slim woman in the white car, and the whiter suit fitted to the lean contours of her body, was the ghost of the girl we knew or Fleur herself" (*Four Souls* 182). Fleur only

becomes a “white” wife so that she can reclaim her land. Once she gets her land back, with Margaret’s help, Fleur fluidly returns to her traditional Chippewa identity. In Fleur’s case, adopting parts of the white culture is only temporary as a means to an end because her identity is that of the traditional Chippewa.

Even before Fleur goes after Mauser, white influences are evident in her behavior. The white government allots land to the Chippewa, but the Chippewa have to pay in order to keep the land. In order to keep her ancestral land, Fleur needs money, and she goes to work in Argus to earn some. When she returns to the reservation, she pays the annual fee on all of her land, and Moses uses some of the money she earned to buy supplies for both Fleur and himself. The fact that the Pillagers are using money piqued everyone’s interest. “And it was the money itself, the coins and bills, that made more talk. Before this, the Pillagers had always traded with fur, meat, hides or berries. They never had much else” (*Tracks* 36-37). Before the whites come, the Pillagers barter and trade in the traditional Chippewa way. After the arrival of the whites, this “archaic” system is no longer valid; they must adopt the white system of money exchange. In order to keep her land and get the supplies she needs to survive, Fleur must adopt this system in favor of the traditional way of doing things. Yet again, Fleur only becomes white as a means to an end.

Fleur’s name is another example of her hybridity. The name “Fleur” is French, a white man’s language. It is “her pretty French name,” as Nanapush calls it (*Four Souls* 48). She was named after a fur trapper’s wife, another white presence in the Chippewa community. Fleur’s name is a testimony of the French fur trappers/traders and Chippewa blending. It also shows a history of a relationship between whites and

the Chippewa. The lumber companies were not the first white men to come to the reservation. There were other white men that made an impact on the Chippewa, starting a culture of hybridity that the lumber companies expanded upon.

Since Fleur appears as the “main” character in two novels, her fluidity of identity can be seen across the novels. In *Tracks*, Fleur is the traditional Chippewa with a few white cultural aspects apparent, like the use of money instead of the traditional barter exchange. She is completely tied to the land and feels lost and betrayed when that land is taken from her. In *Four Souls*, however, the white culture has more of an influence on her identity. Through the course of the novel, Fleur’s identity fluidly moves from the traditional Chippewa to the “white wife” back to Chippewa at the end. As the novels change, Fleur’s identity changes, too.

Maria DePriest claims that Fleur is a symbol of the traditional Chippewa identity (252). This is true to an extent. Fleur does identify as the traditional Chippewa and always goes back to her Chippewa roots after she has gotten what she sets out to achieve. Instead of being a symbol of the traditional Chippewa identity, Fleur becomes more a symbol of survival, adapting in order to survive. This is evident with the way Fleur incorporates aspects of the white culture into her identity in order to win back her land. She adapts when necessary in order to survive. In this way, she acts like a trickster, adapting in order to survive. For example, at the end of *Tracks*, Fleur loses the battle with the lumber company over her land. As a parting shot, Fleur cuts down her own trees in an effort to scare the men of the lumber company (*Tracks* 221-224). Destroying the land like this is not something a traditional Native American would do but something a trickster would do. While Fleur does represent the



traditional Chippewa way of life, her actions of adapting in order to survive mark her as a symbol of survival.

Just like Fleur, Nanapush represents a figure central to the Chippewa culture. As his name signifies, Nanapush is a trickster, and this is vital to his identity. He even shares several characteristics with his namesake, Nanabozho; they both have the ability to come back to life, have an ability to track people, avenge wrong-doings to family, and have powerful storytelling skills (Peterson 990). All throughout the novels, Nanapush finds himself in absurd situations, from setting up a snare to get revenge on a Morrissey in *Tracks* to defecating on Margaret's new linoleum floor in order to catch a fly in *Four Souls*. His identity as a trickster is directly tied to his Chippewa identity. Also like Fleur, Nanapush finds identity in the land. According to Victoria Brehm, "Nanapush describes Margaret and himself as trees" providing a traditional Chippewa haven for Lulu when she comes back from the government school, and they become "the metaphysical equivalent of the old growth forest [Fleur]... could not save" (694). In *Tracks*, Nanapush says to Lulu that "[Margaret and I] gave against your rush like creaking oaks, held on, braced ourselves together in the fierce dry wind" (226). Even earlier in the novel, Nanapush remarks to Father Damien that "[w]e Indians are like a forest... The trees left standing get more sun, grow thick," again tying himself to the land (*Tracks* 184).

Nanapush also serves as a narrator for two of the novels, *Tracks* and *Four Souls*. This identity as narrator is important because it reflects a vital part of the Chippewa culture- oral story-telling (Barnim 54). In *Tracks*, Nanapush is telling the story to Lulu, Fleur's daughter. By speaking to Lulu, he is orally telling Fleur's story. The audience

in *Four Souls* is not specified, but it is assumed that Nanapush is verbally telling the story. Since this oral narration and story-telling is central to the Chippewa culture, Nanapush-as-narrator cements Nanapush in the Chippewa culture. His role as narrator is also important because it is through Nanapush that the reader learns about Fleur (Bird 43). This is very important because Fleur's identity can change depending on who is telling her story. The perspective of the narrator influences how the character is received and the different perspectives help create the fluidity of identity.

Even though he identifies with the Chippewa culture, Nanapush's identity has hybridized aspects. For one, Nanapush can read, write, and speak English, the white man's language (*Tracks* 99-100). In addition, Nanapush was educated in a Jesuit school and learned the ways of Christianity, but he chooses to follow the Chippewa tradition instead (Rainwater 405). His time at the school leaves an impression on him and helps his identity to become hybridized. Lawrence Gross claims that Nanapush is the epitome of hybridization because he is a trickster and "'only the tricksters survive' in Anishinaabe stories because they 'adapt mainstream culture to Anishinaabe culture'" (qtd. in Barnim 57). By being a trickster, Nanapush is automatically and naturally hybridized because he knows that adopting parts of the white culture is the only way to survive and keep the Chippewa culture alive, and his identity fluidly moves between the Chippewa and white cultures, incorporating aspects of both.

Interestingly enough, acting as a narrator also hybridizes Nanapush's identity. While oral story-telling is important in the Chippewa culture, it is equally important in many European cultures. Through narrating Fleur's story, Nanapush is confirming his hybrid identity by engaging in a practice that is central to both the Chippewa culture

and white/European culture. Moreover, the narrative design in the way the story is presented adds to the hybridity. Keeping records and writing things down is a major part of the white culture. Orally telling stories is a major part of both Chippewa and white cultures. The stories are verbally told via a narrator, mimicking the oral tradition (Nanapush talks to Lulu). However, the novels themselves are written works, as aspect of the white culture. In a way, the novels themselves are hybrids of the Chippewa and white cultures. Parts of both cultures are present in the way the stories are presented, verbally in the narrative and written down as the actual book.

Whereas Nanapush chooses the Chippewa way of life, Pauline completely rejects her Native American side in favor of becoming white. She herself even asserts that “despite [her] deceptive features, [she] was not one speck Indian but wholly white” (*Tracks* 137). Moreover, at the beginning of the novel, Pauline claims that she wants to be just like her grandfather, who is “pure Canadian,” and she would not speak the language of the Chippewa, instead choosing to speak only English (*Tracks* 14). She has completely adopted the whites’ perspective of skin color in that her kin, the Chippewa, are regarded as “Other” and disconnected from Pauline (Bird 45). Interestingly enough, her identity is also hybridized, but in an ironic sense. Pauline is a physical representation of hybridity: she is half Chippewa on her mother’s side and half white from her father’s side. Even though she was raised as a Chippewa by her mother, Pauline longs to be white, and she sheds her Native American side as soon as she is able to and becomes a nun.

Although she “purges” the Native American in her, Pauline cannot help aspects of the Chippewa culture from creeping into her newfound white identity. For one, her

version of Catholicism is strangely shamanistic, especially her view of Satan. In the Chippewa culture, the lake monster, Misshepeshe, can capture innocent people, but he can be appeased. In contrast, in Catholicism, Satan cannot victimize the innocent, and he is an unappeasable monster. When Pauline converts to Catholicism, she carries over the belief in the lake monster and calls him Satan. However, she distorts her version of the "Satanic lake monster" so that it is "more horrible than either the Christian Satan... or the Chippewa monster" (Rainwater 409). She invents her own Satan to fight against. She even becomes a teacher so that she can "protect" the innocent children from Satan's touch. She hunts the devil in the children and seeks to destroy him. Hessler points out that "on the surface, Pauline subscribes to standard Catholic practices, but in reality she has distorted them to create her own sadomasochistic version" (44).

In addition, her acceptance into the convent is ironic because there is a ban on accepting Native American girls. When Pauline is accepted as a nun, she believes it is because she identifies as white and the nuns are able to recognize her "pure whiteness" (Hessler 42). In reality, the Superior Nun only allows Pauline into the sisterhood because Pauline reminds her of the Mohawk saint Kateri Tekakwitha, "The Little Flower." Kateri is honored as a shining example of a Christian Native American. Hessler points out that her life eerily parallels Pauline's life. "Just as Pauline, Kateri lost her family to an epidemic, was ridiculed because of her Christian faith, and suffered under drunkards and witchdoctors" (Hessler 42). Even though Pauline tries so hard to distance herself from her Chippewa blood, she is inextricably tied to her Native American side, creating an unwanted and ironic hybridized identity.

Interestingly enough, Pauline's chosen name when she becomes a nun signifies another tie to her Native American side. In the Chippewa culture, Misshepesu is referred to as "the great horned cat, the underwater lion, [and] the night panther" (Brehm 677). At the end of *Tracks*, Pauline, in a fit of madness, kills Napoleon, thinking she was in a life-or-death battle with Satan/Misshepesu (201-203). In her mind, Pauline defeats the evil Misshepesu. When she takes her vows, Pauline renames herself Leopolda. According to Victoria Brehm, Pauline names herself after Misshepesu, "as if convincing herself she has destroyed the underwater cat she can now assume his name" (695). The act of naming herself after her conquest is another connection to the Native American culture. Typically, people are named according to a characteristic, like Fleur's son was named Awun because he seemed to move around like the mist, or according to some brave deed or conquest. In a sense, Pauline has just given herself a warrior's name by naming herself after the thing she defeated. This again ties her to the culture she completely loathes.

Just like Nanapush, Pauline acts as a narrator for *Tracks*. Although her audience is never stated, it is understood that Pauline is orally telling her tale. Again, this oral narration is very important to the Chippewa culture, as well as European cultures. Acting as a narrator is another way in which Pauline is tied to the Chippewa culture and helps create her hybrid identity, much in the same way that Nanapush is linked to the white culture by acting as a narrator. The dual narrators in *Tracks* is important because it "mimics the oral tradition of the Chippewa" (Anglely qtd. in Barnim 57). The Chippewa story-telling tradition has a multiperspectivity that can only come with multiple narrators, and the multiple narrators create the "hooplike

repetition and variation of Chippewa storytelling" (Schultz qtd. in Reid 69).

Therefore, the two narrators in *Tracks*, Nanapush and Pauline, reflect the tradition of oral story-telling with the narrators and stories overlapping.

Pauline is not the only Chippewa to adopt Catholicism. In fact, many Chippewa adopt the new religion, but they still identify as Chippewa, creating a hybridity. One of the best examples of evidence for this hybridity is the occurrence of Catholic marriages among the Chippewa. Margaret, a devout Catholic and Chippewa, marries Kashpaw, her first husband, in front of a priest (*The Last Report* 98). Nector, Margaret's son, and Marie, Pauline's illegitimate daughter, are joined in a Catholic union, and several of their children also marry in the Church. Lulu, Fleur's daughter, has two Catholic marriages (*Love Medicine* iv-v). Even Fleur entered into a Catholic union, but that was only as a means to an end (*Four Souls* vii). In addition to Catholic marriages, many of the Chippewa attend weekly Mass. Father Damien even has to conduct two separate Masses when the feuding between families became too much and they could not share a Mass with each other (*The Last Report* 168). Even confession is studiously attended to. The Catholic Chippewa always confessed their every sin, no matter how small. They always confessed to Father Damien, even when he grew older and a younger priest took over the main duties of the parish, so that Father Damien kept confession hours long into his career as priest (*The Last Report* 299). The adoption of the Catholic religion results in a cultural blending or hybridity in the Chippewa culture.

