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An Absurd Separation: South Africa's Apartheid in *Sizwe Bansi is Dead*

Adam Livengood

This piece is a critical essay analyzing an African literary work for African Caribbean Literature taught by Dr. Michael Harris.

Separation breeds contempt. Throughout history, those who have been segregated in one form or another have felt its sting as victims of a cruel whip. Though radical change in public perception worldwide, as well as economic motivation, has largely abolished segregation on the surface, in all actuality, the scars are still visible on those who have experienced its malice. One of the most demeaning forms of segregation was the policy of apartheid, formerly enforced by the ruling white minority in South Africa. Under this system, the National Party of the South African government legalized racial segregation and separated South Africa's inhabitants into racial groups, allotting people disparate civil rights. Though apartheid is a serious matter, some authors have found ways to criticize its inhumanity under the guise of comedy. The play *Sizwe Bansi is Dead*, by Athol Fugard, implicitly offers such a comic treatment of the gravity of the topic. Beneath the comedy, this example of "street theatre" maintains a biting disparagement of the South African government during the time of apartheid, its policies, and its manner of enforcing laws.

South African apartheid was comprised of various laws that not only allowed the ruling white minority in South Africa to segregate, exploit, and terrorize the vast majority of mixed races, but also to create a homeland system where blacks living in South Africa were disenfranchised and forced to move to another country without their consent. The system was controlled down to the tiniest detail, dictating how and where blacks would live, work, and die. The government deprived black South Africans of such liberties as education, health care, and other civic services, preparing them

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for lives in the laboring class. As a reminder of the apartheid South Africa was under, certain laws forced nonwhites to carry passbooks wherever they traveled. These passbooks contained one's identity, tax payments, records of where one could live or work, as well as criminal convictions of the owner. Any nonwhite found in a designated white area was required to show a passbook on demand or he or she would be forced to move back to a "legal" nonwhite zone. If these passbooks were properly authorized, the owner had the right to work or live in white areas. However, the lack of authorization or failure to produce the passbook on command resulted in arrest and jail. Many detainees were kept for months at a time without trial, and their families were given no notification of their whereabouts. In *Sizwe Bansi is Dead,* Fugard outlines the detrimental ways the passbook system affected the lives of nonwhite South Africans during apartheid. In one scene, Sizwe reveals the way his passbook controls every aspect of his life, as he explains, referring to himself in third person, "Sizwe wants to stay here in New Brighton and find a job; passbook says, 'No! Report back.' Sizwe wants to feed his wife and children; passbook says, 'No. Endorsed out'" (33). As apartheid began to take hold of South Africa, the passbook system further prevented nonwhites from taking ownership of their own lives.

There comes a certain power with identity. When one is able to distinguish oneself as one truly is, a special knowledge is developed that allows for faith in living each day. However, when one's identity is lost, a tailspin of mass confusion is created, and one is no longer able to recognize who he or she is. In *Sizwe Bansi is Dead*, Fugard reveals the perversion apartheid creates where a man is equal to his passbook. In the play, Sizwe Bansi is torn between losing his name (which he correlates with his identity) and staying in Port Elizabeth, providing for his family

and gaining more rights. However, Sizwe's fortunes are reversed when he and his friend, Buntu, discover the dead body of Robert Zwelinzima lying in the street. Because Robert's work permit stamp grants him more privileges, Buntu urges Sizwe to switch identities with Robert and to take advantage of the situation by making a better life for himself and his family. Not surprisingly, Sizwe is scared to lose his name and live as another man, as he exclaims, "I'm afraid. How do I get used to Robert? How do I live as another man's ghost?" (Fugard 38).

Even within the context of the play, we see the significance of Sizwe's identity struggle, as his character is indicated in the text as anonymous "Man." In the Xhosa language, "sizwe" means nation and "bansi" means broad, wide, or large. As the title of the play implies, the "great nation is dead." In this sense, Fugard outlines the notion that in order to function within the context of something as cruel as apartheid, a loss of identity is inevitable. Though the situation is grossly unfair, since losing one's identity is like losing a part of the soul, Sizwe sees security of living as the most important detail. The surface of the situation appears comical (that is, Sizwe is drunk and having a difficult time deciding who he really is), but Fugard is able to render an indirect criticism of apartheid through the context of the events occurring in the play. Essentially, the hidden meaning concerns the state of South Africa following apartheid. What, exactly, will constitute South Africa's identity after such a crisis? Post-apartheid South Africa, after the killing of the nation's spirit and the loss of identity of many of its inhabitants, must form a new identity in order to survive, just as Sizwe must do in the play.

As personal identity intersects with sociopolitical issues, a synthesis of various philosophical approaches is created. Within the latent direction of the play's dialogue, the issue of identity is examined between two contrasting viewpoints: those of Styles and of Buntu. The beginning of Styles' monologue highlights the opening of the play, where he appears in his photography studio and, while waiting for a customer, revisits his beginnings as a worker at the Ford Factory in Port Elizabeth. The mixture of past, present, and future is a crucial aspect of the play, as it draws together loose ends of emotions, motivations, and imagery within the characters' psyches. Francis Ngaboh-Smart traces the roots of social and political identity in his article, "The Politics of Black Identity: 'Slave Ship' and 'Woza Albert!'" Drawing on Wole Soyinka's *Myth, Literature and the African World*, Ngaboh-Smart outlines the notion of transition in Soyinka's cultural politics: "That is, one should not understand 'transition' in its literal sense, but, rather, in the metaphorical sense in which Soyinka uses it to define the itinerary of the self: 'the matrix of death and becoming,' or the realm where past, present, and future come together" (176). In the opening monologue, Styles offers an extended description of how a man's survival is based on a sense of self-respect. Tracing his move from his demeaning job as an assembly line worker to owning a professional photography studio, Styles' determined dignity becomes disconcerting, as the various roles he adopts raise a question about human identity.

Buntu, on the other hand, believes that a man's hope of survival comes with the abandonment of that sense of self-respect or former identity. As Sizwe renounces his old name and takes up the new identity of Robert Zwelinzima, he establishes the concept of transformation into a new being, a new role. No system of naming, standards, or beliefs is able to detract from the divorce of identity in his character. Once Sizwe concludes that his identity no longer belongs to himself, he begins to form new ideas for survival and sees the specific opportunity of switching identities with Robert as a temporary solution to the shackles of apartheid.

Despite the theatrical buoyancy of the play, there emerges the impression of inevitable imprisonment within the system of apartheid. As the characters painfully realize that their convoluted identities no longer belong to them, an existential crisis surfaces. While Sizwe's story plays out, evocative feelings are created as a result of the dire ignominy revealed on the sociopolitical stage, as well as in the characters' existential dilemmas. The mere fact that Sizwe must "kill" himself in order to stay alive remains at the center of the play's effective philosophy.

Eventually, two sides of an existential coin are manifested through the situations of Styles and Buntu in response to the confining system of apartheid. The story of Styles shows the side of the coin that is, to a large extent, accepting of the situation of apartheid. His compliance with the terms of the system show the "being" dilemma of this side of the coin—is it worth keeping one's identity if the implications of adherence mean the surrender of security in a stable life? As Styles becomes momentarily united with the forces of white oppression that seek to bind him, he starts his own private enterprise. As both photographer and narrator, Styles hopes to capture (like a writer), "in [his] way, on paper the dreams and hopes of [his] people so that even their children's children will remember a man" (Fugard 13). Consequently, Styles takes on various roles as the play progresses. This play-acting is used as a strategy for survival and

not only describes the implicit situation Styles finds himself in, but also extends to the individuals in his town and his country at large: "This is a strong-room for dreams. The dreamers? My people. The simple people, who you never find mentioned in the history books" (Fugard 12). Buntu represents the other side of the coin, the side that looks to surmount the situation through feigned identity in order to survive. His advice for Sizwe to take up the identity of the dead Robert Zwelinzima illustrates the "having" dilemma of this side of the coin—is it worth giving up one's identity for a sense of security if the implications of renunciation mean the surrender of one's self? Though Sizwe may be able to feed his children with the adoption of a new identity, his former identity, as he knew it, is completely lost. The sacrifice, under the harsh conditions of the apartheid system, is bittersweet.

In a clenched structure such as apartheid, what becomes of one's authenticity? It seems that an authentic transformation or any hope of revolutionary change inside a particular system is next to impossible. In the play, the audience sees Styles beat the system by adhering to its principles and Sizwe Bansi circumvent the situation through Buntu's urging to adopt a dead man's identity. These two responses suggest that the system of apartheid is invincible. This is where the existential dilemma of the play becomes evident. Existentialist author Albert Camus offers a similar conflicting situation in his essay, *The Myth of Sisyphus*. Camus describes the way that absurdity (the futile human search for purpose in a life devoid of meaning) can strike a man anywhere—even on the street corner. Within the context of the myth, Sisyphus' punishment by the gods is to constantly push a rock up a mountain only to watch it fall down again, which he will have to repeat for all of eternity. Similarly, in the play, Buntu routinely describes the absurdly complex bureaucratic system that apartheid places South Africa in when he explains what Sizwe must do if he burns his passbook. Furthermore, as Styles describes the repetitive activities of the factory assembly line, the audience is overcome with the all-too-familiar terrifying feeling of entrapment in an obscured world one can never understand or control. In the backdrop of Port Elizabeth that Styles pulls down in his studio, a gray, melancholic row of high-rise buildings implies the representation of any city in the world, thereby drawing the audience even deeper into the situation the characters face.

In *The Myth of Sisyphus*, Camus outlines the heroic absurdity of Sisyphus. As he focuses on the futile job Sisyphus must endure, Camus is interested in the pause that Sisyphus makes as he prepares to return to the bottom of the mountain: "At each of those moments when he leaves the heights and gradually sinks toward the lairs of the gods, he is superior to his fate. He is stronger than his rock. If this myth is tragic, that is because its hero is conscious" (491). Camus sees Sisyphus as an absurd hero precisely because his scorn for the gods, his hatred of death, and his passion for life condemn him to his meaningless task. Sisyphus, pausing to return to the earth below, recognizes the absurdity of his torment and eternal struggle. As Fugard remains faithful to Camus, who was one of the central inspirations of his work, he

Jacob Veldhuizen, "Portrait of Rich", 18" x 24", Charcoal, 2007

places the ancient hero in a vicious cycle out of which no exit is possible. As Sizwe conquers, he is reduced to the individual who simply manages to endure. The stage, however, paints a different picture. In the context of theater, interpreting Sizwe's entrapment in an inescapable system as a finality is to overlook the interaction of reciprocal challenges and responses created between the actors and the audience. Though Sizwe can do nothing about his situation and may remain trapped in the system forever, the audience

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is able to break the deadly cycle by finding lucidity in impressionism and passion in imagery. The actor-audience communication in theater is able to, in a way, transcend seemingly inescapable barriers; the reaction of many black audiences who saw *Sizwe Bansi is Dead* during the apartheid era attests to its liberating effect. Though their efforts in fighting the system may have been viewed as useless, they saw no reason to give up. This is precisely what makes them absurd heroes in the eyes of Camus.

As the narrative in *Sizwe Bansi is Dead* presents images of closed doors, Buntu's conclusion that there's no way out ceaselessly echoes throughout the discourse of

the play. However, exposing the audience to this imagery allows them to respond to and, ultimately, challenge certain sociopolitical situations that plague our world. Created in the late fifties, Theater of the Absurd focuses on the expression of psychological realities through images of dramatic tension manifested in the senselessness of the human condition. This type of theater doesn't seek to reflect despair but illustrates the human endeavor to face the reality of the world one lives in. As Martin Esslin states in *The Theatre of the Absurd*, "But by facing up to anxiety and despair and the absence of divinely revealed alternatives, anxiety and despair can be overcome" (314). By using a stripped-down set, Theater of the Absurd is formed from the refined images of the stage, and what occurs on stage goes beyond the actual language of the characters. Similarly, in *Sizwe Bansi is Dead*, the audience isn't necessarily provided with any solutions to the challenges that the characters face but is instead stimulated to explore the issues at hand through individual, projected conceptualizations of the world. Psychologist and philosopher Noel Chabani Manganyi illustrates this notion of subconscious appraisal through a social lens in his essay, "Mashangu's Reverie":

> Sisyphus is the absurd hero. Pushing the rock uphill is the price I pay . . . for what? I am not Camus, nor am I the West. I the black Sisyphus am social—not metaphysical. It is the social which constitutes the horizon of my futile labour. Going downhill I come face to face with the social—my tormentors. I make the only logical jump I know, i.e. ignoring suicide in favour of something so painfully pragmatic—murder. . . . I did not participate in the rebellion of the West. Yet I carry

the burden of the questions they raised (16).

From a sociological standpoint, Manganyi's quote concerning the black Sisyphus describes the differences that exist between races even in a philosophical setting. As Camus' Sisyphus entails all of humanity, Manganyi expresses how blacks must endure, not only the human struggle of hopeless labor in pushing the rock up a hill, but the additional social aspect of futility found in their racial oppression.

Though history has changed quite a bit over the last thirty years, and the audience is no longer mired by the bureaucracy of passbooks or the oppressive system of apartheid, theater continues to challenge the way individuals perceive their world. Though victory over the oppressions of the world may be ultimately futile, it gives life a renewed sense of edge, where our absurd struggle is played out on an elaborate set we must make meaning in. Faced with the apartheids of our time, we become Sisyphean heroes, left waiting with Sizwe to get our photo taken, and standing over our rock.

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Poetic Strategies in *Night* and *Black Elk Speaks*

Eric Davis

This piece is a critical essay analyzing two readings from Dr. Mary Stark's American Ethnic Literature course.

In the foreword to *Night*, Elie Wiesel admits the limitation in the language he encountered as he transcribed his experience as a survivor during the Holocaust: "while I had many things to say, I did not have the words to say them" (ix). His thoughts about the difficulty of accurately describing intensely personal, painful memories of inhuman treatment and suffering suggest critical nuances in the work. There are things not stated directly within the text, things that can only be hinted at or suggested. Even then, the nuance may never fully reach the reader, as Wiesel claims, "Only those who experienced Auschwitz know what it was. Others will never know" (ix). Parallels between the Holocaust and the attempted extermination of Native American culture in the 19th century have been drawn, and thus, the kinds of languages and nuances that exist in the accounts of *Black Elk Speaks* are also important in order to grasp a greater understanding of the work. One way in which to deal with nuance is through poetic language and strategies, particularly the repetition of words, images and phrases. Sometimes this repetition can take the form of anaphora, a literary device where a word of phrase is repeated at the beginning of successive stanzas or sentences. The first few lines of Michael Palmer's poem "Sun" illustrate this concept to great effect: "Write this. We have burned all their villages / Write this.

We have burned all the villages and the people in them / Write this. We have adopted their customs and their manner of dress." The dramatic result of this rhetorical device is in the resonance it creates, the way it consistently drives at a certain point and mimics the power of a great song or chant. This tactic is one that both *Night and Black Elk Speaks* use as final testaments to their people and the struggles they underwent.

Even more so than *Black Elk Speaks, Night* is a specific testament to one place and point in time. The reader receives some memoir about Wiesel's religious upbringing, and his father's unique relationship to the community, but it is chiefly designed to "bear witness" to his time in concentration campus (viii). In a poem that could have very well ended the book, Wiesel reflects upon what must not be forgotten about the crimes of the Holocaust:

> Never shall I forget that night, the first night in the camp, that turned my life into one long night seven times sealed.
> Never shall I forget that smoke.
> Never shall I forget the small faces of the children whose bodies I saw transformed into smoke under a silent sky.
> Never shall I forget those flames that consumed my faith forever.
> Never shall I forget the nocturnal silence that deprived me for all eternity of the desire to live.
> Never shall I forget those moments that murdered my God and my soul and turned my dreams to ashes.
> Never shall I forget those things, even were I condemned to live as long as God Himself.
> Never. (34)

There is an urgency to the verses brought about by the simple denunciation of "never," and the anaphora enforces this even further by making Wiesel seem both frantic and controlled. While there is a desperateness and pain to the voice, there is also an assuredness and strength, reinforced by the consistency of the poem's form and its uncompromising message.

The use of metaphor is also crucial to unlocking further meaning in the text. The allusion to the "one long night seven times sealed" invokes the spirit of the seven seals in the Book of Revelation which are to set in motion the end of the world. From this the reader senses both the despair and tragedy of Wiesel's reality that night in the camp. Fire becomes the primary symbol or torment, as its smoke becomes haunting faces of small children consumed, most intimately for Wiesel in the death of his sister: "the vanishing of a beautiful, well-behaved little Jewish girl with golden hair and a sad smile" (ix). It is referenced again as the consumer of his faith and as the symbolic force which turns his dreams to ashes. Twice he mentions silence in the course of the poem – the silent sky

and the nocturnal silence. These references are important to nuance because they suggest the silence of the world on the matter of the Holocaust during the 1930s and 1940s. They reinforce the isolation and the sense of being forsaken that Wiesel and his people must have felt. There is a seeming contradiction in the sixth and seventh paragraphs as God is first murdered and then condemned to live for a long time, possibly forever. Here the pronoun 'my' is important, because while Wiesel's God could be killed, it does not mean that another God or the God could not continue to exist. Thus, the death is figurative and not literal. The reader can sense that something intangible as well as tangible has been taken from the Jewish people – not only their bodies but their souls, dreams and beliefs. Still, there remains a defiance in the voice, a final declaration of victory over any enemy of obstacle, stating firmly that the memory of what happened at Birkenau and throughout Europe during this time will never be forgotten.