Father Damien himself exemplifies a cultural blending and hybridity with religion, but his is a reverse blending. Whereas the Chippewa's hybridity involves

incorporating the white culture into their Chippewa culture, Father Damien brings the Chippewa culture into his white culture so that by the end of his life, Father Damien identifies more as Chippewa than as white (Chapman 151). He refers to the Chippewa as “[his] people” and “his family” (*The Last Report* 49, 185). He speaks the Chippewa language fluently and comfortably, especially later in his life. His cabin is decorated with “colored beadwork and Ojibwe paintings. A gorgeous dress of white buckskin, fringed and set with blue-and-gold designs, hung off a hook in the wall, next to a cradle board decorated with tiny miigis shells, dreamcatchers, cutouts made of birch bark” (*The Last Report* 301-302). He even commissions Margaret to bead one of his cassocks that he wears for Mass.

The influence of the Chippewa on Father Damien does not end there. Father Damien incorporates parts of the Chippewa culture into his prayers and his faith. “Agnes’s struggle with the Ojibwe language, the influence of it, had an effect on her prayers. For she preferred the Ojibwe word for praying, anama’ay, with its sense of a great motion upward. She began to address the trinity as four and to include the spirit of each direction- those who sat at the four corners of the earth” (*The Last Report* 182). Just like the Chippewa find their identity in the land and worship the land, so too does Father Damien (Chapman 153). When he prays, he is praying as a Chippewa, and his religion and identity become hybridized.

The coming of the whites brings about an inevitable birth of stereotypes. One of the biggest stereotypes the whites have is what a “true” Native American looks like. When Nanapush dons Margaret’s dress, after he wakes up from his drunken spree the night before, he runs through town so that he can get home in time for the big

tribal meeting. A group of tourists had come to the reservation “to find some photo-worthy Indians” and found Nanapush (*Four Souls* 152). It is the white stereotype that all Native Americans always dress in their ceremonial garb, with headdresses and everything. In Margaret’s traditional dancing dress, Nanapush is the epitome of the white stereotype of Native Americans.

The stereotypes also extend into the movies. Jeffery D. Mason states that “‘in the eyes of the colonists, the natives... became either a band of savages or the fabulous inhabitants of the Western terrestrial paradise that Old World legend had promised’” (qtd. in Balogh). In *Love Medicine*, Nector is cast as an Indian in a Western movie, a stereotypical role that combines both of Mason’s points. His role consists entirely of him falling off of a horse and dying. As Nector says, “[d]eath was the extent of Indian acting in the movie theater” (*Love Medicine* 119). Moreover, Nector “never talk[s] about [his role as the dying Indian]” (*Love Medicine* 118). Because he does not talk about it, and he remarks that “it was quite enough to be killed the once you have to die in this life, and [he] quit,” it can be inferred that Nector was ashamed of the role he was forced to play and ashamed that this is the way that whites saw the Native Americans (*Love Medicine* 119). The stereotype is completely degrading.

Nector also fills the stereotypical role of “the Western ideal... of the naked, noble savage,” especially in the art world (Balogh). A rich, white woman hires Nector as a model to stand naked while she paints him. The painting, entitled *Plunge of the Brave*, depicts an Indian jumping off of a cliff into the water below. Again, there is the image of the death of the Native American, this time by drowning, a shameful



death in Chippewa culture, and the notion that dying is the only thing the Native Americans are good for. Nector quickly comes to the realization that for the whites, “the only good Indian is a dead Indian” and “the only interesting Indian is dead, or [stereotypically] dying by falling backwards off a horse [or clothed in ‘traditional’/ceremonial garb]” (*Love Medicine* 120). These stereotypes add another layer of hybridity to the Chippewa identity. As the Chippewa fill these roles, like when Nanapush goes along with the tourists’ misidentification and when Nector plays the stereotypical dying Indian, they are identifying as the stereotype and becoming that white perception of their own culture.

Identity is a complex issue because there are so many layers and factors, both internal and external, that make up a person’s identity. The names and the power of names are only one aspect of identity; they are part of the internal factor that creates a person’s identity. For the Chippewa, names carry their own identities and have a great power and influence on a person’s identity. The external factor is the coming of the white men and the white culture. When the external (the white culture) combines with the internal (traditional Chippewa and names) a hybrid identity forms. All of the characters in Louise Erdrich’s novels have hybrid identities, whether they are intentional like Fleur, unintentional and natural like Nanapush and Father Damien, or ironic like Pauline/Leopolda. Moreover, the narrative design of the novels, and the novels themselves, add to the hybridity and show the fluidity of identity, especially in Fleur’s case. This fluidity and hybridity is important because it allows the Chippewa to maintain their traditional cultural identity while adapting to the white culture. Barnim claims that “Erdrich’s characters never possess static

identities nor are they ever defined by a singular culture or tradition. Instead, they oscillate between cultural extremes" (54). This is entirely true; the characters adapt in order to survive so that their culture can live on.

Works Cited

- Balogh, Andrea P. "The Im/possibility of Native American Identity in Louise Erdrich's *Love Medicine*." *Americana* 4.2 (2008): n.p. Print.
- Barnim, Douglas Andrew. "'Even our bones nourish change': Trauma, Recovery, and Hybridity in *Tracks* and *Four Souls*." *Native Studies Review* 19.1 (2010): 53-66. Print.
- Bird, Gloria. "Search for Evidence of Colonialism at Work: A Reading of Louise Erdrich's *Tracks*." *Wicazo Sa Review* 8.2 (1992): 40-47. Print.
- Brehm, Victoria. "The Metamorphoses of an Ojibwa *Manido*." *American Literature* 68.4 (1996): 677-706. Print.
- Chapman, Alison A. "Rewriting the Saints' Lives: Louise Erdrich's *The Last Report on the Miracles at Little No Horse*." *Critique* 48.2 (2007): 149-167. Print.
- DePriest, Maria. "'Once Upon a Time, Today' Hearing Fleur's Voice in *Tracks*." *Journal of Narrative Theory* 38.2 (2008): 249-268. Print.
- Erdrich, Louise. *The Last Report on the Miracles at Little No Horse*. New York: Harper Perennial, 2001. Print.
- . *Tracks*. New York: Harper Perennial, 1988. Print.
- . *Four Souls*. New York: Harper Perennial, 2004. Print.
- . *Love Medicine*. New York: Harper Perennial, 1984. Print.
- Hessler, Michelle R. "Catholic Nuns and Ojibwe Shamans: Pauline and Fleur in Louise Erdrich's *Tracks*." *Wicazo Sa Review* 11.1 (1995): 40-45. Print.
- Peterson, Nancy J. "History, Postmodernism, and Louise Erdrich's *Tracks*." *PMLA* 109.5 (1994): 982-994. Print.

Rainwater, Catherine. "Reading between Worlds: Narrativity in the Fiction of Louise Erdrich." *American Literature* 62.3 (1990): 405-422. Print.

Reid, E. Shelley. "The Stories We Tell: Louise Erdrich's Identity Narratives." *MELUS* 25.3/4 (2000): 65-86. Print.

Ruppert, James. "Celebrating Culture: *Love Medicine*." *Louise Erdrich's Love Medicine: A Casebook*. Ed. Hertha Wong. New York: Oxford University Press, 2000. 67-84. Print.

*The Necessary Dichotomy in Swift's "A Modest Proposal"*

Lily Rex  
Purdue University Calumet

---

The Necessary Dichotomy in Swift's "A Modest Proposal"

Lily Rex

Purdue University Calumet

[rex1@purduecal.edu](mailto:rex1@purduecal.edu)

Jonathan Swift's essay, "A Modest Proposal," is a satire often framed as more famous for its content than its style. Swift had an important sociopolitical message in mind when he wrote the essay, and he chose a topic that is still quite jarring—the use of infants for food as a solution for poverty. All varieties of invented numbers and anecdotes are enlisted to support this idea; however, the reason his essay is so impactful is due to his creation of a maniacal narrator who speaks over the persona of Jonathan Swift. While Swift's voice can be found in the writing, "A Modest Proposal" would not be such an influential work of literature without the pseudo-prudent, salesman-like narrator that Swift created.

Swift's reason for creating the persona of the proposer and satirizing in "A Modest Proposal" was to communicate the decadence of wealthy society and its effects on the poor masses who lived under British rule. Here, we must ask: "Who is the proposer?" Swift specifically targeted the Anglo-Irish as his audience (Phiddian 617). Phiddian also states that there is an ongoing battle in the text between Swift's own persona and the proposer he created. Swift's position involves empathy and a sort of "moral political argument" (607-08), but the proposer is strictly factual and appeals to "selfish greed" (609). The proposer is not an accidental success; rather, he is a representation of the public complicity that enables widespread poverty and paints a populace that cares very little about finding a reasonable way to end that epidemic (Phiddian 617).

Moreover, Swift's proposer has the salesman-like ability to dress up certain facts that might otherwise weaken his argument. A perfect example of this is the sarcastic quip about poor mothers: "Which the mother may certainly get, or the value

in scraps, by her lawful occupation of begging." Here, he writes that begging is a "lawful occupation," when it is, in fact, against the law in some places. Earlier he compares begging to a form of work, and states that those same mothers were unable to work because they had to beg to provide for their children (Swift 1200). This is a sort of false pathos in which the proposer paints the beggars as empathic only so he can appear credible and trustworthy by finding a solution to alleviate their pain. Ward says that the audience Swift addresses with the proposal was in conflict about wanting material goods and simultaneously upset that there were people in need (284), and the proposer Swift creates sells the public a solution for both of those dilemmas in response. Phiddian concurs when he describes the proposer as an "economist" who knows "his business" can be expedited by an appeal to greed (609).

From the outset, the tone Swift assigns to the proposer is ridiculously self-righteous; he is only laudatory of himself, and those who agree with him. He proclaims that "...whoever could find out a fair, cheap, and easy method of making these children sound, useful members of the commonwealth would deserve so well of the public as to have his statue set up for a preserver of the nation" (Swift 1200). The proposer considering himself a "preserver of the nation" is grandiose at least. Also, when he speaks of those who concur with his idea, they are described with phrases like "A very worthy person," but those who disagree are "projectors" and to be questioned (Swift 1202). Final proof of Swift's characterization of the narrator is his title; he frames the proposer's idea as "Modest" (Swift 1199) when the tone and diction clearly suggest that he thinks his own idea is fantastic. Typically, self-righteousness is not an endearing quality. Obviously, the proposer cannot be a

likeable character—he must be close to contemptible if Swift hopes to arouse in his readers the sense that the subjugation of the poor by the society symbolized through the proposer is not right.

Another factor that could make the proposer contemptible is dishonesty. The numbers he presents are arbitrarily guessed and manipulated in such a way that they are not valid. They are exaggerated and in some cases, completely fabricated. He places the number of poor children born annually at 120,000, but he has no realistic way of knowing these numbers because there was no census for him to reference. He arrives at some of these quantities by subtracting random amounts for variable instances, such as miscarriages and disease (Swift 1200). Another invalid fact that he emphasizes is an exaggerated median weight for newborn children. He estimates that most newborn children will weigh twelve pounds (Swift 1201). Psalmanazar, a man who was famous for pretending to be from the island country of Formosa, and writing a counterfeit account of cannibalism there, is cited as a source by the proposer (Swift 1202). If Swift wanted the proposer to *be* credible rather than just *appear* credible, he would have found data that was more difficult to disprove and dismiss, but he needed his narrator to be unreliable. Exposing pompous and unreliable views as salient characteristics of the Anglo-Irish complicity in the widespread poverty Swift rails against is a reality check for his readers

The proposer's "message," which is merely a subset and tool of Swift's message, is that of a salesman. He has an idea he wishes to sell to the elite, and the way he tries to do it is by often vehement and sarcastic logical reason. In fact, Robert Phiddian says: "The text does not make a serious attempt to lull us into a false sense



of security. Rather, it attacks us; everywhere it makes us vulnerable" (605).

According to Ward, by creating the proposer and the proposition in "A Modest Proposal," Swift fed a "cult of commodity fetishism" (Ward 283). This is why the proposer sets up a situation where "the money will 'trickle up' ...to those with the power to demand it" (Phiddian 608). Since he was addressing a relatively wealthy class, it can be surmised that the most advantageous angle for Swift's proposer to take was the one Swift wrote for him— one rooted in the ongoing economic prosperity of the upper classes.

Swift displayed purposeful attempts at anonymity in both his personal history and the text. Considering that the pamphlet containing "A Modest Proposal" was printed at the "height of Swift's notoriety," his known political ideologies may have detracted from his message had he explicitly claimed authorship. Many versions of the pamphlet were printed without an author, or with a pseudonym. According to Phiddian, despite the fact that most readers probably knew it was Swift's work "...it seems that Swift was never particularly concerned at being recognized as the *Proposal's* author" (607).

Swift's persona is only slightly detectable within the body of text. Phiddian describes it as "fugitive" (605). There are places in the text where only a word or two reminds the reader of Swift's presence. Swift wrote: "I grant this food will be somewhat dear, and therefore very proper for landlords, who, as they have already devoured most of the parents, seem to have the best title to the children" (1201). As Phiddian notes, the word "devoured" is unusual in a part of the text that focuses on benefits for wealthy because it conveys such negativity, thus, it is clearly from the

voice of Swift rather than the proposer (609). Also, much of the necessity for Swift's parody lies in the fact that not enough people recognize the problem and questions related to it (Phiddian 616). Swift's voice is not more present in the text because his viewpoint depicts a minority opinion—and some of the most terrifying aspects of problems in society are often the small number of people who are willing to speak against injustice. Swift's exposé of the lack of conversation would not exist if only the proposer was speaking.

Most of the few parts of the text that are undeniable reflections of Swift's authorship and opinion communicate anger. Swift lists a biting criticism of inaction when he writes the list of expedients that could better serve the nation's poverty issue than eating children.

...Of being a little cautious not to sell our country and conscience for nothing: of teaching landlords to have at least one degree of mercy toward their tenants: lastly of putting a spirit of honesty, industry and skill into our shopkeepers; who, if a resolution could now be taken to buy only our native goods, would immediately unite to cheat...

Therefore I repeat, let no man talk to me of these and the like expedients, till he hath at least some glimpse of hope that there will ever be some hearty and sincere attempt to put them in practice. (Swift 1204)

It is not the proposer speaking here, but Swift expressing frustration (Phiddian 612). Here, Swift reveals his motivation for writing "A Modest Proposal—"reasonable suggestions have not worked, and he has thus retreated to satire. The importance of his anger would be significantly reduced if his writing evoked the image of one angry

Jonathan Swift, still flailing his arms and waving a stick about the same problem. His distance from the writing invites readers to accept the larger society (and themselves) as complicit in the ongoing struggle with poverty and the apathy that exists among the wealthy when it comes to the plight of the poor.

Clearly Swift creates an undesirable persona to represent the nature of society's complicity in the continuation of poverty via the proposer. The impact of Swift's statement would be significantly diminished if he hadn't created a persona that both mirrored the wrongdoings in British society and mirrored the minimalism of the efforts to help the destitute. Opposition was required in order to clarify his point—an opposition between the economy and appeal to greed in the proposer and Swift's sporadic intrusions on the text.

Works Cited

Phiddian, Robert. "Have You Eaten Yet? The Reader in *A Modest Proposal*." *Studies in English Literature*. 6.3 (1996): 603-621. Academic Search Premier. Web. 18 Dec. 2014.

Swift, Jonathan. "A Modest Proposal." *The Norton Anthology of English Literature: The Major Authors*. Ed. Stephen Greenblatt. New York: W.W Norton & Company. 2013. 1199-1205. Print.

Ward, James. "Bodies for Sale: Marketing a *Modest Proposal*." *Irish Studies Review*. 15.3 (2007): 283-294. Academic Search Premier. Web. 18 Dec. 2014.

*Americans with Disabilities Act Laws Broad Nature has Negative Implications for Citizens*

Amanda Sadowski  
Purdue University Calumet

---

Americans with Disabilities Act Laws Broad Nature has Negative Implications for Citizens

Amanda Sadowski  
Purdue University Calumet  
Almccabe@purduecal.edu

According to the National Service Animal Registry, "Yes, You Can Take Your Dog or Cat with you! It's no secret that many businesses simply aren't pet-friendly, even though most of the population is. A large number of our clients register their dogs (cats and other animals) as Certified Service Animals or Emotional Support Animals (ESAs) not just to accompany them into stores, restaurants, motels, or on airline flights (for no extra cost), but to successfully qualify for housing where pets aren't allowed" (National Service Animal Registry, 2014). Is the National Service Animal Registry really endorsing the use of their certification services to allow the average pet owner without a disability to certify their beloved dog or cat as a service animal so that they can accompany their owners into places that pets are not normally allowed to go? Have they blatantly advertised breaking the law, or is the law that protects individuals with disabilities, The Americans with Disabilities Act, so broad that it is not really breaking it? While the Americans with Disabilities Act Laws regarding service animals in their current state are effective at addressing the needs of people with disabilities, their broad nature negatively affects people with and without disabilities alike.

The Americans with Disabilities Act, a federal law that was originally passed in 1990 and revised in 2008 and 2010, has a very broad definition of the laws regarding individuals with disabilities. The law was written with the hopes of helping people from all socioeconomic backgrounds with disabilities attain equal rights as non-disabled individuals with regards to equal access with reasonable accommodations by use of a service animal. Its original intention by Congress was "to provide a national mandate for the elimination of discrimination against people with disabilities"

(Americans with Disabilities Act [ADA], 1990). Unfortunately, only nine years after the original law was passed, the hopes of Congress came crashing down with the Supreme Court case of Sutton v. United Air Lines, Inc., 527 U.S. 471 (1999). To summarize the case, there were two women who interviewed and applied to become pilots with United Air Lines, but were denied the opportunity due to poor vision. Yet, with corrective glasses their vision was equal to the requirement set forth by United Airlines for pilots. A lawsuit was filed against United Airlines stating that their equal rights were violated and they were discriminated against based on their disability under the ADA law of 1990 (Sutton v. United Air Lines, 1999.) The Supreme Court decided that the women did not qualify under the ADA guidelines as disabled since their condition was correctable, and thus were not discriminated against. Although, Congress supported the women in that they had a legitimate disability, and the airlines allows for correctable vision up to 20/20 which the women had, the airlines still did not hire them based solely on their vision. The flexibility of the law allowed for the airlines to discriminate against them by not hiring them, even though they met the requirements set forth by the airlines.

In one single court case, Congress' expectation of the definition of disability under the ADA to be interpreted consistently with how courts had applied the definition with similar laws such as the Rehabilitation Act of 1973, were not fulfilled (ADA, 2008). The Rehabilitation Act of 1973 prohibits discrimination on the basis of disability in programs conducted by federal agencies, in programs receiving federal financial assistance, in federal employment, and in the employment practices of federal contractors (Rehabilitation Act of 1973, 1973). The belief was that the ADA

laws would be understood due to the Rehabilitation Act of 1973, and the concise understanding of those laws already in effect by the court system. Unfortunately, this was not to be the case and the broadness of the laws that Congress envisioned to help, actually hindered those with disabilities which was not the intention.

Thus, in 2008 Congress revised the ADA Laws to give clearer definitions of "disability," "impairment," "major life activities," and numerous other words that were previously undefined (ADA, 2008). The clarification of such words allowed previous Supreme Court Cases to be overturned, or no longer apply as a reference for today. Throughout the years, the ADA Laws have continually been reviewed, revised, and rephrased to help accommodate those with disabilities no longer face discrimination in the workplace, at school, and in business establishments. The revisions of the ADA Laws have continued to help people with disabilities get coverage and accessibility under the laws, but even after the latest revision in 2010 that specifically addressed service animals, the laws like previous years, have been left open to interpretation.

According to the ADA, a service animal is any dog that is individually trained to do work or perform tasks for the benefit of an individual with a disability, including a physical, sensory, psychiatric, intellectual, or other mental disability. Other species of animals, whether wild or domestic, trained or untrained, are not considered service animals. Although, there are some provisions for miniature horses. Service animals are not pets, but are working animals that have been trained to provide assistance to individuals to help mitigate their disability by performing very specific tasks that help them with



major life activities that they cannot perform by themselves. If a dog meets this definition, they are considered service animals under the ADA regardless of whether they have been licensed or certified by a state, local government, or organization" (Americans with Disabilities Act, 2010).

There are various types of individuals who could benefit from a trained service dog to help mitigate their disabilities. Though the types of services a service dog might provide are vast a few examples will be briefly addressed for educational purposes. One such example is a seizure alert dog which is used for individuals who suffer from seizures. These dogs are trained so that if their handler has a seizure they will run to the nearest person and bring them to their handler for help. If there is not a person present then they are trained to get the phone, dial 911, and bark until help arrives. They are also trained to help their handler after a seizure has occurred by getting medication, the phone, or whatever the handler needs. Seizure alert dogs are not trained to alert the person prior to the onset of a seizure. Yet, many dogs have instinctually developed awareness of the prior onset of a seizure and alert their handler to this once the bond to their handler has been developed. Another example of an individual who could benefit from a service dog is someone who suffers from Autism Spectrum Disorder. These dogs are specially trained to watch for repetitive behavior or "ticks." If a repetitive behavior is seen the dog will nudge, lick, or provide another form of friendly distraction in order to divert their attention. If an individual with Autism Spectrum Disorder has a tendency to run off, the dog is trained to automatically go into a down stay in order for the person to not go into harm's

way. These are just some of the services an individual might need assistance with the use of a service dog under the current ADA Laws.

The broadness of the law has given individuals with disabilities greater opportunities to obtain the assistance they so desperately need by giving them the choice to train their own service dog to provide mitigating tasks for their disability, or obtain one from an organization. The average wait time to obtain a service dog through an organization certified through Assistance Dog International is two to five years and prices ranging from \$1500- \$10,000 depending on the organization (Hall, S. personal communication, September 11, 2014). It is of no surprise that individuals with disabilities have utilized the aspect of no regulatory body or certification requirement in order to obtain a service dog through their own training and resources rather than an organization based training program. There are various reasons why someone would choose this option over an organization-based service dog.

For instance, there are few if any organizations that cross train their dogs to perform various tasks for numerous disabilities. Organizations train dogs in a one size fits all approach. For example, every dog that is trained for mobility assistance will know exactly the same tasks in order to cater to a larger demographic population of people. Unfortunately, most mobility assistance dogs are trained for people who are predominately in a wheelchair rather than individuals who need assistance walking. Thus, those individuals that need assistance in walking may find it more difficult to get a service dog for their particular disability, and if they do find one, most organizations will only allow dogs to be placed within a certain radius of their organization. They do not place dogs across the country because not every team

forms the bond necessary for them to work together and be able to be of assistance rather than a hindrance to the individual. In a PBS documentary titled, *Through a Dogs Eyes*, two out of the 10 dogs placed had to be returned and replaced due to various issues with the bond between the human and their service dog (Schnall, 2010). This illustrates that the bond between the service animal and the handler is just as crucial, if not more so, than the level of training from an organization. This is just one of countless ways that the ADA Laws have aided those with disabilities.

However beneficial the laws have been for the disabled, they have unfortunately opened up additional loop-holes for misuse and abuse by people without a legitimate disability. Since the ADA does not have certification or the wearing of a vest or harness as a requirement for a service dog there has been an increase of abuse of illegitimate service animals in recent years. As a result, this has caused some people in the general public to look at service dogs in a negative light believing that these illegitimate service animals are the real thing, making accessibility more difficult for people who legitimately need them. Business owners are upset that they are only allowed by ADA Law to ask two questions of someone who claims to have a service dog, and only if it is not obvious that the animal is performing a task. These questions are: "Is the dog a service animal required because of a disability, and what work or task has the dog been trained to perform?" (U.S. Department of Justice, 2010). Business owners feel as though anyone can lie about these two questions since "staff cannot ask about the person's disability, require medical documentation, require a special identification card, or training documentation of the dog" (U.S. Department of Justice, 1996). They are calling for

an identification system although that could infringe on a person's basic right to privacy. Yet, people with legitimate disabilities are already worried about being treated differently without having to show proof of their disability to a total stranger.

Moreover, many service dog training organizations would like there to be a federally set standard regulated by the government in which all service dogs can be classified. Nevertheless, a deterrent for those seeking an organization trained dog is the average wait list of three years and high cost to obtain one, \$1500-10,000 (Hall, S. personal communication, September 11, 2014). Unfortunately, these challenges hinder people who need service animals the most and lack the monetary means to ever attain one. In contrast, there are standards such as the Public Access Test that Assistance Dog International designed with minimum standards that many organizations use to test potential service dogs. On the other hand, they are not a requirement of the law and many organizations are not willing to test a dog trained by someone other than their own organization. Furthermore, it is questionable whether a service dog organization should be the only option for a person with a disability to obtain a service animal. For example, a recent study has shown that service dog providers "need to be aware of potential gaps in their assessment data and evaluation criteria" (Crowe, Perea-Burns, Sedille, Hendrix, Winkle, & Deitz, 2014). This illustrates, that although the service dogs were intended to help an individual with a disability, many organizations did not take into consideration the severity of the individual's disability before a service dog was placed. Hence, the organization's expectations of the placement of the service dog was unknown which made knowing if the service animal was effective or not questionable (Crowe, et al.,

2014). This does nothing to aid individuals who need the use of an assistance animal, since not everyone that has a legitimate disability is capable or would benefit from the use of a service animal. Nonetheless, the biggest issue that individuals with disabilities are faced with is the legitimacy of their service animals in the first place, due to the ADA Laws far-reaching nature.