It is in the author's postscript of *Black Elk Speaks* that the reader gets a glimpse of Black Elk's final testament for his people. In contrast to Wiesel, it is not a statement in opposition to God, but one made directly to a spiritual power in the hope of achieving an everlasting monument. However, its strategies and frantic pace is very much the same:

> With tears running, O Great Spirit, Great Spirit, my Grandfather – with running tears. I must say now that the tree has never bloomed. A pitiful old man, you see me here, and I have fallen away and done nothing. Here at the center of the world, where you took me when I was young and taught me; here, old, I stand, and the tree is

withered, Grandfather, my Grandfather!

> Again, and maybe the last time on this earth, I recall the great vision you sent me. It may be that some little root of the sacred tree still lives. Nourish it then, that it may leaf and bloom and fill with singing birds. Hear me, not for myself, but for my people; I am old. Hear me that they may once more go back into the sacred hoop and find the good red road, the shielding tree! [...] In sorrow I am sending a feeble voice, O Six Powers of the World. Hear me in my sorrow, for I may never call again. O make my people live! (273-74)

As with Wiesel's vision, the situation is one facing the end of the world, although Black Elk still seeks hope and the possible transcendence of this fate. The repetition is even more pronounced in this prayer with multiple images and phrases repeated throughout. The anaphora of "Hear me" works alongside the poetic apostrophes of "O Great Spirit" and "O Six Powers of the World" and "O make my people live!" to provide the controlled from amongst the wildness and suggestiveness of the metaphors for his people's way of life – the sacred trees, singing birds, sacred hoops and red roads they depend upon.

Although not presented in a poetic form like Wiesel's verses, there is an intricate lyricism to it, especially with the inversion of "tears running" in the first clause. There is again a desperateness to the voice, as the opportunity to awaken the Great Spirit in his people's favor may never happen again in Black Elk's lifetime. There are allusions to tragedy and disillusionment with the tree that never bloomed and the old man having "fallen away and done noth-

ing." Yet there is also a humility in the medicine man's voice, which when combined with the jubilant final request to the Great Spirit to sustain his people into the next generation, projects a strong and sympathetic final message.

The usage of these poetic strategies in both *Night* and *Black Elk Speaks* helps to overcome any inadequacies the storytellers feel their words might betray. Their power lies in not only what they physically suggest, but what they emotionally

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and spiritually represent. Wiesel and Black Elk can rely upon their metaphors and repetitions to evoke the unstated – the secret feelings and greater truths underlying their testaments. Although, as Wiesel states in his foreword, they may still fall short of the true experience and meaning, their words are ways of exploring it, attempting to understand and make sense of its complexities, defeats and triumphs.

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Mending the Broken Spinning Wheel: Religion and a Woman's Place in *Shadows on the Rock*

Shelley DeWeerdt

This piece is a critical essay contributing a persuasive and original argument to studies of Willa Cather. It was written for Dr. Josh Dolezal's Seminar in American Literature.

Ma'm'selle, there has been a miracle at Montreal. The recluse has had a visit from the angels, --the night before Epiphany, when there was a big snow-storm. That day she broke her spinning wheel, and in the night two angels came to her cell and mended it for her. She saw them. --Blinker, *Shadows on the Rock*

If the venerable Bourgeoys had not got a hold of that girl in her childhood and overstrained her with fasts and penances, she would be a happy mother today. Now she is no better than dead. Worse. --Pierre Charron, *Shadows on the Rock*

For a woman whose early life was spent shunning housework, cooking, and even her feminine name, Willa Cather's *Shadows on the Rock* seems to be a far journey from her initial attitudes towards traditional women's roles. Ann Romines claims that through the "establishment of central, lifelong relationships with women," Cather had over-

come much of her initial fear of entrapment in those traditional roles ("Christmas Tree" 67). This allowed her to have reconsidered her stance on women's ordered work more thoroughly for the novel by the time *Shadows on the Rock* was first published in 1931. In the same way, the novel's focus on women, particularly Cecile Auclair, allows Cather to portray women's domestic artistry in a way she had before passed by. In fact, she seems to have decided that this domesticity was not to be set aside, but was integral to the creation of the new Quebec society of which she wrote: "...and really, a new society begins with the salad dressing more than with the destruction of Indian villages" (Woodress 425).

However, this focus on women's domesticity comes through not just Cecile Auclair's work in the home. Instead, Cather uses Catholicism to knit together a wide group of women around Cecile to illuminate and laud her female character's ritualistic work. This is a continuation of Cather's generally romantic portrayal of Catholicism in her later novels, particularly *Death Comes for the Archbishop*. Through patriarchal Catholicism, Cecile is introduced to Jeanne le Ber and a variety of nuns and female saints that become the prototypes for her awakening into a woman in her own right. An investigation into the lives of these women reveals that through their immersion in Catholicism, they are reaching beyond the traditional expecta-

tions of marriage, home tending, and child rearing in favor of a closer relationship with Christ. Yet this role model for Cecile is ultimately destroyed. Hidden under Cather's romanticized view of Catholicism, the women of Cather's Quebec find a dark series of entrapments that force them back to the very standards they had sought to escape, therefore convincing Cecile to voluntarily embrace homemaking as the ultimate in beauty.

To understand the way these underhanded entrapments into traditional women's roles occur in Cather's religious inferences, it is necessary to see that Cather shows many of her Quebec women as trying to reach beyond complacent acceptance of these expectations in a way familiar to her earlier novels. Their struggles to transcend mere homemaking and to find a deeper purpose through their work become a familiar female reference in Cather's literature. They form the structure for startling entrapments. The very idea of a woman religious, either a nun or a saint, assumes a chastity that is antithetical to traditional homemaking roles. Therefore, through a romantic portrayal of female Catholicism Cather fills Cecile's life with the stories of women who have abandoned traditional expectations for lives that seem to preclude the homemaking rituals of women.

For example, Cather integrates the tale of Marie L'Incarnation early into her description of the Quebec

landscape. Cecile muses that L'Incarnation, who founded the Ursuline convent in Quebec, "overshadowed the living"—therefore becoming a larger-than-life potential role model for Cecile's growth (*Shadows* 77). Though Marie l'Incarnation's story is not specifically divulged in the text, she serves as a historical example for Cecile's potential to forge a path away from housekeeping. The historical Mother l'Incarnation abandoned her twelve-year-old son to enter a convent at age thirty-one: "At the age of thirty-one she entered the Ursuline convent at Tours—and the story, perhaps apocryphal, in many accounts of her life is that her son ran to the convent door behind which she prayed, crying out, 'Give me back my mother!'" (Martin 3). In her own words, Marie l'Incarnation claimed that it was the devil himself who "urged her to think both of her son and of practical matters," and that God assured her that the abandonment of such responsibilities would help her follow Him more perfectly (Martin 4). In this way, it would seem that motherhood was sharply separate with absolute devotion in the Quebec Catholic faith, allowing l'Incarnation to escape those expectations.

In addition to Marie l'Incarnation, Cather brings in the story of Sister Anne de Sainte-Rose, whom Cecile "loved better than any of the others" at the convent school she attended prior to her mother's illness (*Shadows* 49). As Cecile was forced out of this religious school in order to perform the household duties her mother would leave behind which would not have been possible in that religious setting, this female role model takes on particular significance. Cecile remembers specifically how Sister Anne had led a happy life in the world prior to becoming a nun, but "only after the death of her young husband and infant son had she become a religious" (49). She is yet another example of how joining

religious orders became a subconscious attempt at escaping familial obligations in favor of religious occupations.

Yet perhaps the strongest example of women around Cecile using religion to escape all traditional female expectations is that of Jeanne le Ber. Her place as the first lover of Cecile's eventual husband marks her as an integral part of life that Cecile must learn to accept and understand as part of her awakening as a woman. Jeanne le Ber takes a vow of chastity at seventeen, assuming a concept that was first seen in *Death Comes for the Archbishop* with Magdalena's choice to refuse marriage in favor of a better life in the convent: "Far better, in terms

> God assured her that the abandonment of such responsibilities would help her follow Him more perfectly.

of this novel, to emulate the Virgin Mary, woman without the darkness or the odor, woman without desire, need, or stain" (Fisher-Wirth 6). As the beautiful daughter of Jacques le Ber with a dowry of fifty thousand gold ecus, Jeanne was well on the way towards fitting traditional expectations with a league of gentlemen seeking her hand, including Pierre Charron. However, she instead took vows, dooming her father's home to become "the tomb of his hopes" for her future as a traditional woman (*Shadows* 107). She shuns his expectations for a life of domestic discomfort, instead choosing to have coarse food "handed to her" through a window in her secluded space and sleep under "her single coverlid" (108-109).

Pierre Charron laments Jeanne le Ber's choice to become a recluse instead of a wife and mother as an actual loss and failure, claiming that

she is now "no better than dead" or even worse than dead as a reclusive nun (143). Pierre Charron's disgust at these decisions and later choice to marry Cecile instead seems fitting for him as a historical character, as his historical inspiration was a philosopher who claimed wisdom was for people who worked in their place within the world instead of removing themselves from their responsibilities to it: "He is not writing for those who would 'flee the world and the company of men'... He wants to instruct them in the active virtues of public, private, and business life..." (Harris 4-5). Therefore, Jeanne le Ber's cloistering was outwardly interpreted to represent a strong and sudden refusal of traditional expectations, even to the disgust of the men of those around her. Despite the vision of dedication and self-sacrifice that Jeanne achieves by becoming a religious recluse, she is sharply breaking some of the traditional expectations for her future as a woman and presenting those possibilities to Cecile in the transmission of her tale. She represents, both with horror and with awe, women's attempts to use religion to free themselves of the homemaking roles Cather once abhorred.

Through the creation of these background stories around Cecile, Cather is showing Quebec a beautiful potential example of women stretching the boundaries of traditional expectations through religion. These women that Cecile idolizes are reaching to find new enlightenment outside of those expectations much like her earlier female protagonists. However, this reaching is ultimately futile. Despite their attempts to find themselves and their purposes elsewhere, deeper forces manipulate the women and eventually Cecile back to voluntarily choosing the same household expectations through religion.

As John Murphy notes, the whole of Willa Cather's fiction is built on two conflicting strains, of

which "one leads toward and the other away from home and family" (Murphy 53). In *Shadows on the Rock*, this pull seems to be consistently tugging towards the home and family as the ultimate in importance for the woman in the form of religion. This is deeply evident in the tale of the recluse Jeanne le Ber, the very woman who had sought to separate herself from familial obligations through her religious cloistering. However, Ann Romines sees a connection between Murphy's conflicting strains when she claims that despite Jeanne's removal from the outside womanly work, even her religious devotion is forced to undergo domestic ritual:

> They [Cather's women] turn their backs on conventional sexual and domestic life, yet both of them project passion, and many of their occupations—Joanna's weaving, Jeanne's embroidery—are quintessentially domestic. Their meticulously ordered housekeeping is raised to a state of ardent awareness that becomes highly conscious art (Hermit's Parish 3).

In reality, Jeanne le Ber's life as a recluse is not filled only with meditations on Christ, but instead with domestic rituals for other people aside from the family she has abandoned. She spends her days making embroidery to send "from her stone chamber to churches all over the province" (*Shadows* 109). When she cannot embroider, she instead resorts to "[spinning] yarn and [knitting] stockings for the poor," even when her fingers are far too cold to remain limber enough for the tasks (109). This is not only acceptable, but what she has come to personally desire through her seclusion. She seems completely satisfied remaining in such 'women's work.'

Ultimately, Jeanne le Ber's 'wom-en's work' would reach the height of miracles, becoming so perfect that even the angels must laud and assist her in her womanly tasks. The tale of Jeanne le Ber's spinning wheel miracle reached throughout Quebec as something real and important that everyone could cling to as a basis of their society. The story, as told by Blinker, says that on one of Jeanne's spinning days in winter, her spinning wheel was broken. However, rather than allowing her woman's work to have pause due to this, God Himself intervened so that she could continue in the work she had previously shunned:

> The recluse has had a visit from the angels, --the night after Epiphany, when there was the big snow-storm. That day she broke her spinning-wheel, and in the night two angels came to her cell and mended it for her. She saw them. (103)

In addition, Skaggs claims that the historical Jeanne le Ber which Cather researched for her novel also was further assisted in her work by the angels besides just the mending of her spinning wheel: "Angels also assisted in her embroidery, 'no doubt,' says Mother Juchereau, 'taking great pleasure in the society of this angelic creature'" (Skaggs 3). Following such a story, it would seem to Cecile that God is making domesticity tantamount to religious devotion. In this way, women's work is not something that can be abandoned through immersion in religion as previously shown, but instead something that is inherent in worship and even facilitated by the angels themselves. This undercurrent of faithful domesticity naturally draws pious women into these roles despite their initial hopes for themselves.

Beyond simple domestic duty, though, Jeanne le Ber also exhibits tendencies for returning to a mother-ing role as well. While according to Pierre Charron she has abandoned all hope of being a happy mother—most probably to his children—she has instead adopted a mother role for the whole of Quebec. Early in her life, she prayed for the opportunity to be like the light she could see in the sanctuary of the church near her home: "'I will be that lamp,' she used to whisper. 'I will be that lamp; that shall be my life'" (*Shadows* 106). For that role, Pierre Charron marks that she took upon herself not just the concerns of a family, but indeed the entire city in her prayer vigils. In fact, Bishop Laval claims that Jeanne's work alone is enough to save the entirety of Quebec's population as a kind of prayerful mother: "All the sinners of Ville-Marie may yet be saved by the prayers of that devoted girl" (142).

In this way, along with her part in Quebec's highly-publicized miracle, Jeanne le Ber becomes something beyond just the mother Pierre Charron had expected—but a mother just the same. Funda calls this a deep irony, as Jeanne's decision to separate herself from womanly expectations has led her to becoming a defining character for Quebec as a whole: "...Jeanne le Ber, having chosen to become the 'solitaire' sealed away from the community, becomes its most public figure, a subject that defines the character and hopes of all Canadians" (Funda 178). Furthermore, Jeanne cannot free herself to complete her dreams of faithful work, as she "depends on others for food, relies on a priest as her confessor, and sends her handiwork out to the settlements" while using the lamp metaphor to become something that "perpetually burns at the center" of Quebec (Funda 181). In the joining of a religious order, she becomes a "symbolic object," for Quebec, even after she has forfeited "the particulars of a shared, finite domestic life" in her search for

God (Hermit's Parish 3). Yet while Funda lauds this as Jeanne le Ber's ultimate awakening, the idea that not even this pious hermit could psychologically escape her responsibilities casts doubt on the beauty of her tale. Through her choice to escape to find God, she ceases to become independent at all. Jeanne le Ber has not become a recluse in search of God at all, but instead an idealistic mascot and mother for Quebec while performing menial household tasks—returning her to a glorified traditional woman through religion.

Jeanne le Ber is not the only woman presented to Cecile that is equally brought back into conventional gender expectations through her involvement with religion. The rest of the female community around her also revolves around domesticity through and within religion. For example, the Ursuline and Hospitaliere nuns that Cecile reveres are described as having a set place in the order of the universe that is comparable to home life, as Murphy outlines:

> No matter where they were, in Quebec or France, these nuns "were still in their accustomed place in the world of the mind..., and they had the same well-ordered universe about them...And...in this congenial universe, the drama of man went on...just as at home, and the Sisters played their accustomed part in it. (Murphy 55)

The nuns that formerly had run from home and hearth in favor of joining closer with God instead find a domestic place carved out for them even in the nunneries. For example, the Reverend Mother Juschereau and the Sisters under her care are not portrayed performing acts of asceticism or meditation, but instead making artificial flowers

for poor churches just as Jeanne made embroidery: "Her [Mother Juschereau's] fingers were moving rapidly and cleverly, making artificial flowers" (*Shadows* 28). Just as in the homes they left, the Sisters all have a place through which they must work to serve in womanly roles again. Murphy calls this the "household of faith" idea in Catholicism, by which the mothers are expected to earn shorter periods of purification for church members trapped in Purgatory (Murphy 55). This very concept is shown in the story of Mother Catherine Saint-Augustin, who was to take up the job of saying masses to save a lost soul from Purgatory in the Virgin Mary's name, becoming like the Holy Mother for others. Just as Jeanne le Ber is

plays a mothering role to Quebec through her prayers and her miracles, so too are the Sisters throughout Quebec returning to fit into their own mothering roles.

Even the larger-than-life women that fill Cecile's thoughts are included in this return to a place in this female work. Though they tried to abandon gender expectations, they too have found their efforts to be futile. Marie l'Incarnation's life, while decidedly separated from the expectations of caring for her son and their home together, is still drawn into the feminine world which she had attempted to leave. The historical Marie l'Incarnation was well-known for her continual visions of her own kind of marriage. Martin claims that l'Incarnation fre-

Lindsey Croghan, "Untitled", ink, thread, glass shards, 22" x 30", 2007

quently referred to her relationship with Christ in such terms during her prayers:

> Marie's early life was punctuated with mystical visions of marriage. L'Heaureux's study of her mystical vocabulary finds a pattern in her prayer: her description of "her second Trinitarian vision" (in 1627) suggests an "impression amour-lumiere." She speaks of a mystical marriage with the Divine Word as "her spouse"-and in one of her prayers petitions the Lord to "let me embrace you and die in your sacred arms" (156-157). Again, her mystical marriage with the Trinity is a "mutual possession" (165). Although there is some ambiguity in her language, she seems frequently to be enraptured by what L'Heureaux terms "post-nuptial states of union" (176). (Martin 5)

In this way, Cecile is greatly impressed by this woman who had abandoned her child for the sake of a greater religious faith, yet was most known for her treatment of Christ and faith in a traditional female context. l'Carnation's piety therefore is ultimately referred to in terms of spousal submission. Religion then for Marie l'Incarnation is not a way to escape from those expectations in favor of a faithful life, but a higher form of the same basic principles of marriage and home life. Christ becomes not just her Savior, but her Husband as well. Her faith does not remove her from marriage; it just gives her a spiritual husband and a worldwide family to tend.