While the Americans with Disabilities Act Laws regarding service animals in their current state are effective at addressing the needs of people with disabilities, their broad nature negatively affects people with and without disabilities alike. With the laws as they are currently, there will be a continued increased influx of the abuse of illegitimate service animals by pet owners and will continue to cause business owners to question the use of service dogs legitimately in service to the disabled. In turn, those with disabilities will continue to face ridicule, denial of access, and they will face questionable service animal needs. Unfortunately, this should not be the case for there has been extensive research on the topic of the benefits both physically, emotionally, and socially on the use of service animals for the disabled. Occupational therapy practitioners have advocated for service dogs as an assistive technology option because they can increase independence in daily tasks for people with disabilities and help avoid some of the pitfalls of traditional assistive devices, such as a high abandonment rate (Winkle & Zimmerman, 2009). This is why it is imperative that the ADA Laws need to be revised to prohibit and better differentiate service animals from illegitimate pets posing as such. Much like a handicapped placard is given only to those in need of it, so too should a vest only be issued to people deserving of needing the assistance due to a disability. It is no surprise the

impact that service dogs have on the lives of their handlers who can do so very little without their assistance, and yet can accomplish unattainable things with them by their side. Hellen Keller once said “alone we can do so little, together we can do so much” (Lash, 1980).

Just as those with disabilities can accomplish so very little without the assistance of their service dogs, so too can they accomplish so little when they are denied access due to the broadness of the current ADA Laws. In addition, business owners need better protection for their patrons due to the increased influx of illegitimate service animals. Furthermore, although the ADA Laws allow for individuals with disabilities to train their own service animals many may not have the skill or knowledge necessary to do. Thus, leaving potential gaps in their training and causing potential safety issues for both their handler and the general public. The broadness of the ADA Laws is a multifaceted problem that needs a multidimensional solution in order to assist all people that are influenced by it both directly and indirectly.

Ideally, there should be a regulator body that all service dog organizations must be accredited under with re-accreditation mandatory every 5 years much like many of our college institutions are. “The goal of accreditation is to ensure that education provided by institutions of higher education meets acceptable levels of quality” (U.S Department of Education, 2014). Accreditation of schools of higher education are not the only type of accreditation available in educational settings. For instance, the Professional Association of Therapeutic Horsemanship International, the international governing body, for therapeutic horseback riding, carriage driving, and mental health for individuals with disabilities have accreditation standards that must

be upheld with renewal mandatory every five years. Path International's accreditation standards address the training and instruction of both volunteers, trainers, individuals with disabilities, and horses. In addition, to obtain accreditation institutions must have all equipment evaluated and instructors must pass extensive testing and evaluation to keep their licensure. (Professional Association of Therapeutic Horsemanship International, 2012). Why should service dog organizations not be held to the same standard? Service dog training organizations also need to have a regulatory body that provides accreditation standards for both the training of the dogs, instructors, volunteers, trainers, as well as the training of the new handlers.

Moreover, one aspect of these service dog training organizations obtaining and keeping their accreditation should be that they offer free or reduced cost training manuals for individuals whom wish to train their own service animal. In addition, they should be required to have training available for individuals with disabilities wanting to train their own service dog to assist with various aspects of training issues that may arise. Furthermore, testing of service animals trained by individuals with disabilities should be held not only on site, but video or Skype submissions need to be available as well. There are numerous individuals that want their service dogs certified by a service dog training organization. Unfortunately, many organizations are unwilling to do this for dogs not trained by their organization. The few organizations that do allow for testing of service animals not trained by them are so scarce that the ability to travel to one close enough to get certification is highly unlikely. What organizations must realize is that an individual with a disability is someone who has a chronic illness, and as such many are unable to travel due to the high costs involved or the

inability to do so due to their disability. Thus, it is imperative that organizations not only test on site but through video submissions or through live Skype evaluations as well.

Accreditation is an important aspect of providing an overall consensus that training and education of both service dogs and their handlers are consistent in quality across the United States, and provides the safety of both handlers, service dogs, and the general public. Thus, allowing both equal rights, access for the disabled, and safety for all individuals indirectly affected by the service animal. In addition, although the ADA Laws currently provide for individuals with disabilities to train their own service animal if the legitimacy of that animal came into question the burden of proof lies with the disabled individual. Unfortunately, if extensive measures were not taken to prove that the individual not only needs the service animal for a disabilities as defined by the ADA Laws, but also that the service animal has passed specific tests or training then they may incur not only fines but jail time. Although the ADA Laws do not require certification or testing, many individuals who have had their service animals legitimacy questioned due to the increase influx of illegitimate service animals have faced such a fate if they chose to self-train their service animal. Accreditation with testing availability on site and through video and skype submissions would lead us one step closer to changing that.

Once organizations have accreditation and provide training manuals, training classes, and testing for individuals with disabilities who want to train their own service animal there needs to be a way to prove that these individuals indeed qualify for such services. For instance, in order to get a permanent handicapped plate an



individual has to have a documented disability. A form from the Bureau of Motor Vehicles is given to a doctor whom is licensed to make a diagnoses on that particular disability. The doctor then reviews the form and fills out the disability statement required in order for their patient to qualify for a permanent handicapped plate on their car (Bureau of Motor Vehicles, 2014). In order for someone to park in a designated handicapped parking place that individual has to have previously proved that they indeed are disabled. Thus, when a police officer comes around and sees that the car has a plate or placard they do not question the legitimacy of that individual since the plate proves without a doubt that they qualify for this service.

Handicapped placards are not a matter of convenience they are a matter of obtaining access since parking far away could mean that that individual could not physically get into the store. The same holds true for service animals and their handlers. It is not a matter of convenience in bringing their pet along with them. For these individuals, it is the difference in gaining access to an otherwise inaccessible place. With business owners questioning the legitimacy of many service animals due to the rise of fraudulent individuals posing as disabled to bring their pet along with them there needs to be a legal documentation that the service is warranted. In addition, documentation that is easily visible needs to be seen so that the general public, businesses, and accredited service dog training organizations know that this service is not only necessary to gain access, but questions do not need to arise on the legitimacy of the use of a service animal. The easiest way for this to occur is that if an individual qualifies for a handicapped placard they also qualify under the ADA Laws for a service animal. For individuals who do not qualify for a handicapped parking

place, but do have a disability according to the ADA Laws that qualifies them for the use of a service animal their doctors would fill out a form to take to the BVM which is similar to that needed for a handicapped parking place.

Once this form is filled out individuals with disabilities would be given an identification card with their picture, name, and the ADA Laws which allow them access to establishments due to their disability by use of a service animal. This initial card would be similar to a driving permit which allows them to have all rights of a service dog team in-training to gain the access necessary to properly train their service dog. This card would be issued alongside a special patch that can be sewn on a collar, bandanna, or harness designating that this animal is a legitimate service dog in-training. Once the service dog and handler have passed their evaluation from an accredited service dog training organization they will be issued a new permanent card with their information on it as well as a new vest, patch, and/or collar that identifies them as being a certified service dog team. All service dog vests, patches, collars, and accessories would only be available for those who qualify and can show their issued card from the BMV.

Currently, there are numerous organizations that allow individuals to buy service dog vests, harnesses, collars, and accessories over the internet. There is no need to provide documentation to show that you are a certified trainer of service animals, or that you are an individual with a disability under the ADA guidelines. The current practice allow for and makes it easy for individuals to pose their pets as service animals. It is merely a few clicks of a mouse and a credit card and an individual can easily portray their beloved pet as a legitimate service animal. This

practice needs to be stopped in order for those in need of their service animal to gain access to establishments not be denied based solely on another individual's poorly trained impostor. If vests, harness, collars, and patches were only obtainable through the BMV or accredited service dog training organizations, and looked differently than they do currently then businesses and the general public would be better able to spot an illegitimate service animal when they see one.

The overall problem of service animals being used by individuals with disabilities stems from individuals posing as disabled in order to bring their pets with them. In an ideal world, the above implemented policies and procedures would continue to allow those in need of a service animal in order to gain access be able to do so without apprehension due to the possibility of discrimination based on the questioning of their need of such a service. Unfortunately, we do not live in an ideal world and the above implemented policies would cost valuable time, resources, and numerous revisions of current laws. With the current fiscal deficit in the United States continuing to rise; it is highly unlikely that this solution would be implemented fully in the current state we as citizens find ourselves in. Although, an ideal world solution may be just beyond our grasp a real world solution to this problem could be implemented to help deter illegitimate service dogs from being allowed access to establishments.

This is a two pronged solution. First, the sale of all service dog related harnesses, collars, leashes, and vests would be illegal. Second, only individuals with a documented disability would have access to buy these products. In order to gain access to buy these products individuals with disabilities would need to show proof

that they qualify for them. The required documentation would be obtained by the individual already having a permanent disability placard, or their doctor filling out a disability statement which is then given to the DMV. The BMV would then issue an identification card if they do not have a license to drive which shows their full name, photo, identification number, with ADA laws. If a person with a documented disability has a license already and they either qualify based on their handicapped placard or disability statement signed by their doctor than an endorsement placed on the back of their license will be added much like glasses, contacts, and organ donation is. This identification card will not state what an individual's disability is. It will only state that the individual is a person with a legitimate disability under the current ADA laws and requires the use of a service dog to obtain equal access to places otherwise inaccessible to them without such assistance. The problem is not those who need a service animal; it is the people who don't and pose as if they do.

Hellen Keller once said, "I am only one, but still I am one. I cannot do everything, but still I can do something and because I cannot do everything I will not refuse to do the something that I can do" (Lash, 1980). Just because an ideal world solution may be unrealistic in the real world that we as individuals find ourselves in does not mean that we are incapable of making a difference. Just because we may not be able to accomplish everything we have set out to do does not mean that we cannot accomplish something. The little that we can do we should do, because it does matter, it does make a difference, and it does affect us all. Which is why writing to our state senators and representative to get a law regarding the sale of service animal equipment illegal, and documentation required to buy such products by only those in

need of such a service is essential to benefit both those with and without disabilities alike.

## References

Bureau of Motor Vehicles. (2014). *Drivers with disabilities* [Data File]. Retrieved from <http://www.in.gov/bmv/2347.htm>

Crowe, T.K., Perea-Burns, S., Sedillo, J. S., Hendrix, I.C., Winkle, M., & Deitz, J. (2014). Effects of partnerships between people with mobility challenges and service dogs. *American Journal of Occupational Therapy*, 68.2, 19

Lash, J.P., (1980). *Helen and teacher: The story of helen keller and anne sullivan macy*. New York, NY: Delacorte Press/Seymour Lawrence.

National Service Animal Registry. (2012). Retrieved from The National Service Animal Registry: <http://www.nsarco.com>

Professional Association of Therapeutic Horsemanship International (2012).

*Professional association of therapeutic horsemanship international standards for certification & accreditation*. Denver, CO: Path International

Schnall, P. (Producer). (2010, April 21). *Through a dog's eyes*. [Television Broadcast]. Arlington, VA: Public Broadcasting Service.

Section 504 of the Rehabilitation Act of 1973, 34 C.F.R. Part 104.

Sutton v. United Air Lines, Inc., 527 U.S. 471 (1999). Retrieved from Cornell University Law School, Legal Information Institute website: <http://www.law.cornell.edu/supct/html/97-1943.ZS.html>

U.S Department of Education, *The database of accredited postsecondary schools*.

Retrieved from U.S. Department of Education, Accreditation Section website:

<http://ope.ed.gov/accreditation/>

U.S. Department of Justice, Civil Rights Division (2010). *Revised ADA requirements:*

*Service animals*. Retrieved from U.S. Department of Justice, Civil Rights

Division, Disability Rights Section website:

[http://www.ada.gov/service\\_animals\\_2010.htm](http://www.ada.gov/service_animals_2010.htm)

U.S. Department of Justice, Civil Rights Division (1996). *Commonly asked questions*

*about service animals in places of business*. Retrieved from U.S. Department of

Justice, Civil Rights Division, Disability Rights Section website:

<http://www.ada.gov/qasrvc.htm>

Winkle, M., & Zimmerman, B. (2009) Assistance dogs: An assistive technology option.