In addition, the world of women outside of the actual religious community provides for Cecile a background of domesticity through faith. Cecile's interactions with Madame Pommier at the cobbler's as she waits to get shoes for Jacques proves that the average Quebec woman found a return to domesticity even through their religion. Quebec has its own Holy Family Hill, named so after the arrival of the families. Madame Pommier comments that Monseigneur Laval believes that "there is no other place in the world where the people are so devoted to the Holy Family as here in Canada" (*Shadows* 81). This devotion to a holy family, complete with holy parents and child, gives Quebec a distinct feeling of idealized domesticity even in religion. Madame Pommier even understands this as a paramount for her life, in that her own place for worship outside of mass is devoted strictly to the Holy Family: "...I do not get to mass very often, so I have a little chapel of my own, and the lamp burns night and day, like the sanctuary lamp. There is the Holy Mother and Child, and Saint Joseph... I am especially devoted to the Holy Family" (81). For Madame Pommier and the women of Quebec to find particular connection to the Holy Family as opposed to other saints speaks for the strength with which their religion has taught them to be focused on domestic, family expectations. Beyond that, Madame Pommier describes her chapel with the same terms in which Jeanne le Ber describes herself—as the sanctuary lamp that burns night and day. This skillfully intertwines both Jeanne le Ber and the rest of the female community in Quebec into the domestic and religious fabric for Cecile as she forms her beliefs.

Cecile's place in this domestic community is being formed throughout the novel, as her twelfth year is one of awakening, maturing, and growth into the Quebec woman Cather is portraying. The inevitable result of that growth is mentioned offhandedly at the end:

> She [Cecile] is married, to our old friend Pierre Charron of Ville-Marie. He has built a commodious house in the Upper Town, beyond the Ursuline convent. They are well established in the world... She is bringing up four little boys, the Canadians of the future (228).

Through the prototypes that Cecile has seen through religion, this seems to be the natural fit for her. Her outcome includes a rising, or annunciation to the Upper Town, in relation to a convent. She has found her husband in a man with an extreme expectation for her happy motherhood, and she is giving birth to the next generation of Canadians. Beyond just writing a group of women that demonstrate these ideals through their experiences with religion, Cather also writes Cecile's growth into these forms from a distinctly religious background to fit the same growth into domesticity that the other women experience.

Cecile's story of domestic awakening is written most obviously to be one of religious transformation. Cather begins her novel of Cecile's growth by describing Quebec quite blatantly as a Nativity scene, settling the young Cecile into a kind of Marian context from the outset:

> Auclair thought this rock-set town like nothing so much as one of those little artificial mountains which were made in the churches at home to present a theatric scene of the Nativity; cardboard mountains, broken up into cliffs and ledges and hollows to accommodate groups of figures on their way to the manger; angels and shepherds and horsemen and camels, set on peaks, sheltered in grottoes, clustered around the base (4).

From there onward, Cecile's life and

growth into a domestic housewife comes through this Nativity theme and through distinctly Marian comparisons. Yet beneath this idealized portrayal of ultimate female faith hides a woman described only in the same domestic parameters that Cecile will proudly choose herself.

Cather's romantic focus on Mary and Cecile's comparisons to her become even more important when considering what the Virgin Mary represents. It is important to note that throughout the novel, more attention is paid to describing Mary than her Child, and therefore Mary's tale gains even greater significance in its relationship to Cecile. Mary is a virgin, giving her the same reverential quality the Quebec nuns sought outside of family, but she is more importantly a mother. The most important part of her story is not the closeness she had with God, but instead her status as the Mother of God and the Mother of the Church. Cather places great importance on the description of the Marian statues in various churches to show her in her mothering connotation: "She was by far the loveliest of all the Virgins in Kebec, a charming figure of young motherhood,--oh, very young, and radiantly happy, with a stately crown, and a long, blue cloak that parted in front over a scarlet robe" (*Shadows* 53). Mary's further appearances in the Quebec tales focus on her aspect as the Mother of the Church, with the ability to save Her "children" with her spiritual mothering power. This is shown most poignantly in the tale of the fallen woman saved from Hell only by Mary's intervention: "The tender Mother of all made it possible to repent in that last hour. I died and I was saved. The Holy Mother procured for me the favour of having my punishment abridged..." (31). Therefore, the main religious female role model for all of Quebec comes in the form of a mother, not as a woman seeking to find herself and

her own spirituality outside traditional forms. As Rosowski notes, Mary's aspects spread to the rest of the women of Quebec: "At its source is Mary in all her aspects—Mother of Jesus, the Queen of Heaven, the Holy Mother, the tender Mother of All...and it extends through all her human representatives—the Reverend Mother, Madame Auclair, Aunt Clothilde, Cecile, and the rest" (Rosowski 69). In fact, even the negligent 'Toinette cannot escape judgment for her basis as a mother, as the religious community's disapproval of her comes not from her lifestyle but for her failure as a

> Therefore, the main religious female role model for all Quebec comes in the form of a mother, not as a woman seeking to find herself and her own spirituality outside traditional forms.

mother: "He [Bishop Laval] would take the child and put him with the Sisters of the Congregation, not here, but in Montreal, to place him as far as possible from a worthless mother" (62). Therefore, to have Cecile adopting any form of mothering Marian aspects in Cather's description speaks for her growth into a traditional house-tending woman through religion. Cather's frequent and glorified use of Marian description inevitably creates the domestic undertones of the woman who becomes Cecile's ultimate role model—especially in light of her own mother's death.

For example, Cather distinctly chooses the colors of Cecile's first real dress to be those of Marian con-

notation. For her thirteenth birthday and to signal her becoming a woman, Cecile is sent a blue dress and a gold brooch that would be appropriate for a wedding or mass, and so "the colors of the Virgin are hers to don" (Rosowski 68). Beyond that, Cecile's caring for Jacques takes on the virginal mother aspect, as she takes on responsibility for a child who is portrayed as having absolutely nothing—not even a place to sleep, as the Christ child, "...he [Jacques] slept wherever there was room for him" (70). Jacques' place as her charge comes after the abandonment of his own mother, whose inability to parent is coupled with her rejection of religion and faithful practices. In addition, Rosowski claims that Cather's decision to forgo explanation of Cecile's motherhood but instead tell the story only in a backhanded manner "suggests perpetual virginity," and that her end home being in the Upper Level of Quebec "suggests an ascent to the high altar of heaven"—giving her choice to become a mother transcendence (Rosowski 68). Through these vague but particular references, Cather is giving Cecile's transformation into a woman a distinctly romanticized and Catholic vision. As Cecile's transformation into a woman comes with her awakening into a housewife and mother, this Marian tie is indelibly connected to her eventual lauded choice to assume domestic responsibilities.

In addition, keeping with this Marian comparison, Cather writes Cecile's transformation and art to be distinctly different from that of her earlier protagonists. Whereas other characters such as Thea Kronborg captured life through their art and then released it to the public, Cecile actually creates life through her ritualistic housework: "One made a climate within a climate; one made the days—the complexion, the special flavour, the special happiness

of each day as it passed; one made life" (*Shadows* 160). Rosowski claims that this is another part of Cecile's place as part of the "slanted allusions" to "birth and creation, Nativity and Genesis" that are present in the story (Rosowski 72). Also, her household duties are described not as simply ritual, but as the way in which Cecile connects to the whole of the community through the creation of a new kind of life. She was truly creating "a place where people wanted to live," and giving it a ritualistic significance (Currans-Sheehan 46). Even her setting of the table borders on religious ritual, as she creates the same table settings as those that would be used for a mass: "Similarly, when Cecile prepares a table with white linen, silver candlesticks, and wine, she prepares a domestic version of an altar" (Rosowski 72). However, by wrapping Cecile's story of domestic growth into these religious connotations, Cather's Catholicism spreads indelibly into the household values of the society so that neither can be possible without the other for Quebec women.

It is then understandable to see how Pierre Charron and Cecile Auclair are brought together in marriage and parenthood through religion. Pierre is a man who considered religion and family to be interconnected into the most important thing: "It was clear enough that for him the family was the first and final thing in the human lot; and it was so engrafted with religion that he could only say: 'Very well; religion for the fireside, freedom for the woods'" (141). Therefore, it is reasonable to assume that he would seek a woman who would equally combine those values. Cecile's mother was the first to give Cecile a role model of combing family virtues with almost religious devotion: "...the character, of M. Auclair's house...was really made of very fine moral qualities in two women: the mother's unswerv-

ing fidelity to certain traditions, and the daughter's loyalty to her mother's wish" (21). Cecile takes that concept forward into her relationship with Pierre Charron. As the culmination of Jeanne le Ber's many prayers for him, Pierre and Cecile come together through this concept to make a new family—bringing Cecile to the awakening that Cather sought. When Euclide remarks that "Heaven has blessed her [Cecile] with children," he is really recognizing how Cecile's highest achievement comes only through the interpretation of the surrounding religious community (228).

> However, underneath Cather's beautiful showcasing of Catholicism and idealized domesticity lies a series of inevitable entrapments that destroy the romantic notion of Cecille's awakening into a domestic woman.

It is ironic then that while the women of Quebec have attempted to use a patriarchal institution to escape traditional expectations, it is ultimately the source of their eventual full-circle return to domesticity. While we are led to see Cecile's awakening as a vaulted, beautiful outcome for the character, it actually comes at the cost of her individuality and freedom of choice. However, this movement is inevitable given the female community she grew up in. The religious community around her and their tales present a glorified ideal of remaining as a housekeeper, mother, and wife. Cather's use of description, character irony, and historical ref-

erences present a community of women deeply rooted in domesticity because of their experiences with patriarchal Catholicism. It is ultimately impossible to know Cather's own interpretation of Cecile, Jeanne le Ber, and the other women characters. However, underneath Cather's beautiful showcasing of Catholicism and idealized domesticity lies a series of inevitable entrapments that destroy the romantic notion of Cecile's awakening into a domestic woman. Cecile's choice to find her happiness in homemaking comes not from her own desire, but from religious role models that subconsciously led her back to traditional forms.

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Progressive Passion

Amanda Roling

This piece is a critical essay analyzing three Shakespearean plays. It was written for Dr. Walter Cannon's course on Shakespeare.

In Robert Burton's work *Anatomy of Melancholy*, he writes, "Of all passions... Love is most violent, and of those bitter potions which this Love-Melancholy affords, this bastard jealousy is the greatest, as appears by those prodigious Symptoms which it hath and that it produceth" (337). Shakespeare, along with Burton, seems to view jealousy as an extremely powerful and overwhelming emotion. In fact, Shakespeare seems to explore the progression and destructive power of this passion in three of his plays: *Much Ado About Nothing, Othello, The Moor of Venice, and Winter's Tale.*

In these three works, Shakespeare demonstrates jealousy's effects on three couples at very different stages in their relationships. In *Much Ado,* Claudio and Hero are the heroes that fall victim to this passion. These two are a very young couple engaged to be married whose courtship has not been very long and is based primarily on superficialities and appearance. In *Othello*, Othello and Desdemona are newlyweds. They know each other much better and have a relationship based on mutual affection and respect. In *The Winter's Tale,* Leontes and Hermione have the most firmly established relationship of the three. They have been married for a significant amount of time, have a young son, and another child on the way. In each play, jealousy creeps into the mind of the male and the reader can trace its progress, both the varying intensities and consequences.

First, it may be prudent to examine what the general nature of jealousy appears to be in the plays. In Benedetto Varchi's *The Blazon of Jealousy*, he refers to jealousy as a "Disease [that] (in time) cometh to be desperate" (330). Shakespeare also appears to view jealousy as a sickness, and there are several references to this. In *Winter's Tale,* Camillo says to Leontes, "Good my lord, be cur'd / Of this diseas'd opinion, and betimes, / For 'tis most dangerous" (I.ii.296-297). Once jealousy has taken over, its victim frequently loses his ability to think rationally. In *Othello*, Emilia offers some insight into the nature of jealousy saying, "But jealous souls will not be answered so; / They are not ever jealous for the cause, / But jealous for they're jealous. It is a monster / Begot upon itself, born on itself" (III.iv.154-157).

In all three plays, the women seem completely unable to understand these jealous emotions. Hero exemplifies this while saying, "O God defend me, how I am beset! / What kind of catechizing call you this?" (IV.i.77-78). Desdemona is also unable to understand Othello's rage exclaiming, "I understand a fury in your words. / But not the words" (IV.ii.34-35). The women are all violently confronted about their supposed unfaithfulness, and in each case the woman is ill prepared to defend herself. Desdemona, for example, seems aware of her husband's jealousy for much of the play,

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but every time she's confronted, she offers only weak, one-line rebuttals in her own defense. In *Much Ado*, Hermione gives a short but elegant speech at her trial which demonstrates this sentiment saying, "Since what I am to say must be but that / Which contradicts my accusation, and / The testimony on my part no other / But what comes from myself, it shall scarce boot me / To say 'Not guilty'" (III.ii.22-26). Surprisingly, this "non-defense" may have been the safest action for these women. During this time period, being very passionate about anything was viewed as a moral weakness. By remaining demure, they may have been protecting themselves the best way they knew how. In *Othello: Texts and Contexts* this is addressed in the chapter on "Marriage and the Household." Kim Hall says, "If loquacity, wantonness, and public movement [...] all define women's disorderly conduct, then a wife's physical and verbal stillness best protected her honor" (267).

Shakespeare's women not only seem unable to understand jealousy, but are practically immune to it. Possible explanations for this may be rooted in the societal roles that women were expected to fill. During Shakespeare's time, women were held to extremely high behavioral standards. Hall goes on to describe women as being "largely responsible for the reputation of the entire household: the honor of the family depended on her piety and chastity" (264). These standards were much different for men. Men held the power and were much more likely to be forgiven by society for their trespasses. Take for example, the relationship between Cassio and Bianca. Bianca is frequently criticized for her lifestyle, but Cassio's reputation and social standing does not suffer from being involved with her. These differing behavioral standards may be the reason women were not typically portrayed as being jealous. Women may not have been as concerned with infidelity in their lovers because it would have been pointless. They wouldn't have been allowed to have an emotional response to unfaithfulness. Furthermore, there were virtually no social implications, neither good nor bad, of a man's infidelity. Since there were no real consequence for cheating and being upset would have been a sign of weakness, it doesn't seem surprising that jealousy is seldom seen in the women.

In the plays, jealousy can be traced through three main stages, the first being suspicion. Like illnesses, jealousy can be spread through human contact or appear to develop out of nothing, and once it takes hold, it grows rapidly. In *Othello* and *Much Ado*, manipulation first triggers suspicion in the men, but in both cases, it takes very little to provoke the resulting jealousy. Once present, jealousy seems to need very little proof to greatly affect a person. Iago comments on this phenomenon saying, "Trifles light as air / Are to the jealous confirmations strong / As proofs of Holy Writ" (III.iii.339-341). This is especially true for Leontes. He has virtually no reason to suspect unfaithfulness in his wife, Hermione. Instead, his jealousy sprouts from innocent conversations and interactions between Hermione and Polixenes.

Once the suspicion has taken root, it moves into the second stage which is a rapid appearance of rage. Robert Burton seems aware of the tragic effects of rage in *Anatomy of Melancholy* when he writes, "the rage of men is more eminent, and

Jacob Veldhuizen, "Landscape", 18" x 24", Charcoal, 2007

frequently put in practice. "See but with what rigor those jealous husbands tyrannize over their poor wives" (337). Under the effects of rage, the men all want public humiliation for their female partners. In *Much Ado*, Claudio is contemplating this humiliation before he's even sure about Hero's unfaithfulness saying, "If I see any thing to-night why I should / not marry her, to-morrow in the congregation, / where I should wed, there will I shame her" (III.iii.123-125). In *Much Ado* and *Winter's Tale*, the shaming of the women takes place in very harsh public settings (a wedding and formal trial, respectively). Though Othello does not choose an extremely public setting, his condemnations are no less harsh. He humiliates her in front of others saying, "Ay, you did wish that I would make her turn. / Sir, she can turn, and turn, and yet go on / And turn again; and she can weep, sir weep; / And she's obedient, / Very obedient" (IV.i.245-249).

The length of the couple's relationship seems to have a strong effect on the severity of the man's rage and the denunciation that the woman receives. Claudio's accusations are mean, but pale in comparison to Othello's. The jealous rage also awakens violent impulses in Othello. He has many murderous thoughts about Desdemona, including, "I'll tear her to pieces" (III.iii.448) and "I will withdraw. / To furnish me with some swift means of death / For the fair devil" (III.iii.493-495). Finally, the rage that possesses Leontes is arguably the harshest. His jealousy is entirely without proof or prodding. His accusations go so far as to question the parenthood of both his children. Of Perdita, he says, "This brat is none of mine, / It is the issue of Polixenes. / Hence with it, and together with the dam / Commit them to the fire!" (II.iii.93-96). Although it may seem logical that longer relationships

should make men feel more secure in their partners, here the opposite is shown. The more established the relationship, the more severe the rage that jealousy produces.

Like the severity of rage, the consequences of this jealousy also vary in the three works, and death is always present in some form. In *Much Ado*, Hero fakes her own death in response to Claudio's baseless accusations. The consequences intensify in *Othello* with Othello's actual murder of Desdemona and his subsequent suicide. Finally, there is a climax in *Much Ado* with the tragic death of Hermione and Mamillus and the abandonment and supposed death of Perdita. There is a rising death toll seen through the progression of these plays that corresponds with the intensity of the male's jealousy.

The final stage that each man experiences is repentance. This remorse always arises after the death of the heroine, which implies that, in some sense, the women themselves actually cure the jealousy. During life, the heroines were unable to defend themselves or reason with their husbands; they were forced to endure the wrath of jealousy until it ran its course. This is consistent with Robert Burton's proposition in *Anatomy of Melancholy* that "there is no remedy [for jealousy] but patience" (337). Hermione seems to be conscious of patience being the cure for this illness saying, "There's some ill planet reigns; / I must be patient, till heaven look / with an aspect more favorable" (II.i.105-107). This patience coupled with the woman's death seems necessary for the man's full recovery. In *Much Ado*, Claudio expresses his remorse at a funeral for Hero saying, "Pardon, goddess of the night, / Those that slew thy virgin knight, / For the which, with songs of woe, / Round about her tomb they go" (V.ii.12-15). Othello also realizes the error of his assumptions. During his

repentance speech he says, "Then must you speak / Of one that loved not wisely but too well; / Of one not easily jealous but, being wrought, / Perplexed in the extreme; of one whose hand, / Like the base Indian, threw a pearl away / Richer than all his tribe" (V.ii.333-338). Finally, Leontes adds his confession of guilt declaring, "I am asham'd; does not the stone rebuke me / For being more stone than it?" (V.iii.37-38). In fact, the shame and complete remorse expressed by the hero is strong enough to supposedly bring his lover back to life in two of the three plays.

By following the progression and consequences of jealousy, a warning of jealousy's destructive powers becomes very evident in these three works of Shakespeare. There seems to be a pattern to Claudio, Othello, and Leontes' responses to this dangerous passion. Perhaps Shakespeare's most famous line on jealousy conveys this warning best when Iago tells Othello, "Oh, beware, my lord, of jealousy. / It is the green-eyed monster, which doth mock / The meat it feeds on" (III.iii.179-181).

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Losing Baba

Hanaa Bouchikhi

This piece is a memoir completed for Dr. Josh Dolezal's Personal Essay Course.

It was Saturday, the first day of Ramadan. A very cold, gloomy and still dark morning, one of those mornings when you didn't want to leave either the warmth of the blanket, or the comfort of the bed. Hearing the alarm beeping, I knew that after a few moments Mom, as usual, would be coming to wake me up and get me dressed. And of course, as had been the case for every Ramadan, I would struggle with Mom in that early morning and try to escape having breakfast. I wanted to fast because I thought I was old enough to start practicing the third pillar of Islam. Believing in Allah and his prophet Muhammad and praying five times a day was one thing for me, and fasting Ramadan was completely another matter. At that age, I wanted to fast not because I knew that fasting Ramadan was the third pillar of Islam, but simply because I was living under peer pressure that was urging me to fast as many days as I could. It was a sense of competition that I shared with my friends; the winner was always the child who fasted the greatest number of days by Eid-al-Fitr, the Islamic celebration at the end of Ramadan. Fasting more days guaranteed that I would have more expensive clothes in Eid-al-Fitr. My Dad usually was impressed by my achievements, so to reward me and encourage me to be even more faithful and closer to Allah, God, he bought me fancy clothes and gave me more dirhams, Moroccan money. In Eid-al-Fitr, the question was always the same among children: "How many days did you fast this Ramadan?" So I always wanted my answer to be impressive to show my peers that I had grown up enough and that I could withstand hunger and thirst. Mom did not want me to fast because she knew that I did not have to until I would get my first period, the Islamic rule. Anyway, I managed to skip the breakfast using my witty skills.

That morning, I was wearing my long, heavy brown coat and my plastic boots so that when I was done with school I could go with my classmates to play in the pond near the school. The pond that we usually had in the winter appeared thanks to the rain that got stuck due to unfinished construction or maybe bad infrastructure. Mom would kill me had she seen me playing in that pond. It was big, green and full of small jumping frogs. I hated those green creatures, especially when my friends would play mean and chase me with a small one in their hands. My best day was when those municipality people would come and clean the pond. Only then did I felt secure playing and certain that no green creatures would interrupt my game.

Leaving the house with Mom waiting in the door for me to cross the road, I felt again the morning chilly wind touching my cold face and transforming me into a "clown" as my friends used to call me when my nose and cheeks got red. Not caring about the cold weather, my dry, chapped lips or even my rough hands, I was excited that morning even more than usual to exercise my habit of every morning and afternoon. Every day, whoever was ready first, Kaoutar or I, would meet the other to go together to school. Kaoutar, the best friend ever, lived at that time just across the street from my house. We had the same shape, except that I was taller than her. A few centimeters matter when you are still kid. Well another thing was that I had fair skin and she had tanned skin. This may sound like a racist note, but it was not back then. I don't think I could link skin color with racism at that stage of my life. Skin color was always our best theme when we got into fights. She would call me: "The pale silly girl"; and my response was of course: "The black, shorty girl". We had the sort of a relationship in which we fought at least once a day, but never went to bed unless everything was fixed. We fought about grades, about pens, about papers, and most importantly about snacks. Those fights gave our moms headaches and made them yell at us, but they certainly made of us good friends. That is why I can say now that those childhood fights produced a great in adulthood friendship. But in Ramadan, we had an extra thing to fight about, the total number of the days fasted by each of us. Having a strong faith was a core element in both our families. So, I showed that day that I was indeed religious and had strong faith.

That morning I was quicker than Kaoutar. I was ready before she was and she suddenly saw me from the window in front of her house ringing the bell.

"I am fasting today, did Khalti Mina let you fast?" Was the first thing I said to her that morning.

Khalti Mina was Kaoutra's mom, and she became my Mom's friend too. Children in Morocco are good at making their mothers friends too. I assume it may be like this everywhere. We used to frustrate Khalti Mina whenever we had the chance to play in Kaoutar's backyard. We would climb the date and grenadine trees and start collecting the unripe fruits. The scenario always ended up the same way, getting yelled, getting separated as a penalty and finally getting locked in our rooms for the rest of the day until we got all the unfinished homework done.

So it was a usual morning, but not for long. After two hours, when it was the time for the break and playing in the pond, I saw my uncle in the recreation area of the school coming towards me. He looked disheveled, his hair up in the air, as if he couldn't afford to buy a brush to comb his hair. He was wearing his brown leather jacket, but that morning the jacket did not look good on him for some reason; maybe because he was wearing it over a pajama shirt instead of a well-ironed shirt. My uncle was tall and so generous; I always looked forward to meeting him after he had left for a long trip. He would always buy me clothes, pairs of shoes, toys, and of course lot of and lot of snacks. But that day, I did not look forward to meeting him. He was not returning from a trip and I knew he had nothing to give me. I was small, but I was smart too, I knew something unexpected had happened after my departure to school. My uncle loved to sleep until a late hour during Ramadan, and would give up anything to stay in bed. So, I was wondering why he was up and right in front of me. He looked sad and he avoided looking at me straight in the eyes. Suddenly, he turned back, left me looking at him and, went to talk to my teacher. I stopped playing and was trying to read his lips from afar and guess what he was telling the teacher, but I could not. A few moments later, he came back with my backpack and asked me to leave with him.

Stubborn as I was and still I am, I refused to join him. But that day my uncle did not argue much, and did not try to seduce me by buying me a bar of chocolate. With uncommon impatient attitude, he said: "You are coming with me, and now." At that moment, I remembered Mom when she told me: "To be considered a grownup does not mean to withstand hunger and thirst, but to have manners." My logical senses came to work and I started getting scared, guessing that maybe something serious had happened to my family. Without further questioning, I got my little feet moving towards the car. My uncle gave me a ride to the house, and he was dead silent all the way, which was not completely his habit. The lifeless silence and the cold weather combined to produce a scene that prepared me for the worst of things. Most importantly I was ready to show that I have a strong faith.

Upon arriving at the house, I saw my aunt waiting near by the main entrance door. She looked unorganized too and still half-asleep. As I came closer to her, I noticed that she had not washed her face yet. With quick actions, she grabbed my hand, took my backpack, and gave me a warm, quick kiss. I did not want her to kiss me that moment because she had not had brushed her teeth yet. Amina, my aunt, had played the role of a mom for a long time in my life when I was still little. I was the first grandchild, and she was the only unmarried aunt then.

Jacob Veldhuizen, "Portrait", 18" x 24", Charcoal, 2007

After she would finish school, she used to pick me up and take me to my grandparents' house to spend the rest of the day with them. I remember that they treated me as if I were a little princess. My aunt loved me dearly. Still, she was the kind of person who always made sure that she fed you and kissed you in the exact amount that kept you away from getting spoiled. She was the type of person who went by rules and books, and rarely by emotions.

I saw in her eyes that she had something to say and most probably she would say it soon. All of a sudden she said: "You have to eat, your Mom asked me to make sure you ate before you joined her." So, as I guessed, she said something, but not what I wanted to hear. Obstinate as I was that morning, I strongly rejected the food and then started my list of questions:

"Why isn't Mom at home?"

"Why did my uncle come to pick me up from school?"

"Where should I join Mom?"

"Why are they awake this early when usually in Ramadan they go to bed after the Fajr, dawn prayers, and wake up later compared to ordinary days?"

My aunt surprised me when she dismissed all my questions, but she did not surprise me when she did not bother to use a lot of words to deliver me the message, as was her habit. She started crying and in one sentence she provided me with the answer to my dilemma: "They called from the hospital. Your Dad passed away this morning at sunrise"

I heard the answer that I was not looking for, and I did not want to believe it. At that certain moment all that I felt was a sense of loss and a need to hurry up to our room to check on my five-year old sister and then head immediately to the hospital with my uncle to see Mom. I wanted to make sure Mom and my sister were still alive. I entered my room; it was still warm and dark with the smell of a whole night of sleep. I came close to my sister, her face was red and warm as usual. I kissed her and I covered her again with the blan-

> I heard the answer that I was not looking for, and I did not want to believe it. At that certain moment all that I felt was a sense of loss and a need to hurry up out of the room.

ket leaving her to finish her sleep. Or maybe I covered her to save her from hearing the news that I had just heard. I think everyone would agree that the loss of a parent is something major that turns life upside down. It suddenly changes the innocent spirit of a child into a mature adult who wants to grow up so quickly to be able to help and most importantly, in my case, struggles to see the smile embracing Mom's face again. I left my sister to have her last sleep with a living Dad in her imagination, who would be cured soon and came back to play with her. Early in that day, I was longing to fast, maybe to practice a pillar of Islam, but after hearing the bad news I realized that I needed to practice another pillar. That pillar was the one about having a strong faith and believing in what was destined to happen, both good and bad.

I jumped in my uncle's car, and at that time I was the one who chose silence. Gradually, with every mile we drove, I started realizing the nature of things that were happening to me. I knew that I would never ever say, "Baba" again; a word that we don't know the value and weight of until we are no longer able to use it. I would

never share a sofa and a blanket with Baba and watch cartoons while Mom is preparing dinner. That was always the perfect time to tell him what I had done during the day, how my classes were going, how Kaoutar was the first to start the fight that day and not me. It was also the ideal time to get money from him so that Mom would buy me the things I wanted the following day. Well, I would never wake up and find Baba waiting for me in the kitchen to give me money to buy snacks at the break time. Snack money was an issue in my family. Mom believed that he was giving me too much and kept repeating that we had snacks in the house that I could take with me; whereas, Baba's reply was constantly the same: "I love my kids, so let them enjoy life as long as I can afford it". Maybe he knew his destiny way before we did. Maybe he felt that he would live a short life, so he wanted me and my sister to be left with good memories of him. I would never find someone to run to when I was in trouble and Mom was in a bad mood and would be just waiting for the moment Baba would leave to get hold of me. Gone are those days, and with those days disappearing in the horizons, I woke up to find myself inside the hospital in front of a lady all dressed up in white. That lady was Mom and she was already dressed in white because in my religion when a husband dies, his wife should shower and get dressed all in white before her husband is taken to the cemetery to be buried. Mom dressed in white for four months and ten days, a period in which she showed that she was mourning her husband's death.

The fact that I still hate till this certain moment is that the day before my dad's passed away, I had a free afternoon, and Mom was going to visit Baba in the hospital as usual. She begged me to join her, and I stupidly did not. I told her that I would try to do all my homework that afternoon, so that I could save time for

the weekend and spend the whole day with Baba and tell him proudly how many days I had fasted. Adult as I am now, I still feel depressed and I blame myself severely whenever I remember this incident. Visiting Dad that afternoon could have saved me lot of self-blame now. I always tell myself that by visiting him when he was still alive, I could have kissed a warm face instead of a cold, pale and dead corpse. And who knows, maybe he could have given me some invaluable advice for life. Then, I tend to alleviate my sorrow by thinking "that was the way it was fated to happen." It was predestined that I would not see him that day and it was predestined too that I would spend the rest of my life wishing I had done so."

Mom was all in white, and the closer I came to her, the weaker I felt. I couldn't hold more and I burst into heavy and hot drops of tears. I was holding back those tears all the way until I saw her face. She opened her arms and she gave me the warm embrace I was looking for, the affectionate touches and the passionate kisses. She looked like a cat surrounding her kitty and sheltering her from the outside cold and rough nature. So calmly, she hit me with the bitter reality: "Yeah dear, Allah, God, has chosen your Baba. Allah gave him to us once and now he sent his people to take him back again. I have you and we have Hajar and life will go on. I will do my best so that you will live as if he were still with us."

Her words were tough, but they were such a relief. I knew that an equation made up of four numbers would not make sense with only three numbers. And I knew also that it was destined that way and I had to live that way.

I told my mom that I wanted to see Baba before they took him under the ground. She stopped looking at me for awhile, and I knew that Mom

did that when she was thinking. She stood up and told me that she would be back in a few moments to inform me whether I could or not. She came back with my grandma who was convincing her that she should not allow me to see a dead body. She thought that I was not old enough to stand the aggressiveness of the scene. But I guess Mom was not listening. She came closer to me and in my ear she whispered: "Would you be able to see your dad unmoving?"

Without further thinking, I said yes. And then I was in the room. Mom did not come in with me. I was there with my grandma who was just looking at me. I came closer and closer, he was lying on the floor upon a piece of wood. He looked as if he were only sleeping. He was wrapped in a white piece of cloth and I could only see his face and hands. I bent over and I kissed him in his forehead. The moment my mouth touched his skin, I was shocked by how extremely cold he was. His eyes and mouth were shut, he was pale and again I felt he was only sleeping. I kissed his hands and in his ears I whispered: "Good bye Baba" and I left the room. My grandma came behind me and was asking me what I told Baba in his ear, but I ignored her. Then she went to tell Mom how impressed she was to see me reasoning in the way I approached a dead corpse: "Oh, my Allah, she had grown up and seems to have a strong faith. You have a very patient kid." And that was my last meeting with Dad. That was my destiny and that was the unforgettable scene.

I have always avoided remembering this incident, at least when I could. Despair, pain and unending soreness is all that I used to connect with my Dad's loss. But, I think just the fact that I did put my ideas together and managed to write about Baba's death means that I started to see things differently. It was a hurtful experience

indeed, as there is nothing worse than losing a parent at an early age, I think. However, I think everything pays back. Maybe I did not realize this at that time, and I was cursing why my dad was chosen to die. Why me and not others? But this experience made me self-independent and taught me how to be mature at an early age. I can't remember how many times someone told me that I am more mature than my age. But I can remember choosing to spend nights studying even in the weekends rather than hanging out

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with friends just to get good grades, just to make Mom proud, and to tell her indirectly that she had done a great job of bringing me up even as a single parent. Nothing is silly in this life. Everything is planned and targeted toward a specific purpose. You can figure out the meaning of many incidents after a day or two of its actual happening. But, it can take months, years, or even decades to decide what the significance of a major incident was, what did it add to your personality and how it helped to change you either to be a good or a bad person depending on the way you approach it and by whom you were surrounded.

The House of God: Worship in the Temple, Synagogue and Christian Church

Emily De Penning

This piece is a research-based essay that examines examples of the architectural remains of synogues and churches and explains what the remains suggest about Jewish/Christian worship. This essay was completed for Dr. Terri Kleven's Biblical Archaeology course.

Homes tell a lot about the people who dwell there. One can discern the character of a family by simply observing the pictures, decorations and arrangement of furniture for example. The daily routines and customs that go on in a home also reveal the nature of the family; their values, priorities, likes and dislikes. As this is the world we know, it follows with our human understanding that God also should dwell in a home. The idea of God's residing presence in a certain place helps us feel closer to him and permits us to grasp a little better an entity that is so beyond our worldly understanding. Therefore, almost every religion constructs for God a house; a sacred place for prayer, teaching and communion with this higher being. If one wants to understand the nature of the God being worshiped, a first step is to observe the worshipers and their place of worship. One very interesting example is the comparison of Jewish and Christian worship. In this inquiry, we will trace the evolution of worship from the Second Jewish Temple forward in order to show that the presence of the belief in the same God, the "I Am" of the Old Testament, remains constant within the separate synagogues, the Temple itself, and even the early Christian churches.

The Temple was at the very heart of Judaism. Tracing its origins back to God's instructions to Moses for the construction of the Tabernacle, the

> One branch of Judaism, however, served as an exception to the rule in Jewish eyes, resulting in rejection by the synagoges and Jewish community.

Temple was considered the house of God, a structure "not for human beings but for the Lord God" (1 Chron. 29:1). Through the Temple, God kept his promise to Israel to "put my dwelling place among you," as his presence resided in the Holy of Holies, the most sacred and innermost chamber of the Temple (Lev.26:11). Donald D. Binder writes in *Into the Temple Courts: The Place of the Synagogues in the Second Temple Period* that due to the holy nature of God, "All Jews were required to undergo certain purification rites before entry into the Temple's inner courts" and thus, the presence of the Most High God. Evidence of this practice is seen in the large number of pools located around the Temple mount, indicating the crucial role this practice played in Judaism (Binder 392-93).