*OT Practice*, 14(5), 14-16

*The Count of Monte Cristo: The Intertwined Relationship Between Literary Darwinism and Gender Studies*

Sydney Sheltz  
Bethel College

---

*The Count of Monte Cristo:*  
The Intertwined Relationship Between Literary Darwinism and Gender Studies

Sydney Sheltz

Email: [sydney.sheltz@bethelcollege.edu](mailto:sydney.sheltz@bethelcollege.edu)



Different meanings and interpretations of written works can be found through the application of several types of literary criticism. While some criticisms focus only on the words of the text, there are others that concentrate on the intention of the author or the response of the reader. In Alexandre Dumas' *The Count of Monte Cristo* (CMC), character development has the largest impact on the plotline and meaning of the piece. In order to demonstrate the importance of character development and how the interactions between characters are the source of meaning, one can look at the intertwined relationship between Literary Darwinist principles and gender studies.

### Literary Darwinism

In order to evaluate the developmental process of creating quality characters, the characters themselves should be assessed as if they were real- that is, living and breathing human beings, rather than just words on a page. Since the author was inspired by real people and real interactions during the creation of these characters, it makes sense to treat them as such. In this way, it will be easy to apply the principles of Literary Darwinism to explain their behavior. By introducing principles such as "survival of the fittest" and "natural selection" and the concept of dominance behaviors, this type of criticism has a way of explaining how naturally the characters act.

But, is it possible to implement too many of these principles and overwhelm the reader with meanings of the actions of the characters based on solely on science? Since literary Darwinist criticism blends the fields of literature and science, it could be a concern that certain concepts could overextend their applicability. According to Joseph Carroll, author of the book *Literary Darwinism*, this will not impact the quality

of the criticism. In fact, looking at literature from this lens is enlightening. Carroll says that the only way that one could incorrectly perform this criticism is by “not combining a sufficient number of analytic elements from an evolutionary view of human nature and by not considering sufficiently the way these elements of human nature interact with environmental conditions, including cultural conditions” (DiSalvo, 2009).

The founder of this criticism, E.O. Wilson would agree – although not in so many words. Wilson co-authored the book *Genes, Mind, and Culture: The Coevolutionary Process* in order to explain how society has just as strong of an influence on behavior as biology. By working out the math behind the concept of cultural impact on behavior, Wilson created the idea of “sociobiology” (DiSalvo, 2009). Sociobiology is exactly what the name would imply: a mixture of societal and biological influences on human nature. This is also supported by sociologist Herbert Spencer and his idea that “all individual organisms adapted progressively to their environments during their lifetimes and passed on the characteristics acquired to their offspring” (Offer, 2014, p. 2). This implies that *both* certain behaviors and genetics are passed from the parent to the offspring, in accordance to sociobiology. The principles of “survival of the fittest” and “natural selection” and the idea of dominance behaviors all have an impact on the process of searching for meaning in human nature, but sociobiology is the driving science behind this criticism.

Before the criticism can be applied, one must start with foundational knowledge about the scientific concepts used. To start, the ‘survival of the fittest’ principle is the cause for the biological process of ‘natural selection.’ It’s important to realize that “the relationship between the expressions ‘natural selection’ and

'survival of the fittest' was not, as is often assumed, one of equivalence" (Offer, 2014, p. 1). The theory is simple: at least one organism will be better equipped genetically to survive in its environment and pass on its genes to its offspring. Through this process, the weaker organisms who cannot adapt to changes (such as a climate shift or the introduction of a predator) are weeded out, and the strongest will be able to pass on their superior genetic material and ensure the overall survival of the species. Because some organisms are *more fit* to *survive* the others, the laws of genetics are *naturally selecting* these organisms to outlast the others. When this principle is applied, one can look at sociobiology as the way "to describe human behavior in light of its biological origins and so to translate from our ordinary language of motivation to an ostensibly deeper language of survival" (Kramnick 318). This can be applied in *CMC* when Dumas depicts a power struggle between the Count and General de Morcerf as they are accusing each other of foregoing their previous identities of Edmond and Fernand. General de Morcerf is speaking to the Count, but he is referring to him as the man he knew in his youth, Edmond Dantès, when he says, "I came to tell you that I, too, look upon you as my enemy. I have come to tell you that I instinctively hate you, that I seem to have known you and hated you always!" (Dumas, 2004, p. 485). Both of these men are strong survivors because they have the money and power to look after offspring and pass their genes along. Note that when I call them survivors, I am not just referring to their presence on the earth. I am also drawing attention to their genetic lineage that survives them. Right before this dialogue, the General's wife reveals that her son's father is actually the Count of Monte Cristo. Since there has been a threat to his offspring - or rather, lack thereof,

since his son isn't actually his - the General is a "weaker organism" than the Count; this results in the above scene of aggression.

It is important to note the influence of dominance behavior and how it follows the aforementioned principles. Dominance behavior in animals is a set of actions that declares one organism has a "higher social status" than the other organisms that are required to submit to the one in authority. Displays of dominance behavior are most often found in the interactions between men, as seen in the previous example.

Another unique example of this is shown *before* the men have even received their titles. When future Count Edmond is embracing his fiancé and notices his rival, the future General Fernand, tension quickly rises: "Suddenly, Edmond became aware of the gloomy countenance of Fernand peering out of the shadows, pale and menacing, and instinctively the young man put his hand to the knife at his belt" (Dumas, 2004, p. 26). It is important to notice here that when Edmond felt threatened by Fernand's presence, it *was by instinct* that he grabbed his knife to defend himself. This scene is a powerful example of a defensive dominance behavior. This term almost seems like an oxymoron, but it is important to notice where the action is directed. Because he is not directly attacking his rival, Edmund is acting defensively. However, because the behavior is a clear indication that Fernand must submit to the higher social status that Edmund has claimed through the weapon, it is still considered a dominance behavior.

Another example in *CMC* would be when Dumas depicts a scene between General de Morcerf and the Count of Monte Cristo as they are arguing. Each man is trying to gain the advantage, and the General is the one who makes the first

dominance move when he says, "'You understand that we shall fight till one of us drops?' said the General, clenching his teeth in rage" (Dumas, 2004, p. 485). This threat is an aggressive dominance behavior. In this case, the action is a direct verbal attack towards the other person (and of course, he is implying a direct physical attack as well). Because of the direction of the action, it is a more obvious example of a dominance behavior. These behavior patterns are strong indicators of the importance of status. It is important to point out that two men are arguing over an insult to reputation. Dominance characteristics are usually linked with the pursuits of "wealth, power, and prestige" (DiSalvo, 2009). Since a man's reputation in the 1800's was based upon these three factors, the reader can get a glimpse into the motivation of the hostile interactions between these two men.

An aspect of Darwinist principles in relation to the other gender involves the reproductive success of women. While the men are more concerned with claiming offspring as their own, women are the ones responsible for bearing the offspring. Women are often picked as mates because they have "reliable health and fertility indicators: estrogenized faces, and symmetric facial features" (Grammer, 2003, p. 388). This suggests that beauty in women is a strong signal that they are more like to produce healthy offspring. In *CMC*, women are constantly mentioned with references to beauty. For example, Edmond's fiancée, Mercédès, is first described as "a young and beautiful girl, with hair as black as jet and eyes of the velvety softness of the gazelle" (Dumas, 2004, p. 24). Dumas' attention to beauty is one way of implying that Mercédès will make a wonderful bearer of children. Dumas does this again in reference to Haydee, the Count's slave, when he emphasizes that "the beauty of her

face was of the perfect Grecian type, with large black eyes of the softness of velvet, straight nose, coral lips, and pearly teeth" (Dumas, 2004, p. 270). In *CMC*, women are valued for their reproductive success; since beauty is an indicator of fertility, this constant attention to the physical appearance of the women is strong evidence for how the "survival of the fittest" principle is carried out. Natural selection can only be followed when the women have offspring, which results in a highly intertwined relationship between these two principles when applied to the female sex.

Literary Darwinism helps explain why the men in this story act increasingly hostile towards each other since they are in constant competition over reputation, rank, and the number of offspring to follow them. In addition, literary Darwinism provides an insight into the descriptions of women in terms of physical beauty. Since their only main role in the story is to birth offspring, it only makes sense to describe them according to the physical evidence of their potential reproductive success. Although character development can be easily explained by Literary Darwinist criticism and the application of the principles of "survival of the fittest" and "natural selection" as well as the concept of dominance behaviors, there are still other criticisms that can help clarify why the characters act the way that they do.

### Gender Studies

Characters can be developed in a story by drawing attention to the instinctual behaviors that everyone is required by genetics to act upon; however, characters can also be developed through the interaction with other characters in the book. In the realm of gender studies, one must look at the relationships between characters of the opposite and same sex.

It is important to note that the gender studies criticism doesn't completely revolve around the discussion and comparison of the sexes - although that certainly can be part of it. Applying gender studies criticism to *CMC* allows the reader "to understand gender from as many different viewpoints as possible" (Swedish Research Council 4). But what is gender and why is this significant to character development? According to the Swedish Research Council's Committee on Gender Research, the concept of gender

is about sexuality and the labour market, processes and structures, science criticism and gender equality, culture and social organization, what exists and what might exist. It is about power and resources and figures of speech, body and soul, individuals and groups; about whether, and if so how, one gender is superior to the other and how such a situation has arisen and been reproduced (Swedish Research Council 4).

Therefore, gender isn't strictly defined by which reproductive organs one might possess; in fact, a better word for that would be "sex." Rather, gender is the whole concept of how society functions according to individual sexes. Certain stereotypes of the sexes lead to the way that people act in society. When one studies these interactions, they venture into the realm of gender studies. Both the intra-gender male-male and female-female interactions should be evaluated as well as the inter-gender male-female communication in order to construct a complete picture of the character development.

When focusing on the ways that men interact with each other, it is important to remember that "masculinity studies focuses on the social construction of maleness

and how stereotypes of what is constituted as being male become a profound force on how men (and women) act in society" (Writing about Gender and Sexuality). Since *CMC* takes place in France from 1815- to 1838, it is also important to note that there were certain behaviors that were common at the time and now deemed archaic. One of these behaviors is dueling. When the Count of Monte Cristo offends the General de Morcerf, the General's son, Albert, goes to the Count in order to confront him about the issue and challenge him to a duel:

Albert understood the allusion to his name in a moment, and was about to throw his glove in the Count's face when Morrel seized his hand. Monte Cristo stretched out his hand and took the young man's glove, saying in a terrible voice, 'I consider your glove as having been thrown, monsieur, and I will return it wrapt around a bullet' (Dumas, 2004, p. 464).

This interaction between Albert and the Count is still polite since they are in public, but there is clearly an undercurrent of tension within the conversation. The men, while dealing out threats upon each other's life, are still respectful in their speech. If we interpret this behavior according to the Darwinist principles just discussed, this interaction is a strong example of an aggressive dominance behavior since Albert's action was directed towards the Count. However, when the Count and Albert meet at the spot for the arranged duel, Albert apologizes since he has come across new information that justifies the Count's insult towards his father. When Albert apologizes, "Monte Cristo slowly raised his eyes to heaven with an expression of gratitude; he could not comprehend how Albert's proud nature could have submitted



to his sudden humiliation. He recognized in it Mercédès' influence" (Dumas, 2004, p. 477). In this particular situation, it is considered womanly to apologize because the Count noticed that Albert's mother has convinced him to back down. It isn't deemed appropriate for a man to renege on a challenge and Albert himself comments, "'I trust the world will not look upon me as a coward because I have followed the dictates of my conscience" (Dumas, 2004, p. 477). Although this action may initially be interpreted as a defensive dominance behavior, it is actually the opposite. Albert is actually submitting to the Count by backing down; in this way, he is accepting his rank as the lower social status and submitting to the Count's authority. The expectations for a man at this period of time were to be courageous and to defend your honor to the point of death; in this situation, Albert doesn't fulfill society's expectations. Because of this behavior, he wasn't acting in according to the restrictions of his gender. While this action would be praised in the current times, *CMC* was written during a time period when it was normal to acquiesce to societal expectations. This is important to note because Albert is technically breaking his gender code and acting very womanly in the book, but in the current society, he would not be seen as crossing gender lines.