During the time of Jewish worship in the Temple, numerous synagogues were also present, serving as houses of worship for Jewish living in other areas. Some have argued that the Judaism practiced in these synagogues was distinct from that found in the Temple. Investigation into synagogue worship provides evidence for the contrary. For example, if Jews in the synagogue worshiped the same God of the Temple, recognition of his holiness is fundamental. Archaeological evidence supports the idea that Jews worshiping in the synagogues did in fact believe in a holy God as they respected the purification laws of the Temple. In the cases of most Palestinian synagogues that were uncovered, *mikvaoth*, or immersion pools used for ritual bathing, were found nearby. At all other sites, the synagogues were located near natural bodies of water, eliminating the need of a *miqveh*. The close proximity to a source of water, therefore, appears to be a necessity, demonstrating that ritual purification before entering the synagogue was most likely a requirement for worshipers just as it was for those

worshiping at the Temple. Evidence that purity laws were followed universally among synagogues comes from Acts 16:13, when Luke says, "On the Sabbath we went outside the city gate to the river, where we expected to find a place of prayer." The Greek word used here for "place of prayer," *proseuchē*, is the same term used for synagogue throughout the New Testament. This verse demonstrates that purity before entering into worship of a holy God was so important to Jews of the area that to find a synagogue anywhere but near a water source would be unheard of (Binder 393-94).

Another important element of Judaism reflected in both Temple and synagogue worship is the reading and exposition of scripture. As Binder points out, "To the Jews, the Pentateuch contained the very word of God ... an accurate knowledge of the laws and traditions contained in these scriptures was essential for maintaining a right relationship with God" (Binder 399). The importance of the teaching of scripture is seen in Nehemiah 8:1-5 where Ezra, "the teacher of the Law," read aloud the Law to "men and women and all who were able to understand" so that everyone would have a better knowledge of their God. It is likely that this incident in the Old Testament served as the model for the reading of the Torah to those who gathered at the Temple (Binder 404).

Once again, evidence shows that the synagogues were connected to the Temple in the adherence to the practice of reading scripture. First, Luke gives the account of Jesus reading from the book of Isaiah in a synagogue in Nazareth (Luke 4:16-21). Secondly, a scroll containing the book of Ezekiel was discovered in the Masada synagogue (Binder 400). The architecture of many synagogues also gives witness to the use and importance of God's word in synagogue worship. Long

benches lined the walls directing the focus at the center of the hall, providing a perfect scene for the discussion and reading of scripture (Binder 403). Both desiring to spread the knowledge of the same God, the Temple and the synagogue seem to be united in purpose, one institution serving at a larger scale, while the other taught the people at the local level (Binder 404).

A third important element of Judaism is festivals and communal dining. Many sacred days set aside to honor God played a big role in the Jewish faith, the most important being Yom Kippur/Sukkoth, Passover, and Pentecost (Binder 415). During these festivals, the Temple was generally the center of activity. For example, during Passover Jews would make the pilgrimage to Jerusalem to sacrifice burnt and sin offerings at the Temple. As the highlight of the festival, the banquet representatives would sacrifice the Passover lamb in the Temple courts. The Passover feast would then be eaten in homes or banquet halls throughout Jerusalem, as both the sacrifice of the Lamb and the following feast were required to occur "in the place [God] will choose as a dwelling for his Name" (Deut. 16:6), in other words, Jerusalem. Binder argues that the central role of the Temple to such festivals did not entirely hinder the participation of worshipers in the synagogues. There is much literary evidence, such as the writings of Josephus, which testifies to the gathering of Jews in the synagogues on these festival days. He writes of the observance of "customary feasts," with the synagogue serving as a communal dining hall on some occasions (Binder 425). While the sacrifices could only be made in the Temple, other aspects of the festivals, such as the Feast of Unleavened Bread that followed the Passover, were lawful to observe outside Jerusalem (Binder 423). This,

then, is a likely "customary feast" that would have been observed in the synagogues. Along with feasting, the written accounts give evidence to prayer, fasting, and hymn-singing as common festival practices. Thus, for those unable to travel the distance to the Temple, the synagogue "provided the means whereby distances were overcome," allowing all Jews to "take their place as full citizens of the larger congregation of Israel as they gathered before the Holy One on the sacred days commanded in the sacred law" (Binder 426). Again,

> One branch of Judaism, however, served as an exception to the rule in Jewish eyes, resulting in rejection by the synagoges and Jewish community.

the Jews of the Temple and those of the synagogues appear united in the worship of the same God as they share observance of the same holy festivals.

There is more than enough evidence to support the idea that synagogues existed in harmony with the Judaism practiced in the Temple. Although different sects of Judaism, such as the Sadducees, Pharisees, Essenes, and Zealots coexisted during the period of the Second Temple, these different branches were tolerated as they remained united under the shared worship of YHWH, "the Lord", the God of the Old Testament Patriarchs.

One branch of Judaism, however, served as an exception to the rule in Jewish eyes, resulting in rejection by the synagogues and Jewish community. The individuals follow-

ing this sect of Judaism came to be called Christians after the fall of the Temple in 70 C.E. These followers of Jesus were abhorred by the Jewish community for their worship of him as God. To this strongly monotheistic people, the Christian acceptance of Jesus was a clear rejection of the one true God they followed.

Although this separation of faith can not be solved in a simple discussion of historical analysis, the study of worship in the synagogues reveals a strong connection to the Christian church of the first century and the presence of YHWH in this discarded Jewish sect. The first example of this is the Christian practice of baptism. Although there are great differences, this aspect of the church bears strong ties to the Jewish purification rituals previously discussed. Just as the Jews washed with water to remove uncleanliness before entering into God's presence, Christians too recognized the holy nature of God through the symbolism of baptism. As Peter writes to the churches, "this water symbolizes baptism that now saves you also - not the removal of dirt from the body but the pledge of a clear conscience toward God" (1 Peter 3:21). This suggests that the Christians too believed it necessary to be cleansed before approaching a holy God. They, however, moved the focus of physical cleanliness inward, upholding that the death of Christ for sin was the only true means of purification able "to bring you to God" (1 Peter 3:18). As baptism served as a representation of this cleansing from sin, the use of water in the ritual of baptism then parallels the ritual bathing in the *mikvaoth*.

The emphasis on teaching and the reading of scripture is another shared aspect of worship for both the Christian church and the Jewish synagogues. As most early Christians were Jews, it is no surprise that many of them had a thorough knowledge of the Torah and the writings of the Prophets, as seen in Peter's first sermon in Acts 2 where he cites many of these ancient scriptures. The continuation of this value of scripture and teaching is seen not only in the letters Paul writes to the early churches, but in his travels, where in one case he "spoke to the people and, ... kept on talking until midnight" (Acts 20:7). As James Tunstead Burthchaell writes in his book on the relationship between the synagogue and the church, the Christian communities "treasured their scrolls and their codices. They poured over the scriptures and copied and circulated the gospels and the other accepted contemporary writings" (Burthchaell 313). Although the Christians did accept new writings along with the recognized scripture of the Jewish tradition, the shared belief that the key to a right relationship with God comes through the reading of his word is evident in the early church.

The church demonstrates a connection to the God of the Jews in the area of festivals and communal dining as well. The most striking comparison can be seen in the festival of Passover. In Jewish tradition, the feast of the Passover lamb was eaten in remembrance of how God spared the firstborn children of Israel during his plague upon Egypt, thus delivering them from slavery to Pharaoh. God instructs them to observe this yearly feast as it "will be like a sign on your hand and a symbol on your forehead" so the people will not forget the work of the "mighty hand" of God (Exodus 13:16). In the same way, the Christians regularly gathered for the communal breaking of bread as an act of remembrance (Burthchaell 313). As Paul writes in explaining the significance of this ritual, Christians shared in the breaking of bread because "The Lord Jesus, on the night he was betrayed, took bread, and when he had given thanks, he broke it and said, 'This is my body, which is for you; do this in remembrance of me.'" (1 Cor. 11:23-24). Just as the Passover was a feast of remembrance of Israel's salvation from death in Egypt, so the Christian feast of communion is a reminder of God's grace and offer of salvation from sin through Christ. Although the Jews do not accept this new practice, the same gracious nature of YHWH is seen in this Christian act of worship.

Without taking the time to observe closely the elements of worship of both ancient Judaism and early Christianity, a close relationship between the Temple, the synagogues, and the church is not apparent. While these three different institutions seem at first to represent separate religious groups, in reality they are bound by inseparable ties. Many of the important emphasis of worship first seen in the functions of the Temple have been passed down and shared in both the synagogue and the church. These mutual practices demonstrate not only origins in the same historic roots, but the presiding nature of the same God. Thus, although there are differences, it can be argued that the Temple, synagogue, and church are all sacred Houses of God.

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Pythagoras:
The Mathematical, Cosmological, and Musical Philosophies

Liza Calisesi

This piece is a research project focusing on the music and life of a composer from a major historical time period. It was completed for Dr. Cynthia Doggett's Music History course.

What is music? This has been a perplexing multi-layered question entering the minds of the educated for centuries. Many musicians, listeners, preachers, psychologists, scientists, and mathematicians have attempted to embark upon the defining of music. They have reached various answers regarding the experience of music, the measure of musical values, music's connection with faith and morality, and musical pitches in relation to frequency and vibration. Despite the scholarly endeavors of answering this question of music, it remains to have an evading secret of indefinable power. It is within the philosopher's reflective mind that we have been guided closer to the answer of music. Where civilization began, so did music and science (Fisher 367). Located at the source is the 6th century B.C.E. inhabitant, Pythagoras, a quasi-mythical figure whose contributions are essential to music and civilization.

The philosopher Pythagoras remains stamped as "quasi-mythical" due to no extant surviving sources of his works. Nonetheless, every piece of information tangible was handed down from the notated studies of his followers and other philosophers after Pythagoras – such as Plato and Aristotle. Pythagoras crafted the term "philosophy," – a thriving enterprise in the rising civilization, as he instructed his advocates (other Pythagoreans) how to live. For, it was Pythagoras who entitled himself a "lover of wisdom." Pythagoras was more than just a primary scholar of philosophy; he studied in-depth the foundations of mathematics, cosmology, and music. This paper further explores the mathematical, medicinal, cosmological, and musical theories of Pythagoras and how he greatly impacted music and its function throughout history. By providing specific, factual examples, one will gain a concrete under-standing regarding the effects that Pythagoras had on the fundamentals of music as well as development of music throughout history.

We begin with the oldest form of scale construction, the Pythagorean scale. Although this system dates back before Pythagoras' time, he found a theoretical justification of the scale by using mathematical terms; therefore, his name is associated with the scalar concept. Boethius, a Roman writer, depicted an anecdotal story regarding Pythagoras' discovery of the scale. It was said that Pythagoras associated the fundamental relationship between mathematics and music after passing by a blacksmith's forge. He recognized the harmonious relationships between the sounds given off by the blacksmiths' hammers and anvils and revealed that the groupings of these harmonious hammers were simply whole number ratios. From that observation, Pythagoras then hypothetically concluded that consonant sounds and simple number ratios are interconnected.

Although this is just a mere legend, it is true that Pythagoras constructed a scale based on consonant whole number ratios. He developed the concept of intervals based on the frequency of a simple stringed instrument. The monochord is a single stringed instrument that can be stopped at different intervals with a movable bridge. Pythagoras' strategy used any given note and produced other notes in whole-number ratio measurements; he was confident that the resultant notes would be consonant. No one during Pythagoras' time was capable of calculating the number of vibrations from instruments, but they could measure the length of the string. In the examples below, Fisher explains that the scale generated is based upon frequency ratios of 2 : 1, 3 : 2, and 4 : 3 (Fauvel 15).
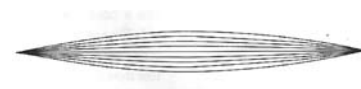
a) Isolated Note (Fauvel 15)

The example above (a.) represents the frequency of an isolated singly plucked note. When the instrument is plucked and vibrated twice (divided in half) at the original frequency, the result is a frequency ratio of 2 : 1, which the Greeks called *diapason*, or an octave from *Do* to *Do* (See example b.)

b) Octave (Fauvel 15)

Pythagoras went on to discover, if the same instrument vibrates three times within the original frequency the resultant ratio is 3 : 2. A new note is created from the initial note plucked out of the octave – *dia pente*, or a perfect fifth from *Do* to *Sol*. (See example c.)

c) Perfect 5th (Fauvel 15)

Pythagoras' theoretical creation of the scale, ratios, and frequencies was essentially iterative in a highly developmental manner. Each ratio yielded a new note with new intervals, which progressively generated more new notes. The perfect fourth, from *Do* to *Fa* (*diatessaron*), was created next – a ratio of 4 : 3. The Pythagorean scale would have, in modern Western theory appeared as: I-IV-V-I or C-F-G-C. Pythagoras essentially crafted an idea that was the precursor to the modern day scale. Eventually a modernized scale such as: C – D – E – F – G – A – B – C' was constructed, filling in the gaps of the Pythagorean scale – the movable notes (Fauvel 16). In general, Pythagoras crafted a concept, the shorter the string or strong the tension, the faster the vibration, equaling a higher pitched note.

This concept was truly revolutionary. Music could now be reduced to simple number ratios that evoked sounds of consonant beauty. This essentially meant that not only could one compose a song by ear, but methodically create melodic phrases by inserting numbers. In a sense, he aided in the creation of Western science, the understanding of nature through mathematics. With the correlation of length measurement and musical tones, Pythagoras perhaps established the first reduction of a quality (sound) into a quantity (ratios). Had Pythagoras not developed his initial scalar concept, further development in transposition, adoptions of new consonant intervals, and many other innovations involving the scale would not have been possible.

Because Pythagoras made breakthrough discoveries of the intervallic proportional harmonies, many of the Pythagoreans said that all things were numbers. According to John Burnet, the Pythagoreans' new scientific mind-set centered on the concept, "If musical sounds can be reduced to numbers, why not everything else" (Greek Philosophy: Thales to Plato 107).

Aristotle found documents that revealed different symbolic numbers that related to life events. For example, in Aristotle's *Metaphysica*, he implied that the Pythagoreans believed the number three symbolized marriage, justice was congruent with the number four, and the "right time" was seven because the Sun was said to occupy the seventh place among the celestial spheres and the Sun, naturally, was also the cause of seasons (Hermann 96). They also believed that even numbers represented women, and odd numbers represented men, because they are stronger than the evens. When divided, the even numbers have nothing in the center, unlike the odds. The odds are also the master because an odd + even = odd, two evens never produce and odd, and two odds produce an even. Therefore, since the Greeks favored the birth of a male over a female, Pythagoreans associated odd numbers with good luck, and even numbers with bad.

The Pythagoreans' perception of number was like that of any other of the time. Even though numbers are obviously not seized by sensory awareness, they did not regard numbers as abstract. According to Aristotle, each number had some sort of spatial magnitude to the Pythagoreans. According to Herman, "numbers were not just the formula of what things are composed of, such as the ratio...but they themselves were like little bits of prime matter...the Pythagoreans constructed the whole world out of numbers" (Hermann 96).

In regards to the symbolic numbers that represented parts of their lives, the Pythagoreans' most significant number was the number ten. They both examined and explained the number ten by a tetractys – the representative figure of the sacred
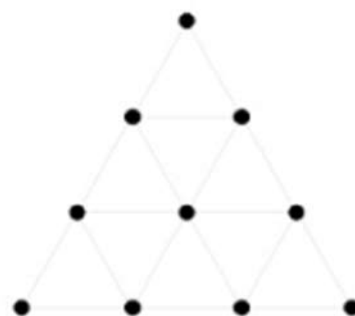
d) Pythagoras' Tetractys (Hermann 96)

To the Pythagoreans, the number ten was perfect. It encompassed the whole nature of numbers, included the formula for the line, surface, and solid, and with the four tiers in the tetractys, it crafted the development of the first four integers: 1, 2, 3, and 4. Due to the advancement of the basic tetractys, the Pythagoreans generated the first musical scale. They combined their knowledge of numeral relationships and what

music theory they had already established and began to develop the scale.

Although the Pythagoreans birthed a great musical phenomenon from numbers, Aristotle felt it was important to explain, in *Metaphysica*, that no matter how the numbers are used in numerology, they are absolutely unable to tell us about the individual thing itself (Hermann 112). Merely comparing a marriage to the number four does not reveal if it is happy, horrible, fixed, or based upon true love. What made the Pythagoreans, such mathematical

> Aside from the mathematical and numerical approach to life and music, Pythagoras also invented and examined the curative use of harmony and melody of sound.

innovators, turn to superstition for refuge? Whether it was for religious purposes, social norms, or magical aspects, the numerological rationales managed to carry through to present day: "lucky number seven" and "third time's a charm." Although not directly proven, many periods of Western music correlated specific chords and intervals to numerals and human characteristics such as the notorious tri-tone – *musica diabola*, and the *feminine cadence*.

Aside from the mathematical and numerical approach to life and music, Pythagoras also invented and examined the curative use of harmony and melody of sound. Iamblichus spoke of Pythagoras' medicinal utilization of sound. He explained that, with melodies and rhythm, Pythagoras was able to for-

mulate remedies for men's disorders and passions by restoring the natural harmony through the body and soul. At night he would use music to free their minds from the disturbances of the day, assuring restful sleep and blissful and prophetic dreams. And, in the morning, he would awaken their minds with the suitable arrangement of chords using the lyre or voice. It was believed that, "though it was difficult to comprehend, he had rendered so subtle his powers of inward hearing that he vibrated to the sublime symphony of the universe" (Cheney 9). Pythagoras envisioned that this music evolved out of the core and origin of the universe. Many musicians and historical figures have also acknowledged music's divine and curative function throughout history.