The other aspect of intra-gender communication would be the interaction between females. There is a separate branch of gender studies that focuses only on the expectations of women and "how women characters are portrayed, exposing the patriarchal ideology implicit in the so-called classics, and demonstrating that attitudes and traditions reinforcing systematic masculine dominance are inscribed in the literary canon" (Murfin). Feminist criticism can be looked at from two different

perspectives because it

seems to involve at least two groups of claims, one normative and the other descriptive. The normative claims concern how women ought (or ought not) to be viewed and treated and draw on a background conception of justice or broad moral position; the descriptive claims concern how women are, as a matter of fact, viewed and treated, alleging that they are not being treated in accordance with the standards of justice or morality invoked in the normative claims" (Haslanger, 2014).

Although the normative view should not be neglected, the descriptive view is directly applicable to how characters are portrayed in *CMC*. Also, there are very few interactions between women in the novel because the protagonists and the antagonists are all men.

The only real insight into the conversation of women is when Valentine recounts how a friend was speaking about "how repugnant to her was the idea of a marriage" and Valentine herself "confessed to her how unhappy she was at the thought of marrying" (Dumas, 2004, p. 297). This demonstrates how Dumas only highlights the conversations of women when they are bemoaning their oppression under the custom of arranged marriage in the patriarchal system. Later in this same conversation, Eugenie says she, "detests the idea of marriage, that her greatest joy would be to lead a free and independent life, and she almost wished her father would lose his fortune so that she would become an artist'" (Dumas, 2004, p. 297). This line demonstrates how women are forced to do their father's will and they cannot pursue

their dreams for a career like the men in the story can. In this case, it seems as if women are forced to submit to the authority of the men and are not allowed to engage in any kind of dominance behavior. According to the Darwinist principles, woman in this society are on the lowest rung in the social status ladder. In a patriarchal society, men can gather a fortune and find pleasure in whatever past time they please - assuming that it falls somewhere under society's expectations for them. Because of this interaction, it is clear how Dumas writes a story within a patriarchal society and yet still plays with the constrictive concept of gender, despite the sex of the character in question.

This can also be seen in the interaction between men and women. The above paragraph demonstrates how men seem to hold power and authority over the women. However, one must remember that "gender criticism suggests that power is not just top down or patriarchal—a man dominating a woman; it suggests that power is multifaceted and never just in one direction" (Writing about Gender and Sexuality). With this in mind, it is suggested that women can also hold power over the men in some ways. One example of this concept is when Monsieur Danglars is speaking with his wife and a mutual friend "was dumbfounded, for, though Danglars' tone was perfectly calm and polite, he seemed to detect in it a certain determination to do his own will that evening and not his wife's" (Dumas, 2004, p. 335). This insinuates that men would usually do their wife's bidding in certain circumstances in order to honor their requests and keep them happy. Remember how it seemed that women were allowed no semblance of authority in the previous example? This quote seems to prove otherwise. Although the men do still technically hold the position of higher

authority, the women are employing the tactics of aggressive dominance behavior.

Although the claim that dropping implied hints in a tone of voice is aggressive seems implausible, the wives are directly opposing the actions of their husbands when they do this. Remember that the direction of the action is what defines an action as being aggressive or defensive. Therefore, the women in this story are acting in support of one of the basic ideas of the feminist movement: "dignity, intelligence and basic human potential of the female sex" (Rampton, 2014). If the entire book was analyzed through this view, one tentative theme that could be suggested is that Dumas wrote about women overcoming the unequal power struggle through aggressive dominance behaviors.

There is another example of this same power concept when "Albert kissed his mother's hand and went to do her bidding" (Dumas, 2044, p. 355). In *CMC*, the men are incredibly attentive to the women and are very willing to do their will. This demonstrates the power that a woman can hold over a man despite the fact that they both live and function according to a patriarchal society. In fact, in this case, it is because of the stereotypes set for man in this society that women can wield some of this power. A man must not only be courageous and willing to defend his own honor, but a true man in this time period must be able to defend the honor of his lady and please her as well. Because a man must please a woman in order to fulfill his societal expectations, this sways the power scale slightly in the female's favor. Yet another example of this is when Mercédès makes Fernand shake hands with his rival, Edmond:

'Fernand, my brother, is not your enemy. He will grasp your hand in token of devoted friendship.' So saying, Mercédès fixed the young Catalan with an imperious look, and, as though mesmerized, he slowly

approached Edmond and held out his hand. Like a powerless though furious wave his hatred had broken against the ascendancy which this girl exercised over him (Dumas, 2004, p. 27).

In this situation, Fernand and Edmond hate each other because they are both in love with the same girl: Mercédès. However, because they are both willing to please her, they both shake hands with each other at her request. This picture of Mercédès seems to agree with the view taken by third-wave feminists by depicting her as “strong and empowered” (Rampton, 2014). This supports the previous suggestion that Dumas’ book is filled with instances where women are allowed to grab and act upon power taken through dominance behaviors. It would be incorrect to assume that this balance of power is still equal because although *CMC* is filled with evidence that provide strong evidence for the concept that women hold power over the men, the men wield a majority of the power over women in this patriarchal society by controlling what they can do with their lives and subjecting them to arranged marriages.

It’s interesting to note that the Darwinist principles discussed in the first half of the paper seem to explain how people interact with each other, no matter the sex of the character. Although this would imply that Darwinist principles are a more powerful form of criticism, gender studies criticism is still vital to character development because it illuminates the intra- and inter-gender interactions and the way that both gender function within a patriarchal society. For example, the female-female interactions would probably remain much the same with or without the application of literary Darwinism because there seems to be very little evidence for dominance behaviors or either of the Darwinist principles. On the other hand, the

motivation behind the interactions between the men would be mostly hidden from the reader if dominance behaviors were not recognized. Finally, the inter-gender interactions would not carry such a great significance without literary Darwinism to shed some light on the true dynamics at play. Therefore, the total meaning of Dumas' work cannot be fully understood until inspected under the lens of the combined relationship of the two criticisms.

All literary criticisms do their best in order to discover where true meaning lies within every written work. Since the meaning of *The Count of Monte Cristo* lies in the character development and interactions, the strongest evidence and support is provided through the application of the intertwining nature of literary Darwinism and gender studies criticism.

References

"Chapter 4 - Writing about Gender and Sexuality: Applying Feminist and Gender

Criticism." *Creative Literary Criticism*. Creative Commons License. N.d. Web.

13 Nov. 2014.

DiSalvo, David. "What is Literary Darwinism? An Interview with Joseph Carroll."

*Neuronarrative*. 27 February 2009. Web. 5 October 2014.

Dumas, Alexandre. *The Count of Monte Cristo*. New York: Barnes and Noble Classics,

2004. Print.

Grammer, Karl, Fink, Bernhard, Moller, Andres, P., and Randy Thornhill. "Darwinian

Aesthetics: Sexual Selection and the Biology of Beauty." *Biological Reviews*. 78:

(2003) 385-407. Web.

Guerin, Wilfred L., Earle Labor, Lee Morgan, Jeanne C. Reesman, and John R.

Willingham. *A Handbook of Critical Approaches to Literature*. New York:

Oxford University Press, 2011. Print.

Haslanger, Sally. "Topics in Feminism." *Stanford Encyclopedia of Philosophy*. Stanford

University, 07 Feb. 2003. Web. 18 Nov. 2014.

Kramnick, Johnathan. "Against Literary Darwinism." *Critical Inquiry*. 37.4 (2011): n.

pag. Web. 5 October 2014.

Max, D.T. "The Literary Darwinists." *New York Times*. 6 Nov. 2005 n.p. Web.

Murfin, Ross C., and Supryia M. Ray. *The Bedford Glossary of Critical and Literary*

*Terms*. 3<sup>rd</sup> ed. Boston: Bedford, 1997. Print.

Offer, J. "From 'natural selection' to 'survival of the fittest:' On the Significance of

Spencer's Refashioning of Darwin in the 1860's." *Journal of Classical Sociology*,

0 (0): 1-23. Web.

Rampton, M. "The Three Waves of Feminism." *Pacific Magazine*. (FA 2011): n pag.

Web. 23 October 2014.

The Swedish Research Council's Committee on Gender Research. "Gender Studies: A Summary." (n.d): 1-6. Vetenskapsrådet. Swedish Research Council. Web. 19 Nov. 2014.



*A Look at the Other Side: An Analysis of the Transgender Condition and Social Acceptance*

Teela Sucacin  
Purdue University Calumet

---

A Look at the Other Side:  
An Analysis of the Transgender Condition and Social Acceptance

Teela Sucacin

Tsucacin@purduecal.edu  
Birdy\_reene@outlook.com

Purdue University Calumet

### **Abstract**

In this paper, I will be focusing on defining terms regarding and providing a look at the demographic known as the Transgender community. I am looking at the medical aspect, as well as the sociology and psychology of the condition, and the world's reaction to it. Specifically, my discussion targets issues regarding American social acceptance and discrimination.

I define the condition medically and from a sociological sub-group break down. Also, I explain the use of further addressing the Transgender community, both in the medical field and public setting, breaking down how discrimination in both fields has affected this population's current social politics, businesses, and the medical community at large.

Finally, I address ways these issues can be addressed and the benefits of resolving these issues for the Transgender Community, the general public, and businesses.

Further, I reinforce the importance of acceptance of the Transgender Community not only on a sociological level, but as a literal issue of life versus death for some members.

A Look at the Other Side:  
An Analysis of the Transgender Condition and Social Acceptance

**What does the term Transgender mean?**

The term "Transgender" is a broad umbrella term used in the medical and modern social media era. The Merriam-Webster Medical Dictionary (2014) as well as the American Medical Association (2014) defines the term Transgender as an I quote "A person or persons who identifies with or expresses a gender identity that differs from the one which corresponds to the person's sex at birth." This means that the person was born male or female, however psychologically and sociologically they developed mentally as the opposite gender. A few viable examples of this in common social media is Lana Wachowski, formerly known as Larry Wachowski. She used to be a male and was the writer of the popular movie trilogy *The Matrix*. On the flip side we have Chaz Bono, He was formerly known as Cher's daughter Chastity.

**Definition Breakdown**

Today, we use a broad amount of terms to describe things in our daily lives, the Trans-condition is no exception to this phenomenon. The following are terms used in the media and social (media) wastelands known more formerly as Twitter and Facebook to describe the many sub-cultures of the Transgender-ed population. I will be using this terms a lot throughout this paper so for your convenience I am going to lay them out in bullet point format. The Merriam-Webster Medical Dictionary (2014) defines all of these terms as follows:

- Transgender - A person who identifies and expresses the gender opposite to their assignment at birth. Please note, this term within the transgender

community has its own sub-culture definition. Within this community, the term transgender means that one does not affirm with their assigned gender and is currently on hormones, or is actively pursuing psychiatric approval for hormones, but has not yet undergone gender reassignment surgery.

- Transsexual - The medical definition is the same as Transgender. Please note, however, this term within the Transgender community is used to define someone who has transcended their assigned gender and undertaken gender reassignment surgery so all their secondary sexual characteristics match their affirmed gender.
- Gender - The state of being male or female. Typically, referring to the social and cultural act of being said gender, not the biological state.
- Sex - The biological assignment of male or female based off secondary gender characteristics presented at birth.
- Inter-sexed - A person who is born with both secondary sexual characteristics. This can be manifested in external or internal biological characteristics.
- Drag Queen - An entertainer or actor who prefers to dress as and act out the role of the opposite gender without the desire or psychological need to affirm to that gender.
- Transvestite - A person who dresses or acts out the opposite gender with the desire to adopt some but not all of the secondary sex characteristics to meet a sexual desire/fetish. Often referred to as a cross-dresser.

## Medical Treatment

Treatment of the transgender population in most American states is strictly regulated by the Harry-Benjamin Set of Standards for the Treatment of Gender Dysphoria. These strict standards which have been questioned in recent times are endorsed by the American Psychiatric Society and used throughout the world as a guide for treatment. The most basic break down for general understanding is as follows. A patient must go before a psychiatrist or psychiatric professional to undergo formal analysis and evaluate all the Criteria needed to meet the formal diagnosis for gender dysphoria. The DSM-5 (2014), more formally known as the *Diagnostic Manual for Mental Disorders V*. Used by all psychiatric professions in the United States defines the key material as follows.

- Desire to be treated as the opposite assigned gender.
- Seeks to, or is actively acting out the gender rolls and activities of the other sex/gender.
- Shows a degree of desire to alter secondary sex characteristics to match the desired gender.
- Evidence that the individual can benefit from the diagnosis and treatment.