Aristotle explained that Pythagoras was also one of the first, if not the first, to give thorough critical thought to the unfamiliarity of the universe and cosmological concepts. Although his system was not perfected, we may confidently attribute the discovery of the sphericity of the earth to Pythagoras. Pythagoras first used the term "cosmos," meaning order, or in a universal approach, world order. The Greeks were accustomed with both order and lack of order, for in Greek mythology the opposite of Pythagoras' "cosmos" was that the world began in "chaos" – disorder. For the Pythagoreans, the ordering of the world had a beginning as well; the "cosmos" began due to a call for order in the midst of vast "chaos."

Pythagoras and his followers also believed that not only were the Earth and all heavenly bodies spherical, but that the Earth orbited around a fire invisible to the human eye, located at the core of the universe. Nine other bodies circled the spherical fire (Earth, Sun, Moon, five planets, and a counter-Earth), equaling ten sym-

bolic objects to the Pythagoreans. The counter-Earth was yet another way for the Pythagoreans to make everything numerically tidy. Without the counter-Earth, there would have only been nine spheres; this did not conform to the ordering of the cosmos and the divine number of the tetractys: the perfect number ten (Hermann 112). Despite the "superstitious" correlation to the universe, this truly was the first articulate system in which cosmological bodies moved in circles, an idea that survived for more than two thousand years.

Pythagoras and Anaximander, a contemporary philosopher, conceived of the universe as "three heavenly bodies containing wheels of air" – the sun, moon, and planets (Burnet, Early Greek Philosophy 110). However, it was Pythagoras who established further inquisition and stated that the intervals between the "heavenly bodies" are correlated with the three primary musical intervals – the perfect fourth, perfect fifth, and octave. These cosmological theories were not only influential to other philosophers studying the universe, but essentially led Pythagoras to his major musical philosophy. The theory of the three congruent intervals was Pythagoras' initial groundwork for the Music of the Spheres.

e) The Universe According to the Pythagoreans (Plant)

The Music of the Spheres is a conceived theory of Pythagoras that the universe was an immense monochord. The upper end of the single string connected the upper end of the Earth to the lower end of the Earth. The upper end symbolized absolute spirit and the lower end symbolized absolute matter; in other words, it was a vast chord representing Heaven and Hell and everything within. The Music of the Spheres had a twelvefold system of division starting with the *empyrean*, or the sphere of the stars – the home of immortals. In order from the second division to the twelfth division of the spheres, are Saturn, Jupiter, Mars, the Sun, Venus, Mercury, the Moon, Fire, Air, Water, and Earth. The arrangement of the planets was thought of as a scale of continual musical notes in accordance with the tone names on the strings of a kithara (Kinkeldey 30). The Pythagoreans had no proven knowledge of astronomical distances or planetary relationships; it is incredible that Pythagoras crafted the Music of the Spheres with such little knowledge.

Although Pythagoras later added an extra string to his instruments for tonal purposes, many of the Pythagorean instruments were constructed with seven strings. In regards to their love of numbers as well as connection with the spheres, the seven strings symbolized the seven planetary harmonies of the Music of the Spheres. The heavenly bodies that make the harmony of the spheres was a music that was inaudible to human ears. The Pythagoreans believed that everything existing within the universe had a voice, and all creatures perpetually sing the acclamations of the Creator. If man was unable to hear the Music of the Spheres, it meant that his soul was trapped in material existence. Once he liberated himself from the lower end of the monochord, he would hear the divine music of the heavenly bodies, just as they were in heard in the Golden Age.
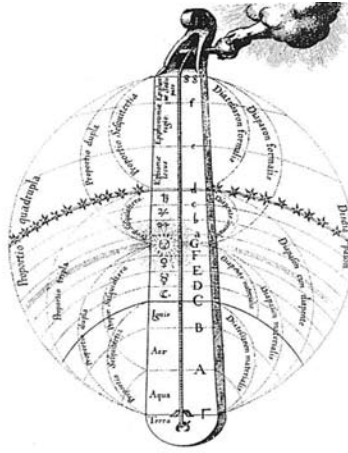
f) Monochord of the Music of the Spheres (Plant)

Pythagoras aided tremendously to the development of music. He affected Greek Pythagoreans with innovative musical concepts pertaining to their prescribed numeral ideology, and unknowingly encouraged future philosophers to question his concepts and further develop his musical thoughts (the Pythagorean Scale). He not only presented the idea of curative music, but crafted

It is incredible that Pythagoras crafted the Music of the Spheres with such little knowledge.

an entire musical theory around the beauty of cosmology and its affective nature with music, despite the fact that there was no prior conceived evidence of the universe and its "heavenly spheres." Pythagoras was an influential innovator who established the underlying core of music. He crafted small-scale concepts of ancient Greek symbolic numerology, as well as world-wide, empowering proven theories of intervallic frequencies and scalar concepts. Pythagoras laid the foundation to all forms of harmonic and melodic musical patterns from ancient Greek to present day extant music sources.

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Lab 4, Aldol Condensation: Synthesis of Dibenzalacetone (DBA)

Jana Stallman

This piece is a lab report completed for Dr. James Shriver's advanced level Organic Chemistry course.

Introduction:

The Aldol Condensation is a chemical reaction that the body uses for the breakdown of fructose ester into triose sugars using catalysts called aldolase, which are specific to this particular reaction (Adolase 1). In other words, our body uses this reaction as part of its process to create energy. It is also used to create carbon – carbon bonds, which is true for few reactions (Luppi 1).

For our lab, we used benzaldehyde and acetone to make dibenzalacetone. Benzaldehyde is extremely dangerous if swallowed, causing, at the worst, depression of the central nervous system, respiratory failure, and convulsions. It can cause irritation and allergic reactions if it contacts the skin or eyes (Benzaldehyde 2). Acetone, on the other hand, is commonly used in our lab to chemically dry our equipment after washing. It is still very dangerous

to inhale large quantities, because it too can depress the central nervous system, and breathing much of the liquid or swallowing much will cause sickness and is termed "a medical emergency." Acetone will irritate the skin and the eyes, and is increased in toxicity if it is introduced around the same time as alcoholic beverages (Acetone 2). Our product, dibenzalacetone, will or may cause irritation of the skin, eyes, digestive tract, and respiratory tract, though how toxic the material is has not been completely studied (Acros 1).

Procedure:

I cleaned and dried a reaction tube and septum. I added 2.0mL of NaOH (3M) into the tube with a syringe and then added 1.6mL of ethanol into the reaction tube giving a total volume of approximately 3.6mL. I then capped the reaction tube with the rubber septum. Next, I calculated what volumes of benzaldehyde and acetone to add. To find what volumes of benzaldehyde and acetone to add, I began with what mass of each the lab hand out told

us to begin with and divided by the literature density of the respective liquid to get the milliliters I needed to add. I added 0.20 mL of benzaldehyde and 0.080 mL of acetone through the septum via a microliter syringe. The 0.08 mL of acetone was added in two parts: 0.016mL and 0.064mL in correction, because of a simple calculation error in converting the value from milliliters to microliters. As soon as I had finished this, I began to shake the test tube briskly for 2 minutes, and then shook the reaction from time to time for 30 minutes. During this process, yellow solids precipitated out of the solution.

After the half hour of occasional agitation, I micro-decanted the solvent from the crystals, using a Pasteur pipette to drain the liquid from around the crystals (but leaving the crystals) by pressing it closely to the bottom of the reaction tube and drawing up the clear liquid. At this point, I dropped the pipette onto the table and it shattered. My instructor and I collected as much of the reaction as possible using a razor blade against the table, but some impuri-

Figure 1. Synthesis of Dibenzalacetone:

Benzaldehyde   Acetone   NaOH, ethanol   Dibenzylidene acetone

2 eq.
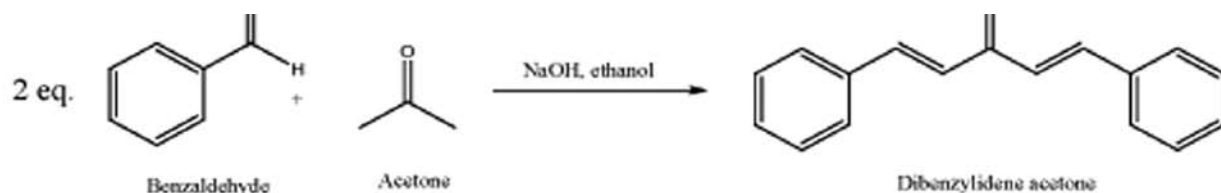
ties, especially glass, remained in the mixture. During this process, some amount of the crude product was lost. I washed the solids twice with approximately 3 mL of water, removing the liquid each time. The crystals were then transferred into a Hirsch funnel to further dry the solid.

The crude solid was placed into a pre-weighed Erlenmeyer flask (15.04g) and a crude yield was calculated. To do this, I calculated how much dibenzalacetone should be produced from 100 percent reaction of benzaldehyde and, separately, 100 percent reaction of acetone. Benzaldehyde was projected to yield less and was therefore the limiting reagent, so the theoretical yield was .23g. My crude yield alone weighed 0.13g, and dividing that by the theoretical yield and multiplying by 100 produced a crude yield of 56 percent.

After calculating crude yield, I began the purification process. To achieve this, I added approximately 2 drops of water to inhibit premature dissolution of the crystals. I dissolved my crystals in hot methanol and allowed the flask to cool to room temperature. Unfortunately, I had a lot of trouble getting it to crystallize even when the flask was cooled in an ice bath. To circumvent the problem of super saturation, we ended up seeding the solution. This process is achieved by dropping one small, already formed crystal into the solution in hopes that it will trigger the crystallization of the super saturated solution. Crystals then began to form, but not in the expected quantity. I collected my crystals on a Hirsch funnel in the same manner as I did when I dried my crude product. The directions called for one extra rinse with water on my crystals, but at Dr. Shriver's suggestion, I did not, in case I might have washed away some of my meager crystals. I placed these crystals into a pre-weighed container (8.51g including lid) to dry until the next lab. The lid was left off to allow for faster drying.

The next week, I massed my sample and found my pure percent yield. Using the same theoretical yield value, I took the recrystallized mass (.03g), divided that by the theoretical yield, and multiplied by 100 to get a final yield of 13percent. I also took a melting point (105C-106C), ran a TLC (see figure 2), and had our Lab assistant perform an IR. The peaks found in the IR are discussed in the conclusions section of this paper.

Figure 2. TLC of "Pure" Product:
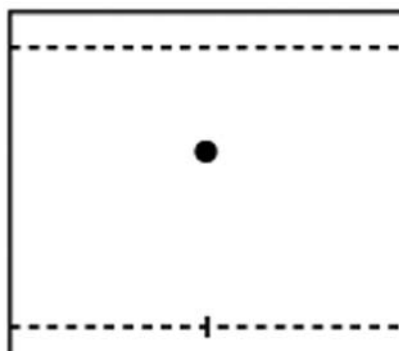
Conclusion:

The experimental melting point range of my product was about 5C below what the published value has (Acros 4), and the TLC showed no significant impurities. The only error in the tested purity is that the visible shards of glass in my recrystallized sample would not have been present or detectable in melting point or the TLC. The same is true for my percent yield: in both my crude and pure percent yield, I most definitely have some visible shards of glass, and so both yields (low as they are) are higher than the true product recovered. The reason for my low yields is that I didn't add all of the benzaldehyde at once, and as usual for microscale chemistry, it is difficult to get all of the crystals out of a Hirsch funnel and into a container.

In my IR, I had many sharp peaks around 3017 cm-1, which represent the alkenes C-H stretching in dibenzalacetone. I had a peak at 2359.6 cm-1 which was just the carbon dioxide in the exhalation of the students, and the final main peak, at 1649 cm-1, representing the ketone in the center of the molecule. Essentially what the IR proved was that I had product in my final yield, and the purity of my TLC and melting point meant that my product was a great majority of it.

Future Direction:

In one reaction, scientists were able to steer the aldol condensation reaction of acetone, in the presence of a catalyst, toward their desired product using water when the reaction was done in an organic medium (Thotla 1). This combined use of a catalyst and a slowing agent like water is one effective way to control which product is the dominant one. Another group of scientists found a way to run an enantioselective aldol condensation on a chiral enolate, producing exactly the desired product instead of an enantiomeric mixture. The exact process is somewhat complicated, but it involves the use of boron to create the enolate. This is especially useful because once the enolates are formed; the ones that have the wrong stereochemistry can be recycled and converted into the correct chiral enolate (Evans 1-2). The goal of any reaction is to be able to control how fast the reaction proceeds, and to produce the desired product. If both of these tactics could be employed, either one at a time or simultaneously, then scientists would be able to more exactly control their products.

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Smallpox: A Bioterrorism Threat?

Amanda Whittle

This piece is a research paper blending together science, literature and/or science history. It was completed for Dr. Catherine Haustein's Science Technology and Literature course.

Mitty Blake is an average male high school student who is more interested in girls than schoolwork. He has a crush on a girl named Olivia in his Advanced Biology class, and will do whatever it takes to remain in the honor's class. So when Mr. Lynch reminds the class about their research paper on an infectious disease and gives the ultimatum that under-performers will be transferred into regular Biology. Mitty realizes that if he wants "to stay in the advanced class with Olivia, he'd better get launched" (Cooney 8). Mitty heard about the threat of anthrax and smallpox by terrorist after September 11, 2001. He thinks that bioterrorism will never happen and if it does, he will be far away from any kind of outbreak. Mitty decides to research smallpox after he discovers some old medical books that his mom has. In those medical books he finds an envelope containing scabs from an epidemic of Variola Major in 1914, and this discovery changes his life instantly.

Mitty researches the virus on the internet and contacts smallpox experts about his scab findings. He gets angry e-mails telling him to destroy the scabs, but others offer to buy the envelope of scabs. He also gets e-mails from individuals who want to know a lot about Mitty's personal information. Mitty is naïve and this makes him a target for a group of upcoming terrorists. Mitty thinks he has come down with the disease and this is a perfect time for the terrorist to kidnap him. The terrorist take him and lock him up in a damp basement to see if he has the disease. The terrorists are hoping that he has the virus so they can use it for a bioterrorism plot.

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The above story of Mitty and his encounters with smallpox and bioterrorism is fictional. This scenario is found in a juvenile fiction book titled, *Code Orange* by Caroline Cooney. Although the situation is false, is the idea of smallpox being used for bioterrorism plausible? Many believe that it is, and that is why the Center for Disease Control in Atlanta, Georgia, and the State Research Center for Virology and Biotechnology in Koltsovo, Russia has the only two legally held smallpox viruses (Breman 1300-08). These two locations can only be allowed to have the virus thanks to the smallpox eradication program from 1966-1980. The program was a coordinated international effort that included standardization of vaccines, vaccination techniques, laboratory diagnosis, and outbreak control. This program is judged to be one of the greatest successes in the history of public health, so the disease was eradicated in 1980 (Global Eradication). Although smallpox is eradicated, it still remains a threat either from bioterrorism or an

unexplainable outbreak. According to the Center for Disease Control (CDC), in the aftermath of the events of September and October, 2001, there is heightened concern that the variola virus might be used as an agent of bioterrorism (Centers for Disease Control and Prevention). Why is smallpox dangerous enough to be eradicated and why would terrorist want to use the virus?

Smallpox is a severe, infectious, and sometimes fatal transmissible disease. There is no specific treatment for smallpox disease, and the only prevention is vaccination. Smallpox is caused by the variola virus and contains two forms of the virus. Variola major is the severe and most common form of smallpox, with a more extensive rash and higher fever, and it has a 30% mortality rate (Centers for Disease Control and Prevention). Variola minor is a less common construction of smallpox, and a much less severe disease, with death rates historically of 1% or less. Variola is spread from general contact among individuals, either through face-face, contact with bodily fluids, or it can even be picked up in clothing or in bedding materials. It is not likely that the virus can be airborne. Humans are the only natural host of the disease and it is not yet proven to be in animals or insects (Centers for Disease Control and Prevention).

Smallpox is a DNA virus that is a member of the genus orthopoxvirus. The orthopoxviruses are one of the biggest and most complex of all viruses. The virion is characteristically a brick-shaped structure with a diameter of about 200 nm. Three other members of this type (monkeypox, vaccinia, and cowpox) can also infect humans, causing lesions, but only smallpox is spread from person to person (Centers for Disease Control and Prevention). The first symptoms of smallpox include a high fever, fatigue, a headache, and a backache, and it takes about twelve days for these symptoms to appear. After two to three days of illness, a smooth, red rash appears. It begins on the face and upper arms, and then it spreads all over the body. Over the next two to three weeks, the smooth, red spots become hard and bubble-shaped and fill with pus and scab over. Scabs fall off three to four weeks after the rash first appears, and they leave deep scars (Centers for Disease Control and Prevention). This happens only if a person makes it through the full cycle of the disease. As you can see, this virus can be fatal and is highly contagious, and that is why it may be a top candidate for bioterrorists. If it is highly contagious and deadly, why does the United States have a limited and targeted vaccination program?