If those key points can be identified during the evaluations which can typically take several sessions. Standard diagnostic treatment most medical professions prefer is three months of psychiatric sessions. After which they are referred to an Endocrinologist. An Endocrinologist in layman's terms is a medical doctor who specializes in hormones and the natural processes they have on the body. Once a patient is cleared for treatment and no contradictions to treatment are present the

patient may undergo hormone replacement therapy, where one gender specific hormone is repressed, while the other is administered and increased. This can be done via patches, pills, or injections. After the patient has undergone no less than a year of hormones, they then must undertake what is called 'The real-life test'. They are expected to live as the desired gender for a year, and be able to show they have settled into that role in both the workplace, their family life, and socially. This criteria has been under a lot of scrutiny within the medical community but is still medically accepted. After all of that, if the patient so desires they may undergo gender reassignment surgery.

#### **Costs of treatment and the harsh realities**

The burden of health care coverage weights heavy on the minds of almost every American--soaring premiums, co-pays, and fees. These issues impact minorities the hardest. Sub-minorities such as the LGBTQ community are hit the hardest. CNN-Money New York (2013) states that only 43% of American health care insurance providers offer plans that cover medical care for Transgender individuals. This means that they must pay out of pocket for expensive hormones, and save most of their lives to afford Gender Reassignment Surgery. CNN-Money New York (2013) also mentions that hormone treatment can cost as low as thirty dollars a month. Although it can cost upwards of well over 100 a month. From personal experience I can affirm that if it wasn't for the Non-Profit organization known as Howard Brown. I would be paying just shy of \$250 a month for my medications. Mason Davis of the The Transgender Law Center (2013) states the Cost of Gender Reassignment surgery can cost three thousand dollars, note this figure is for over-seas operations. Upwards of well over fourteen

thousand if performed here in the Americas. This is not the only financial burden the health care costs place on transgendered individuals. A single visit to a psychiatric professional to acquire clearance to begin hormone replacement therapy can cost sixty dollars, upwards to an outstanding three hundred dollars if the health care provider specializes in Transgender care. Psychiatric help, or counseling is usually a necessary part of a transgendered person's life and is ongoing for many years even after the transition is complete. As painful as it is, that's not the end of the struggle.

After acquiring clearance to begin hormone replacement therapy, they must see an Endocrinologist. These visits alone without insurance or nonprofit help cost an average of \$400 per visit since this leg of the journey often requires a specialist who is trained far more than the average Endocrinologist. Then from this point, once a person feels comfortable to begin what is known as the 'real life test' on the Harry-Benjamin set of standards. The transgender person is expected to legally change their name to a feminine one, live for a year in all aspects of their gender. Then at the very end, before they can receive Gender Reassignment surgery they must have two Separate Psychologists sign off on the patient's mental health. The costs in the end as you can see are staggering.

### **Workplace Discrimination**

This is another bleak, and ominous realm that the transgender population faces. The Williams Law institute (2012), states a large member of the UCLA 90% of the transgender population that was surveyed reported harassment, mistreatment, and discrimination on the job. That's a scary number considering they also report that the transgender population is four times as likely to live in an impoverished household,

and twice as likely to be unemployed as their cis-gendered counterparts. One in five also report being homeless at some point in their lives. Should a transgender choose to be in a same sex relationship while transitioning or after their transition, all the statistics previously given on employment are expected to double, and can even quadruple depending on the geographical location within the United States. The ACLU (2013) reports that only a handful of states have laws that offer protection to the transgender population, including: California, Colorado, Connecticut, Delaware, Hawaii, Illinois, Iowa, Maine, Massachusetts, Minnesota, Nevada, New Jersey, New Mexico, Oregon, Rhode Island, Vermont, Washington, and the District of Columbia. Last time the ACLU did a national survey 160 cities also had passed their own laws within city limits offering work place protections. These protections only go so far, or at best help make the state or city feel better about saying they help prevent discrimination. I quote a transgender woman I interviewed as saying this, "Proving that you have been discriminated against in court within the transgender community is like trying to prove any of the world's religious idols truly exist". I too have suffered these injustices. When I transitioned in 2012, I was working at a in-home health care company. I was called many hurtful terms, slang, and treated as less than human by many co-workers. The company had a protection clause in their handbook. When I finally made formal complaint against the co-workers I was dismissed from my position. When I took it to court, the company claimed under state law they didn't have to uphold the protections in their handbook, and my claim was dismissed before it even got off the ground. The Trans population faces these injustices and more on a daily basis.



### **Family Unit Shunting**

When I refer to family, I'm not just speaking of the mother, father, and siblings. Family is a broad word that covers adoptive homes, foster parents, aunts, uncles, grandparents, or the people important to that individual who they call family. There is no solid statistic for how often abuse within a family unit takes place. However, Gender-Spectrum (2014), a resource some family therapists use, report that on average one out of three LGBT children will be harassed or abused by the people they depend on the most for their own physical and mental well-being and development. It's a proven fact that is age eternal that how a parent treats and interacts with their children helps shape the positive or negative outlook on life we all share. Coming out to friends and family, more so family is one of the scariest things a transgender youth can undertake. In recent years the media and online news agencies have been flooded with videos of LGBT youth coming out to family, only to be called monsters, slammed with abusive slang, many of the videos include family members physically abusing their child as they try to come out to them.

The most upsetting thing I have seen within the transgender community with my own eyes, is when families claim to support their child, spouse, or friends, only to lay blame on their transition for harassment and bullying they suffer during their lives. They will block access to supportive health care, or activities that could help their child grow in a healthy and safe manner.

Religious and faith based discrimination plays a huge role in this behavior as well. Often religion is the only solace outside of the few supportive friends that trans-child has left. Telling him or her God will punish them for how they feel often isolates

them from the only spiritual comfort they had left. I have suffered from these as well. When I was fourteen I first came out to my family about being transgender. Before the sentence fully came out of my mouth my father turned around and smacked me so hard, it looked like someone had thrown a box of glitter into the air. I asked if I wasn't strong enough to be a man, told I was running from the responsibilities of my gender. This went on for a few years, sadly the deeper I hid my desire to transition, the less I was belittled by my family. My desire to transition almost caused my parents to divorce at one point when my mother briefly tried to take my side and get me some counseling. Friends are no exception to this tragedy. Everyone has friends they consider family. They often are the first and easiest ones to turn their backs on you. If ones family has shunted them, who do they have left?

### **Misconceptions**

This topic is quite possibly the most painful part of the discrimination the Trans-community deals with on a daily basis. The vast amounts of misinformation, biased opinions, and over all inaccurate filth that proliferates the Internet haunts the Trans community. An example of this is Todd Kincannon, the former head director of the Republican Party in North Carolina, is quoted as saying "Trans-genders are disgusting freaks who need to be put into camps." Imagine having the very people who are supposed to represent the public in congressional positions thinking that.

Another favorite of the general public is the notion that the trans-community is just living out some 'sick sexual fantasy'. That is not the case in the slightest. A large majority of the transgender community cant even bring themselves to have physical relations, let alone intimate relations with their partners due to the shame and

disgust they feel being in the wrong body. When this talking point is brought up in debate, next comes the misinformed question “what about she-male porn?” First, do not ever call a male to female transgender that, it’s highly inappropriate and offensive. Secondly, due to the discrimination and unemployment rate within the Trans community a good portion have to turn to sexual labor, or the porn industry to make a living.

Another favorite among politicians and insurance companies alike is, “They are just having a mental break down.” or “Why should we fund someone’s midlife crisis.” Throughout this paper I have explained the process of Transition and the basics of how the condition is diagnosed by now it should be relatively clear that nowhere does the D.S.M. point towards mental break downs as a cause for the transgender condition, as well as the fact people present Trans-behaviors at a very young age. How does one have a mid-life crisis when they are diagnosed at a young age? Many parents have believed it’s just a phase, that they will grow out of it. To put it bluntly, no. More commonly the desire and need to transition grows stronger, and does more emotional and psychological damage the longer treatment is withheld. If they appear to have grown out of it, like in my case, the shame, and emotional torture brought on by peers and family force them into hiding their condition and trying to will it away, only to have it slowly destroy them.

A more recent issue in the media over the last few years has been bathroom rights. Most people claim trans-genders are just predators who want to spy on and assault women or men in the restroom. There has never been a creditable documented case where someone properly diagnosed with gender dysphoria has

attacked or peeped on people while using the restroom of the gender they are presenting as.

### **How To Promote Change**

Including LGBT inclusive education to the public school system is a major step in the right direction. American Progress (2014), "only twelve states require sexual orientation and gender expression be required in sex education." They go on to mention that of those twelve, three of them such as Alabama require negative, false, and damaging information to be provided, such as "Homosexuality is an adult lifestyle not accepted by the general public." Of the remaining ten, its prohibited to speak of homosexuality in a positive manner and must be addressed on neutral grounds. Promoting change at in the K-12 public school setting has even more benefits, nearly one third of LGBT students surveyed have admitted to skipping class or school on a regular basis because they don't feel safe. Everyone has a right to feel safe in school. Multiple studies done by the American Education Society, Human Rights Coalition, and many other Equal rights groups have shown that LGBT inclusive education has improved the self-esteem of students, as well as lowered the depression rates of the LGBT students.

If the current measures and curriculum are left in place, LGBT students are four times more likely to slip into depression, and attempt suicide. For the Trans-youth its even higher, one out of two students will make an attempt on their life before the end of grade school. That is a very sad number that needs to change. Seicus (2013), a national survey service states that in recent years 93 percent of high school students and 91 percent of the parents believed sexual expression, and gender

expression was important to include in sexual education. 80 percent believed it was important at a junior high school level. Many organizations, even government based and funded ones such as the American Medical Association, National Education Association, United States Health and Services Department, all of them support LGBT and gender inclusive sex education.

It's time to make a change. Talk with the school boards, local academic associations, reform is needed, every persons input counts. The numbers show it can help people's lives, or even save them.

## References

- Beyond Stereotypes: Poverty in the LGBT Community. (2012, July 3). Retrieved April 13, 2015, from <http://williamsinstitute.law.ucla.edu/headlines/beyond-stereotypes-poverty-in-the-lgbt-community/>
- Drag Queen Definition. (n.d.). Retrieved April 13, 2015, from [http://www.merriam-webster.com/dictionary/drag queen](http://www.merriam-webster.com/dictionary/drag%20queen)
- Intersex Definition. (n.d.). Retrieved April 13, 2015, from <http://www.merriam-webster.com/dictionary/intersex>
- Gender Definition. (n.d.). Retrieved April 13, 2015, from <http://www.merriam-webster.com/dictionary/gender>
- Parenting and Family. (2014, January 1). Retrieved April 13, 2015, from <https://www.genderspectrum.org/explore-topics/parenting-and-family/>
- Sex Definition. (n.d.). Retrieved April 13, 2015, from <http://www.merriam-webster.com/dictionary/sex>
- Transgender and struggling to pay Medical Costs. (2013, August 22). CNN Money. Retrieved April 5, 2015, from <http://money.cnn.com/2013/08/22/pf/transgender-medical-costs/>
- Transgender Americans Face Staggering Rates of Poverty, Violence. (n.d.). Retrieved April 13, 2015, from <http://transgenderlawcenter.org/archives/11393>
- Transgender Definition. (n.d.). Retrieved April 13, 2015, from <http://www.merriam-webster.com/dictionary/transgender>
- Transsexual definition. (n.d.). Retrieved April 13, 2015, from <http://www.merriam-webster.com/dictionary/transsexual>
- Transvestite Defintion. (n.d.). Retrieved April 13, 2015, from <http://www.merriam-webster.com/dictionary/transvestite>
- Parenting and Family. (2014, January 1).

Retrieved April 13, 2015, from <https://www.genderspectrum.org/explore-topics/parenting-and-family/>

*The Tempest: The Imperialists' Struggle with Chaos and Cultivation*

Ella Swinney  
Purdue University Calumet

---

*The Tempest: The Imperialists' Struggle with Chaos and Cultivation*  
Ella Swinney



*The Tempest: The Imperialists' Struggle with Chaos and Cultivation*

There is much to be said about a landscape where nature has started to reclaim architecture. The two entities, constructed and created, are forever in constant conflict. The one beats sun, thunders rain, howls wind while the other burns wood, coal, or gas. The natural world is wild, chaotic, and always fighting back. The civilized world is taking, expanding, and polluting whatever nature it can find. These forces are at play in Shakespeare's final masterpiece *The Tempest* (1611). They augment Shakespeare's critique through symbolism in the binary characters Ariel and Caliban. We can find rebellion within the muck of Caliban's character. We can find self-control within the air of Ariel. The binary opposition of destructive human nature and inventive modern society are ensnared and entangled within our world much like the characters Caliban and Ariel are entwined in Prospero's Imperialistic regime.