The United States vaccinated children for smallpox until the early 1970s, because the disease was last seen in the U.S. in 1949 (Fenner). After it was eradicated, the World Health Assembly only recommended vaccination for people with occupational exposure to potent othropoxviruses. Since September 11, the U.S. Advisory Committee on Immunization Practices recommends smallpox vaccinations for members of public-health response teams who would investigate suspected cases and hospital-based

Stuart Patterson, "Congestion", Black and gray marker, 22" x 30", 2007

health-care teams who would provide medical care for smallpox patients or assess suspected cases of the disease (Centers for Disease Control and Prevention). The United States does not think that there is a need to vaccinate the whole population of the country because the disease was eradicated and it would do more harm than good. The vaccination has many side effects that would hinder rather than help the individual. That vaccination can harm a fetus of a pregnant women, it can also cause the patient to have rashes and some symptoms of the disease, without contracting it themselves. After September 11, a joint working group consisting of members of the Advisory Committee on Immunization Practices (ACIP) and the National Vaccine Advisory Committee (NVAC), met in Atlanta as part of their review of the current smallpox vaccine recommendations (Centers for Disease Control and Prevention). This group was assembled to review the June 2001 ACIP recommendations on smallpox vaccination in light of recent events, including the expected availability of about 286 million doses of smallpox vaccine by the end of the year. As a result, we now have in the stockpile, enough vaccine to vaccinate every person in the United States. The United States has enough vaccine if an outbreak would occur, but how would they control an outbreak?

The Centers for Disease Control and Prevention came up with a document titled, Smallpox Plan and Guidelines that would be followed if an outbreak would occur. This plan involves six steps that are briefly described below. The first step that would be implemented is Surveillance and Epidemiological Investigations. This step involves close observations of suspected cases and determining if in fact and outbreak had occurred. The next step is called General Vaccination

Activities, and this would vaccinate all individuals that have the disease, and those that came within contact of the individual. This type of vaccination is called ring vaccination, because it targets people within range of the individual and not mass vaccinations (Centers for Disease Control and Prevention). The next step is Quarantine/Isolation, and this isolates smallpox patients within a care facility. Another step is Surveillance Activities and this is where patients are observed for the progression of the disease. Officials also observe the general populous around the individuals' environment to see if any more cases have risen. The Epidemiology stage is where experts try to determine the source of the outbreak and they also examine collect infected specimens. The final step is Public/Media Communication and this process informs the public of the outbreak, but also educates the citizens of the situation and what to do and where to go. This is just a brief summary of the plan, but the official document has a detailed account of specific steps that would be carried out if an outbreak would occur. This plan from the CDC makes the general public and government feel prepared if an outbreak of smallpox occurred, but how likely is it that terrorist could get a hold of the disease?

In 2001, the United States named North Korea, Iran, and Iraq suspects for holding bio-weapons, along with Libya and Syria. Other sources would add China, India, Israel, Pakistan, Cuba, South Africa and the Czech Republic to the roster that may already have purchased a variola weapon from Soviet biologists (Koplow 74). While the evidence of this is not proven, there have been hints as blood samples from North Koreans soldiers show evidence of recent smallpox vaccinations. This could mean that they are protecting their soldiers against bioterrorism

threats of other countries, or they could be vaccinating soldiers incase they would use bio-weapons themselves on their enemies. We don't know the true answer and we will never know until bio-weapons are used by North Korea or any other country. Terrorist groups cannot go out and purchase biological agents unless it is through the black market. The agents are really expensive, and the United States thinks that only state-sponsored terrorist groups can afford the costs. This means that the U.S. is monitoring states that sponsor terrorists so groups will find it harder to get away with purchasing these harmful agents. This does not mean however, that terrorists can get a hold of biological agents such as smallpox. If terrorists had biological agents, all they would have to do is infect as much people in a short period of time, and then the disease would spread. For instance, an airplane could toss out a deadly dose of pathogen for unsuspecting millions simply by flying over Washington, D.C., in a small airplane, steering a boat around Manhattan Island, or driving an open truck through the freeways of Los Angeles could have substantial harm on millions of people. Bioterrorism is a threat and should be taken very seriously.

The idea of smallpox as a biological agent used in bioterrorism is very plausible. The United States would not keep 2.5 million doses of the vaccine if they did not think that an outbreak could occur. Smallpox is also highly contagious and has a 30% fatality rate that could cause widespread panic if an outbreak occurred. The United States however, has a plan incase smallpox became an epidemic, but they do not know for sure how that plan would work effectively unless it was tested in a real case. We suspect countries such as Iran, Iraq, Syria, North Korea, and others of having biological weapons, but it is hard to

know for sure. Will we see smallpox used as bio-weapons in the future? We'll have to wait and see.

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Fair Value Accounting: Should We Risk the Switch?

Stephanie Uthe

This piece is a research paper exploring a financial accounting topic. It was completed for Dr. Kevin Den Adel's Intermediate Financial Accounting Course.

Introduction:

The purpose of this paper is to discuss the implications and benefits of switching to fair value accounting. Fair value accounting is a relatively new way of reporting as opposed to the more common method of historical costs. In January 2006, "The Fair Value Option for Financial Assets and Financial Liabilities, Including an Amendment of FASB Statement No. 115" was an exposure draft set out by the Financial Accounting Standards Committee of the American Accounting Association. This is a very current issue that standard-setters have been debating for years. The main reason to switch to the fair-value accounting method would be for the up-to-date values that better portray a company's financial situation.

Three issues that discourage accountants and investors from endorsing fair value accounting are the use of estimates determined by the preparers of the financial statements, the lower reliability, and the lack of comparability. These concerns prevent people from agreeing with the fair value method even though there are clear benefits associated with it.

It is important to understand the financial statement effect and the comparability to other companies resulting from fair value accounting. The fair value method changes the amounts and disclosures that are reported on the financial statements; these must be understood by all users for the decision-making process.

There have been many articles written about fair value and its financial statement effects. By examining the various arguments and opinions, I was able to assess the costs and benefits of each method. I resolved that the fair value method is better and should be implemented as soon as more specifications are included in the exposure draft. These specifications would include how to report fair value, what does and does not need to be included, and ways to prevent the extent of influence financial statement preparers have on the fair value amounts used. This paper will review current accounting rules, proposed accounting rules, the arguments related to each method, and a final analysis of my research findings.

Current Accounting Standards:

The change from historical costs to fair values started back in 1991 at a SEC conference when marked-to-market valuation was determined as more relevant than historical costs. They determined that fair value information needed to be

given in the financial statement disclosures along with the historical cost amounts. After this conference, fair values were established as more beneficial for impairments on loans and long-lived assets, derivatives (FAS 133 and 155), securitizations (FAS 156), employee stock option grants (FAS 123R), hybrid financial instruments (FAS 155), business purchases, and intangible assets (Reiger, 2005; Fink, 2006).

The Statement of Financial Accounting Concepts (SFAC) 7 measures fair value with a present value when a market-based value is non-existent; this method is not the most desirable, but can still be applied (Shortridge, Schroeder, & Wagoner, 2006; "Statement No. 7," 2000). Statement of Financial Accounting Standards (SFAS) 141 discusses intangible assets and requires that the initial amount should be based on fair value (Shortridge et al., 2006). The fair value found should be consistent with the future cash flows. This Statement suggests that fair value is a concern. SFAS 142 further explains SFAS 141 by recognizing intangibles that would not have been recognized using historical costs. It states that intangibles can decrease in value so they need to periodically be measured for impairment.

SFAS 144 considers the impairment or disposal of long-lived assets. This uses the fair value measurements to decide if the asset is impaired from its carrying amount (Shortridge et al., 2006). It defines fair-value for an asset as "the amount that the asset could be purchased or sold for in a third-party transaction" (Shortridge et al., 2006, p. 38).

Proposed Exposure Draft and Response:

The FASB issued an Exposure Draft for Fair-Value Measurements (ED) in June 2004. This provides guidelines on how to value assets and liabilities using fair values and how to disclose them in the financial statement notes. The disclosures include how the fair value amounts are determined and any effect they have on earnings. It also states that "the fair value of an asset (or liability) is the amount at which the asset (or liability) could be bought (incurred) or sold (settled) in a current transaction between willing parties other than in a forced or liquidation sale" (Epstern, Nach, & Bragg, 2006, p. 435).

The draft gives three levels of valuation, all summarized by Reiger. Level One, otherwise known as the market approach, "assumes that current market data is available" (Reiger, 2005, p. 44). Preparers are then able to use these numbers as given because it is the best evidence for fair value. Level Two is more difficult to find because market information is unavailable, but comparable information is obtainable. Fair value would be determined by using the market value of the similar asset or liability and making minor adjustments. These adjustments can be done through valuation techniques including "present value of expected cash flows, option pricing models, matrix pricing, option-adjusted spread models, and fundamental analysis" (Epstein et al., 2006, p. 435). Level Three is the most difficult to determine based on its lack of any market information. Fair value is computed by using the future cash flow based on the opinion of the person valuing it. This level is not as reliable as the other two levels and can provide different values based on who is valuing the assets or liabilities (Reiger, 2005).

To respond to the Exposure Draft, the Financial Accounting Standards Committee of the American Accounting Association issued "The Fair Value Option for Financial Assets and Financial Liabilities, Including an Amendment of FASB Statement No. 115" in January 2006 (The Committee, 2007). With the fair value option, firms are able to decide, on a contract-by-contract basis, which assets and liabilities they want to report at fair value. This decision is entirely determined by the preparer, instead of an unbiased outsider, like a standard-setter. Since there is some subjectivity, the Fair Value Option also requires disclosures to explain what method is used, how fair values are found, and how it affects the earnings (The Committee, 2007).

Considerations Before the Switch: *Strengths*: The main improvement from historical cost to fair value measurements is the better picture of the economic condition of a company. The economic condition allows investors to see when a firm is financially

Fair value narrows the gap between accounting book value and market value.

unstable or troubled. Over the life cycle of a firm, "fair value income equals historical cost income equals economic income," but the recognition of value is less delayed for fair value income than the other two, so it presents more relevant information (Hitz, 2007, p. 348). Fair value narrows the gap between accounting book value and the market value. The Fair Value Option also allows users to choose accounting methods to illustrate that it is sometimes appropriate for different entities to use different approaches (Singleton-Green, 2007).

Fair value helps limit the use of earnings management because earnings are based more on the balance sheet instead of the income statement (Fink, 2006). It can even improve the balance sheet because assets and liabilities are currently

shown at historical cost. If they have gained value over the years, the fair value would represent the true value of these assets and liabilities, especially regarding the cost of the firm's inventory. The required disclosures offer relevant information so investors can see how estimates were found and whether the firm is giving a fair estimate of its assets or liabilities. Fair value measurements are therefore more relevant to investors.

Relevance: According to SFAC No. 2, relevance is defined as the "capacity of information to make a difference in a decision by helping users to form predictions about the outcomes of past, present, and future events or to confirm or correct prior expectations" (as cited in Hitz, 2007, p. 335). Historical costs are not relevant because they do not provide us with current, up-to-date information. After the purchase of an asset, the historical cost is not relevant anymore. The fair value provides essential information about the asset after the purchase. When many assets are reported at historical cost, the total assets can be undervalued. Fair value shows a more complete and relevant picture.

Reliability: Reliable information must be "representationally faithful, verifiable, and neutral" (Miller & Bahnson, 2006, p. 18). Miller and Bahnson show that fair value is reliable. They argue that "market values are more reliable than costs because they more faithfully represent current cash flow potential. Further, values are more verifiable than costs because they are observed in numerous independent transactions, not just one exchange involving the reporting entity. Finally, values are neutral because they exist separate and apart from that entity" (2006 p. 18).

Others believe the reliability declines when fair value is used because information and assumptions used to compute fair values are made by financial statement preparers. If the preparer provides an accurate representation of the firm, then the information is more relevant. If the fair values are skewed or biased, there is reduced reliability. "Implementing fair value in an imperfect and incomplete market requires preparers of financial statements to understand the multistage game between rivals in the product market so as to estimate market clearing prices" (Reis, 2007, p. 559). Private company information and irrational market behavior also lessen the reliability. The estimations are not based on arm's-length transactions either,

> Further, values are more verifiable than costs because they are observed in numerous independent transactions, not just one exchange involving the reporting entity.

unlike historical cost (Shortridge et al., 2006). Historical cost is based on real purchase prices instead of estimated current values, making the income statement more reliable. Our main concern is whether we can trust the opinions and estimates that emerge from the preparers.

Conservatism: In regard to the debate between relevance and reliability, conservatism is used to "encourage accountants to consider the uncertainties surrounding their measurements and the impact those uncertainties and risks might have on decision makers" (Shortridge, 2006, p. 16). Preparers must disclose information on how they arrived at the amounts, the risks and uncertainties they took into consideration, and an analysis of the possible outcomes if they used different assumptions (Shortridge, 2006). This allows us to see what other amounts they could have arrived at and whether we agree with the preparer's assumptions. The use of conservatism increases the reliability, but may decrease the relevance. Extra facts can be useful in analyzing performance, but if users do not understand the disclosed information, then it is not relevant to the decision.

Volatility: Volatility occurs more often when the fair value method is used. Hodder et al. found that earnings volatility under the fair value measurement is more than five times the volatility of currently reported net income (as cited in The Committee, 2007). The amounts can change rapidly on the balance sheet and skew the financial ratios for one period. The income statement will reflect the changes in the fair value from one period to the next as well. Neri Bukspan, the chief accountant at Standard & Poor's Corp., said the changes can be based on "the fair value of the collateral, the creditworthiness of the borrower, or interest rates" (as cited in Davenport, 2006, p. 4). Anytime there is a sales shock, the fair value income is more volatile because it shows a one-time boost in that period, but decreases afterwards (Hitz, 2007).

Comparability: The contract-by-contract basis set by the ED causes less comparability within a company and within an industry (Fink, 2006; The Committee, 2007). It does not make sense that a company can use the fair value method for one asset and the historical cost for a similar asset (Davenport, 2006). It can already be difficult to compare companies in current conditions, but using the contract-by-contract basis allows for more diversity and more troubles for investors and analysts to figure out what method is used when and where. Over time, it will only get

worse for the users.

Other Problem Areas: Not only are reliability and volatility concerns, but many other areas raise questions. In determining fair value for Level 3 items, a company must compute the anticipated cash flow and the present value of expected future cash flow. First, a specific cash flow is needed by itself through the use of historical data and cash flow models. Then, the estimation of the future cash flow life cycle is hard to determine (Rieger, 2005). Estimations on unknown future events can be miscalculated. Therefore, Level 3 items are based mainly on the preparer's opinion. If investors make decisions based on faulty numbers, the company may get into legal trouble.

Examining debt, fair value has the ability to make a company appear more affected by interest-rate risk than it really is. When companies' creditworthiness is decreased, the debt would be marked down on the balance sheet which would allow the company to realize more income (White & Vakili, 2007). It is not ratio-nal "for a company to show rising earnings when its debt-repayment capacity is declining" (Fink, 2006, p. 60). If financial companies base loan prices on what others have been selling at, and that price is really low, then many would try to sell the loans which further drives the price down ("Book-keeping error," 2007).

The Debate:

The main reason for financial statements is to increase the decision usefulness for investors and analysts in a cost-effective manner. Valuing assets at fair value can be difficult and time-consuming, but it is already required to estimate goodwill impairments, allowance for doubtful accounts, and depreciation. The information for a disclosure is already gathered by the preparers for internal purposes, so it is reasonable to require the disclosures on the statements without any extra cost. On the other hand, complex, multinational companies argue that it is not cost beneficial for them to provide all the assumptions they use

(Fink, 2006).

The financial statement disclosures provide the users more useful information for evaluating the company's reasons behind each measurement used. Fair values give more complete information than historical cost measurements that are conservative and irrelevant. The increased volatility that occurs just indicates real economic volatility that may be essential to making a decision. When looking at the banking industry, the fair value income better represents the firm's risk, but this is only within an industry containing financial instruments as its main operations (The Committee, 2007).

Then again, fair value can lead to undervaluation of a firm because it does not incorporate competitive advantages from specific intangible assets (Hitz, 2007). Fair value also violates SFAS No. 154 which states "an accounting principle once adopted shall not be changed in accounting for events and transactions of a similar type" (as cited in The Committee, 2007, p. 194). The
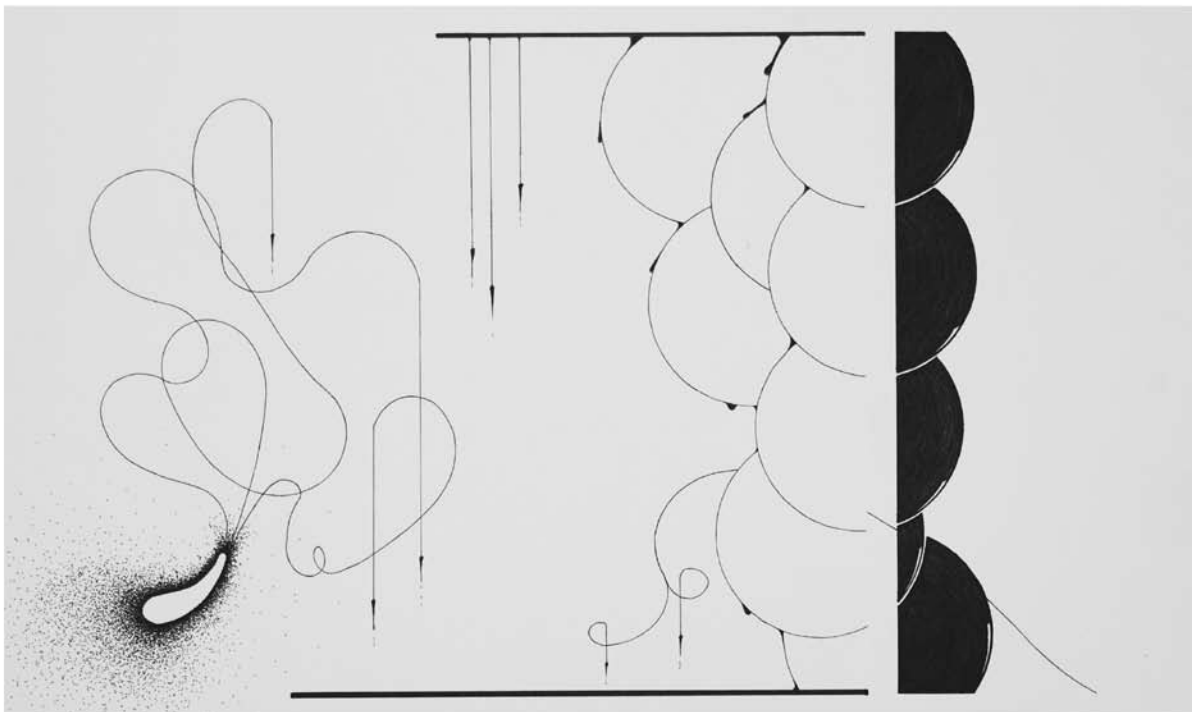
Rich Plagman, "Noise", black marker, 19" x 30", 2007

ED is inconsistent with SFAS 154 when allowing preparers to choose whichever measurement they want without justification. These can reduce the decision usefulness.