Through exploring and examining the specific characteristics of Ariel and Caliban, this paper will connect their actions and mannerisms to the attributes of nature and civilization. It will analyze these oppositions as polarities with a wide range in between. After connecting the chaotic nature to Caliban and cultivated civilization to Ariel, it will further expand and highlight the fact that both representations of nature and civilization are enslaved. It will conclude by questioning and remarking on the idea that both nature and the civilized world can be perceived as trapped, conflicting, and estranged. It will also seek to consider what Shakespeare could be implying through such connections.

Elements of nature that Caliban embodies are human desire, raw emotion, wild landscape, animalistic mannerisms, and rebellion to confinement. These

characteristics compile his character into a negative and victimized persona. Caliban is the focal point in discussion and criticism of this play. Moreover, the details portraying Caliban have been far from unified. Caliban has been depicted as half-human, deformed, overly hairy, moorish, and aboriginal. The common factor in such a variety of Calibans would be the connection his character shares with the natural world. Shakespeare gives Caliban an island and rips it from him. He gives the audience the portrayal of Caliban's reaction undiluted by social pretenses. We experience a freedom of expression that occurs within the confines of slavery.

Caliban's sexual desires are present, persistent, and unrelenting. He attempts to rape Miranda and has no remorse or even attraction for her. In as base and animalistic example of nature Shakespeare could provide, Caliban admits to seeking to rape Miranda for the purpose of extending his genetics and peopling his island. In the article "Seduction and Service in *The Tempest*," Melissa Sanchez emphasizes that, "Caliban gleefully mingles political and sexual triumph in a fantasy of not a single violation but an enduring possession of Miranda's body that will augment his hereditary claim to the island" (63). Caliban has no sentimentality in this matter. He does not profess to love Miranda or want to love his offspring. He relishes in erotic desires of an animalistic nature. His actions are not confined by the process of civilized morality and custom.

Caliban demonstrates the freedom of expressing emotion. When he is bitter and cynical with Prospero, he curses without qualms. When he is scared and confused by Trinculo he shrinks and cries, "The spirit torments me, O!" (2.2.61). Caliban admits to loving Prospero in the first act of the play. This is a key element to his

character and the nature Shakespeare is alluding to. Caliban's love would be on the same caliber other emotion he demonstrates. In the article "Shakespeare's Natives: Ariel and Caliban in The Tempest," Michael O'Toole reflects this idea of Caliban's expression of love, saying, "Caliban did at first love Prospero, but it was autonomy that Caliban professed to want not slavery. When he is subjugated, Caliban thus rejects everything he has inherited from Prospero, including language" (2). It is because Caliban's natural affection for Prospero and Miranda that he turns so hostile and abrasive. Prospero manipulates him, using him as a survival guide to the island with the pretense of compassion. "When thou cam'st first, Thou strok'st me and made much of me ... and then I loved thee, / And showed thee all the qualities o'th'isle" (1.2.335-340). Yet Prospero condemns Caliban as an inferior the moment they encountered each other. This emphasizes the fact that Caliban was not always aware of Prospero's prejudice and imperial motives.

We find out that Caliban was the sole owner of the island when he states, "This island's mine, by Sycorax my mother, / Which thou tak'st from me" (1.2.334-335). Sycorax, as Caliban describes to be his mother, had died prior to Prospero's embarking. Caliban is one with the natural world of the island and feels synonymous with the landscape. When Prospero's intentions to commandeer the island as his own come to fruition, it is the catalyst that turns Caliban's blind faith and love into enlightened hate. Caliban is then utilized for manual labor and forced to supply Prospero's den with wood. Prospero is forcing Caliban to chop up, carry, and burn wood which is a part of nature. Caliban is misused territory, and symbolizes the

misuse of nature in the island. He is a representation of the exploitation society imposes on the natural world.

When the drunkard characters Trinculo and Stephano encounter this bizarre looking creature they characterize him as part man part fish. The article "Shakespeare's Origins of Species and Darwin's Tempest" states that, "In Act 2 begins the play's long sequence of references to Caliban as fishlike, or smelling like a fish. Most of these are simply insults directed at his Otherness, and none of them appear consistently enough to justify his description as "deformed" (Love 134). Though his descriptions may not consistently point to Caliban being truly deformed, they do point to the perceptions that others view him with. "This is a very / shallow monster! I afeard of him! A very weak / monster! The man I' th' Moon! A most poor/ credulous monster" (2.2.133-136). Building off of those physical characteristics, Caliban is often depicted as hooting and hollering, beating his chest, and jumping about on stage in a very animalistic way. He quickly shifts from denouncing one master to making the new master his own personal god without realizing the implications. This demonstrates that Caliban has a lack of higher reasoning. He fails to realize that when he is willing to devote himself to Stephano, he is objectifying himself to the same system he despises. An animalistic nature harms him in the wake of such manipulative Europeans.

Caliban fails to see that his endorsement of Stefano is synonymous to his situation with Prospero's oppression. Referring to this issue, O'Toole states that, "He begs them to be his master, even his god. Caliban thus shows himself to be incapable of autonomy," (O'Toole 4). This idea of having no autonomy is a base and

uncontrollable representation of human desire. Caliban spends much of the play rebelling against Prospero's hierarchy, yet his own independence appears to be weakened by Prospero's rule. Caliban embodies a wild, unruly nature that backlashes against civilized confinement. Yet, at the end of the play, one must contemplate what happens to "this thing of darkness [Prospero] / Acknowledge[s] mine" (5.1.275-276). After Prospero and the other European characters set sail for Milan, they will leave behind a creature scarred with oppression and imperialism.

Meredith Anne Skura reflects in "Discourse and the Individual: The Case of Colonialism in *The Tempest*" that, "If Caliban is the center of the play, it is not because of his role in the play's self-contained structure, it is not even because of what he reveals about man's timeless tendency to demonize "strangers," but because Europeans were at the time exploiting the real Calibans of the world" (Skura 44-45). This exploitation was a consequence of the developed European civilization. The character Ariel, another inhabitant of the island, reflects a dichotomy to Caliban. Ariel embodies characteristics of the civilized, social world. These manifestations are self-control, reason, respect of authority, and manipulation. They are completely a human construct. Developed and evolved, they do not organically occur by nature. Though Ariel is considered a native of the island, he symbolizes civilization because he is an abstract entity and not a human being. The fact that he is a spirit suggests he is more of a concept or ideal than a reality. Although the darkest reflection of social oppression is found in Prospero, Ariel's traits are more distinguishable as an extreme representation of the nature of a civilized mind. Prospero's representation is the mixture of both natural and civil polarities.

Ariel's ability to tailor his behavior in order to reap specific outcomes demonstrates a refinement of character. While showing a repression of personal desires, this suggests a disconnection to human emotions. Ariel is calculative and very consistent. Disparity in Ariel and Caliban's use of language showcases Ariel's superior ability to construct his thoughts into civilized and poetic prose. Michael O'Toole states in his article "Shakespeare's Natives: Ariel and Caliban in *The Tempest*" that, "One of the most significant differences in character that separates Ariel from Caliban is the way in which each uses language. Whereas Caliban communicates almost entirely by means of vulgar curses and complaints, Ariel communicates through poetry and song" (3). O'Toole points out language as the defining element that connects Ariel to the civilized world. Ariel's language is structured, stylistic, and creative much like the voice of an aristocrat or poet. This demonstrates a disconnection to Caliban's animalistic grunts, curses, and exasperations.

As Ariel exhibits the skill of eloquent language, he also can be seen to serve as a voice of reason and moral guidance to Prospero. While working as a faithful and diligent servant, none of Ariel's tasks involve true malice. Ariel manipulates Alonso, Ferdinand, and the other followers without inflicting any physical harm. The quote, "Ariel's character is expanded beyond that of the content servant or willing slave. His role as executor of Prospero's strategies makes him essential to Prospero's success" demonstrates that Prospero is dependent upon Ariel and views Ariel as a valuable asset (O'Toole 4). This dependency places Ariel in a role of power, control, and tactics. Essentially, these attributes are iconic to the role of civilization. With Ariel's

influence over Prospero, he directs him to have mercy instead of continuing to take vengeance on the King and his men.

Ariel: If you now beheld them your affections  
would become tender.

Prospero: Dost thou think so, spirit?

Ariel: Mine would, sir, if I were human.

Prospero: And mine shall.

Hast thou, which art but air, a touch, a feeling,  
Of their afflictions, and shall not myself,  
One of their kind, that relish all as sharply  
Passion as they, be kindlier mov'd than thou  
art?

[...] Yet with my nobler reason 'gainst my fury

Do I take part; the rarer action is

In virtue than in vengeance (5.1. 16-28).

Since Ariel is not a tangible human being connected with human desire and emotion, he is able to convince Prospero to be governed by civilized thoughts instead of rash reactions.

Ariel falls in step with the hierarchy that Prospero sets up and enforces. He does not challenge or fight against it. He embraces it in order to get the best result out of his situation. He pacifies Prospero while working toward his goal. Goals are a human construct because they are not a development of the animal world. Prospero continuously promises Ariel that he will be set free if he continues to get the results

Prospero desires. Thus, Ariel engages in conniving and manipulating schemes. He convincingly seems to enjoy the work he is given by his master. The fact that he finds manipulation enjoyable speaks about the nature of civilized culture. His respect for authority leads him to resemble the social order that civilization exemplifies.

Implications of Caliban and Ariel's role of servitude reflect the broader dichotomy of what they represent. The darkness of human nature lashes out against the civilized world. Civilization tries to bring order to chaos. It tries to define and establish rules that are not to be broken. It develops standards that repress the baseness of human nature. It tries to make sense of the natural world by creating scientific and enlightened explanations. Civilization allows for human invention and creativity. It supports a structure that both liberates and oppresses.

Through examining *The Tempest*, we find that the foundation of social order can be viewed as both oppressive and exclusionary. If an individual, such as Caliban, falls outside of those parameters, he is categorized by the civilized as an unmanageable problem. Caliban's natural world appears to be in a constant battle with human tameness. Nature is wild, random, and nonrestrictive. Humans can build entire cities but everything they create is at the mercy of nature. As Morris Ginsberg states in "Human Nature and the Social Order," "Man is [often] depicted as a bundle of inborn capacities and wants which are gradually organized by the action of the environment" (Ginsberg 351). Prospero symbolizes this idea of 'man.' His capacities and desires to imperialize are brought to fruition by the environment and the natives of the environment. Prospero welcomes the dichotomy of good and evil, day and night, civilized and barbaric when taking on the role of colonizer. One must consider



the implications Shakespeare presents in his imperialist character Prospero. He grapples with Caliban's nature as unpredictable while Ariel's society is conventional and expected. He is dependent on both Caliban and Ariel to uphold his system of oppression. He needs Caliban just as humanity needs nature to sustain itself.

Shakespeare creates this prosperous character who attempts to control the polarities of barbarism and culture. While bringing the play to life, Shakespeare is commenting on European obsession with imperialism. Imperialism is barbaric institution that attempts to break and convert natural savages into representations of European culture. It utilizes and exploits both nature and culture in any means possible.

Prospero, one of Shakespeare's final creations, symbolizes not just a misplaced aristocrat, but the breadth of a Eurocentric, power-driven abomination that changed the face of the modern world.

Works Cited

Ginsberg, Morris. "Human Nature and the Social Order." *Nature*. 148.3752 (1941): 351-352. Print.

Love, Glen. "Shakespeare's Origin of Species and Darwin's Tempest." *Configurations*. 18.1-2 (2010): 121-139. Print.

O'Toole, Michael. "Shakespeare's Natives: Ariel and Caliban in *The Tempest*." Columbia U, n.d. Web. 5 May. 2014.

Sanchez, Melissa E. "Seduction and Services in *The Tempest*." *Studies in Philosophy*. 105.1 (2008): 50-82. *Project MUSE*. Web. 7 Apr. 2014.

[http://muse.jhu.edu/journals/studies\\_in\\_philology/v105/105.1sanchez.pdf](http://muse.jhu.edu/journals/studies_in_philology/v105/105.1sanchez.pdf)

Shakespeare, William, Stephen Greenblatt, Walter Cohen, Jean E. Howard, Katharine Eisaman Maus, and Andrew Gurr. "The Tempest." *The Norton Shakespeare, Based on the Oxford Edition*. 2nd ed. New York: W.W. Norton, 2008. 3064-115. Print.

Skura, Meredith A. "Discourse and the Individual: Case of Colonialism in *The Tempest*." *Shakespeare Quarterly*. 40.1 (1989): 42-69. Print.