Before the fair value measurements can be fully executed, I believe the Fair Value Option needs to be removed so firms will have to follow set rules in determining which assets and liabilities are valued at fair value. This addresses the comparability issue and part of the subjectivity issue. More guidelines need to be provided in order for financial statement preparers to know which method they are allowed to use for each type of asset or liability. While reliability is still a concern, we have to trust financial managers to truthfully portray how the company is performing. This will also require the auditors to be more thorough so as not to miss any attempts to manipulate the numbers.

By continuing to improve on these smaller issues, more users will be willing to switch to the fair value valuation method. The preparers need to understand all the benefits fair value provides. Then, the draft will eventually become reality.

Conclusion:

The fair value debate is continuous when deciding whether the benefits outweigh the costs. We have to assess how much reliability is given up for increased relevance. Another consideration is the extra amount of work that is involved in switching over. Many more estimations are calculated with different techniques. The estimations, along with the option of which assets and liabilities will be valued using fair value, reduce the comparability. If the minor modifications given above are executed into the drafts, many problem areas will be resolved. Fair value, assuming the amounts are determinable and truthful, informs users how the company is doing based on current values. Fair value is a better method than historical cost when valuing assets and liabilities.

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Aging in the Workplace: Will You Still Need Me When I'm 64?

Leanna McBride, David Schildberg & Ashley Stewart

Abstract:

The purpose of this paper is to explore the issues associated with an aging workforce. The paper describes the different categories of workers based on age and generation. It discusses the four types of ageism and focuses on stereotyping and discrimination. There are problems that arise from an individual worker's health and financial factors, as well as organizational factors such as organizational climate and the level of technology used. Older workers can face barriers dealing with entry to the workforce, job security, and also in relation to retirement.

Management must adapt to the changing demographics in the workforce and be aware that a significant proportion of their employees may retire in the next five to ten years. If managers are not prepared, they could run into a human-capital crisis. Conclusions include the notion that management is responsible for preventing and handling issues faced by their workers. Laws have been passed to aid management and protect employees, but it is ultimately in the hands of the organiza-tion to decide how they will resolve issues that arise related to aging.

Describing problems dealing with aging in the workplace is difficult, due to the fact that being "old" seems so far away for college students. Students are immersed in a lifestyle with peers of their own age and they have limited contact with older generations. This can cause students to have a limited perception of problems affecting older generations in the workplace. As future managers in the workplace, it is essential for students to become aware of the problems associated with aging.

Organizations consist of people working together to accomplish goals, but today's demographic trends are changing the workforce composition. Even though younger workers are becoming part of organizations, the value of older workers' talent cannot be underestimated. Since aging in the workplace is unavoidable, management must be aware of the age diversity in their organizations and use that knowledge to solve problems that arise.

There are a multitude of problems associated with workplace aging of which many people are not aware. These problems include different forms of ageism, generation gaps, stereotyping, institutional practices, and the barriers encountered. Problems exist for the aging worker and also for the manager. Clear solutions for these situations have not been established. However, employers are implementing new practices to improve work relationships.

Generations:

People alive today can be grouped into four different age/generational categories: Veterans, Baby Boomers, Generation Xers, and Generation Ys/Millennials. Veterans are senior Americans who were born before World War II. Baby Boomers are the offspring of these Veterans and were born shortly after World War II ended. Generation Xers were raised in the 1970-1980s and during a time of discovery. Generation Ys are the youngest generation (Wagner, 2007).

These categories do not describe just when a person is born, but it also reflects their values and goals in the workplace setting. The members of each generation share "similar attitudes towards family, culture, values, risk, and civic engagement" (Howe & Strauss, 2007, p. 45). "Each generational cohort has unique descriptors that help 'explain' why its members act the way they do in today's work force" (Wagner, 2007, p. 9). The events that these groups of people have encountered in their lives shape who they are. For example, the Veterans have war experience while the Baby Boomers grew up with the new device called the television, which brought them real-

ity. Generation Xers lived in a time when the divorce rate soared along with the national debt. Generation Ys are the technologically inclined ones who are growing up with many luxuries and technological capabilities (Wagner, 2007).

Howe and Strauss (2007) provide estimates of the years for each generation being born. The people in the GI Generation (Veterans) were born from 1901-1924 and are now 83-106 years old. It is estimated that about half of this generation who are still alive are living in assisted care. Howe and Strauss (2007), along with Moeveg (2007), add another generational label: The people in the Silent Generation, born from 1925-1942, are now 65-82 years old. This generation grew up in the midst of the Great Depression and is now mostly in retirement. According to O'Bannon (2001), the people in the Baby Boom Generation were born from 1946-1964 and are now 43-64 years old. This generation has suffered from declining economic prosperity. Generation X includes people born in the years 1961-1981 and who are now 26-46 years old. The largest percentage of immigrants are Gen Xers. Those born in this generation are technologically savvy, prefer free agency corporate structure, and believe in helping people one-on-one. The newest generation, The people in the Millennial Generation (Generation Y) were born from 1982 to the present and are 25 years old or younger. The Millennials are just entering the workplace and they seek teamwork, risk protection, and an appropriate work-life balance (Howe & Strauss, 2007; O'Bannon, 2007). Some people find themselves exhibiting characteristics of more than one generation (Spring, 2007).

Although there are slight variations in determining the cutoffs between generations, most versions are similar enough to grasp the concept. The three generations that matter the most for the workplace seem to be Boomers, Xers, and Ys (Howe & Strauss, 2007; Wagner, 2007) because they are the three generations that make up the brunt of the workforce. In the next 20 years, they will still be strong forces in American society as the Veterans will no longer be active members of the workplace (Howe & Strauss, 2007).

Along with these generational labels, the life stages that the people are in contribute to their behavior at work. According to Wagner (2007) there are five life stages: Youth (age

> Along with these generational labels, the life stages that the people are in contribute to their behavior at work.

0-21), Rising Adulthood (22-35), Midlife (35-50), Legacy (50-70), and Elderhood (70+). Workers are at different stages in their lives and have different priorities. An employee in Rising Adulthood may be more concerned with raising a family while an employee in Midlife seeks to rise to the top and gain more leadership power.

When an organization is comprised of members from different generational categories, problems can arise from misalignment of goals or miscommunication. J.T. O'Donnell (Sridharan, 2007) attributes the problems to the different expectations that each group has. For example, older generations believe that loyalty is defined as staying with one company for many years. On the other hand, younger generations see loyalty as committing themselves to the company while they are there, but when the time comes to move on, they will. Expectations concerning corporate ladders are also different because younger generations want to be promoted early, but Baby Boomers want them to pay their dues and wait until they are older. One last example is in the form of incentives. Generation Y, in particular, has become accustomed to achievement with incentives involved. Baby Boomers do not need the incentives to convince them that what they are doing is worthwhile (Sridharan, 2007). When a manager develops a reward system, it will have to be carefully balanced depending on the generations it is targeting.

The different attitudes and behaviors exhibited by the generations can also complicate the situation in the workplace. Baby Boomers dominate the American culture and they seek environments, products, and services that coincide with their convictions and values. Even though they are aging, they wish to remain in the workplace and some scorn the term "retirement." Part of the reason for Baby Boomers continuing to work is the fact that they have not saved as much, or as well, as the younger generations and they need the money. The other reason is attributed to the Boomer mind-set: they want to be self-sufficient. Boomers are also set in their ways, and show resistance to the Gen X lifestyle. They believe that their cultural values are the best and will focus their energy on influencing the Millennials (Howe & Strauss, 2007). O'Bannon (2007) believes though, that Gen Xers are uniquely suited to help Boomer managers gain success.

Growing up with an ever-changing culture that was charged with pop influences, technology, and risk, the Generation Xers bring their experiences to the workplace. They can be impulsive and do not wish to be

tied down as they work for innovation and efficiency. Due to these facts, Gen Xers tend to make quick decisions and take creative risks. The more traditional Baby Boomers find difficulty with the whirlwind way of management and the fleeting employment of the Gen Xers (Howe & Strauss, 2007). Boomers are also more pessimistic and this affects their view of the Gen Xers (O'Bannon, 2007).

Millennials have obviously followed the Baby Boomers and Generation Xers legacies, and they are determined to become their own person in the workplace. They are aware of the weaknesses in the organizational attitudes of the other generations, and will strive to correct them. They welcome diversity and teamwork and will work displaying manners and structure. The older generations view Millennials as spoiled and dependent, but could afford to learn a thing or two from them. Howe and Strauss (2007) believe that if the Boomers and Xers could adapt to the Millennial way of doing things in the workplace, economic productivity would skyrocket. Millennials are viewed as confident and cooperative (World Almanac, 2008) which are excellent qualities to have in the workplace.

According to DeEtta Jones (Spring, 2007), a practice leader at Cockerham and Associates who does diversity work, "...generational challenges are one of the hot new topics" and "If you asked me what some of the really big issues that we need to figure out, I would say that generational differences are definitely one of them, especially because it's new to us" (p. 8). She also brings to attention the fact that organizations today are still stuck in the ways of the past as far as rewarding, recruiting, and promoting people in ways that do not account for generational differences.

Generational distinctions and differences will always be prevalent in the workforce. The events that have helped to shape each generation will not fade away and each generation forms their beliefs, values, and attitudes based on them. Such things are what make up a person's personal system. It can be very tricky for one generation to relate to the other because of these differences, and conflict may arise in the workplace because of these differences. Once managers understand the differences between generations, they can focus on specific problems related to their aging workers.

Types of Ageism:

Four types of ageism have been
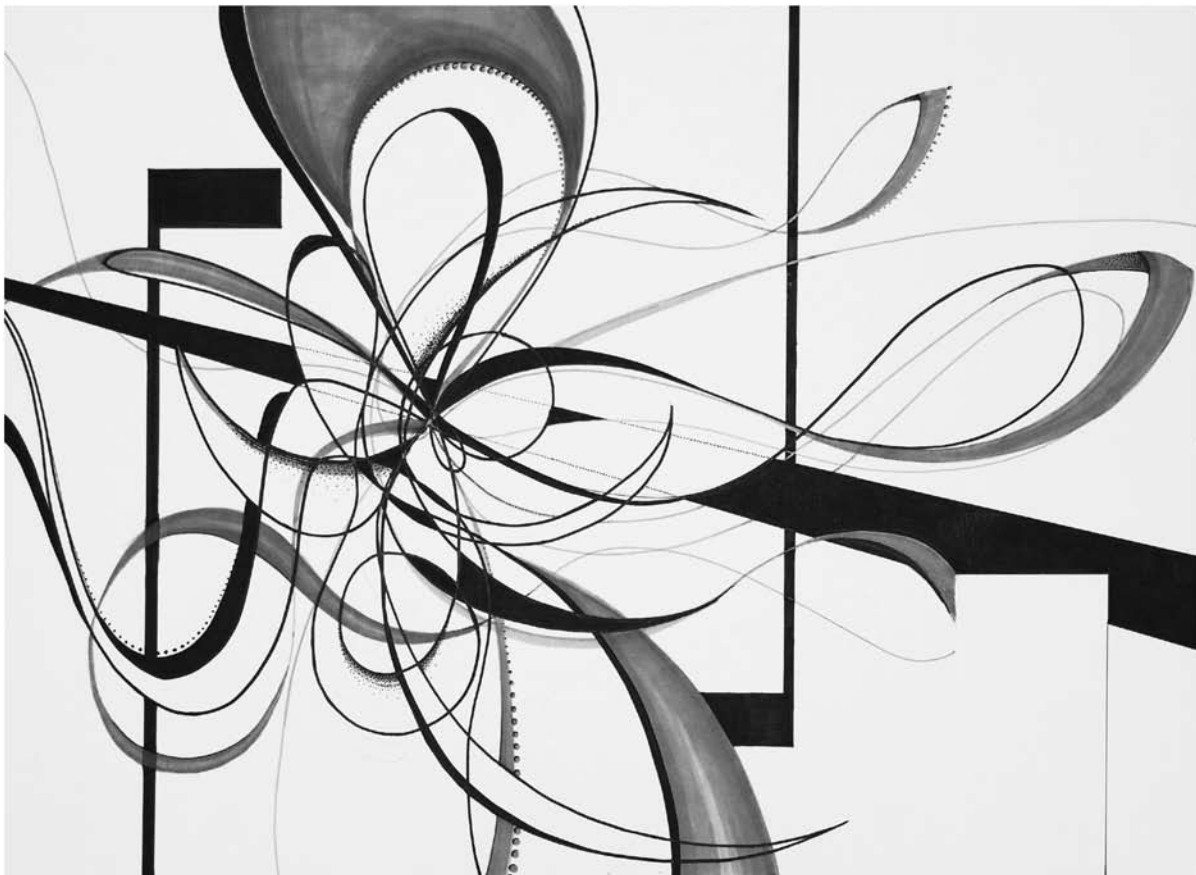
Drew Peterson, "Noise", black and gray marker, 22" x 30", 2007

defined in today's literature. The first type of ageism is personal ageism. Personal ageism is an individual's attitudes, ideas, practices, and beliefs that are biased against persons or groups based on their older age (Dennis, 2007). An example of this would be exclusion or ignoring older persons based on stereotypical assumptions. Physical abuse and stereotypes about older persons and old age are both illustrations of personal ageism.

The second type of ageism is institutional ageism. This refers to established missions, rules, and practices that discriminate against individuals and or groups because of their older age (Dennis, 2007; Shore, 2004). Having a mandatory retirement at a particular age is an example of this particular ageism. Other examples are absence of older persons in clinical trials and the devaluing of older persons in a cost-benefit analysis.

The third type of ageism is intentional ageism which states that ideas, attitudes, rules, or practices are carried out with the knowledge that they are biased against persons or groups based on their older age (Dennis, 2007; Shore, 2004). Intentional ageism includes practices that take advantage of the vulnerabilities of older persons. For example, marketing and media use stereotypes of older workers frequently. Targeting older workers in financial scams and denial of job training based upon age would also illustrate intentional ageism.

The fourth and last type of ageism in literature is unintentional ageism. This ageism incorporates the ideas, attitudes, rules, or practices that are carried out without the perpetrator's awareness that they are biased against persons or groups, based on their older age (Shore, 2007). This ageism is also known as inadvertent ageism. Language used

in the media is a great example of this. Also, lack of consideration concerning built-environments such as ramps, elevators and handrails could also be an illustration of unintentional ageism. One last instance is the absence of procedures to assist old and vulnerable persons living on their own in emergency situations, such as floods and heat waves.

All of these types of ageism can be present in the workplace, especially targeting at older workers. The effects of ageism are usually unprovoked, thus the manager must take an active role in preventing and handling these issues. If not resolved, these issues can cause a decrease in productivity, satisfaction, and can affect relationships.

Stereotyping:

One form of common ageism is stereotyping. Due to the differences in age and generation between members of the workforce, stereotyping and discrimination can occur in the workplace. Discrimination is often reflected in actions that come from people, and their institution, that harm groups disproportionately and systematically (Gee, Pavalko, & Long, 2007). The American Heritage® Dictionary (1996) defines a stereotype as "a conventional, formulaic, and oversimplified conception, opinion, or image" (Houghton Mifflin). Discrimination and stereotyping are common between age groups.

Discrimination is a problem because it affects the mental health of employees and can cause stress, distress, and functional limitations. The unique fact about age discrimination is that compared to racial or gender discrimination it is possible for all people to experience age discrimination in their lifetime. Generally, older workers face more age discrimination than do younger

workers and the attitudes towards older workers are more negative, although younger workers are also subject to age discrimination says Butler (Gee, et al., 2007).

Common age stereotypes towards older workers indicate that the older generations do not have a good grasp of the changing world. Younger workers believe that older workers are unmoving and set in their ways, thus behind in diversity issues, proficiency in technology, pop culture, and social norms. On the other hand, older workers view younger workers as inexperienced and incapable of holding manage-

Discrimination is often reflected in actions that come from people, and their instituation, that harm groups disproportionately and systematically.

ment positions. It is challenging for some older workers to defer to a younger boss (Sridharan, 2007).

Some stereotypes are true, such as the belief that older adults are not as proficient using computers. A test was performed by Czaja and Sharit with women ages 25-70 performing computer-interactive tests. The younger women completed the task much more efficiently and had fewer errors than the older adults (Hedge, Borman, & Lammlein, 2006). Although younger workers may be more proficient at tasks such as using computer, it is true that younger workers simply do not have the work experience that older workers do.

Given these stereotypes and this discrimination, managers are sometimes swayed in their hiring deci-

sions. Luckily for workers, primarily older adults, the Age Discrimination in Employment Act (ADEA) was enacted in 1967 to prevent such barriers in hiring and job security (Podgers, 2007). In 2003, 52-year-old Roger Kight was wrongfully fired from his job at Auto Zone as a result of age discrimination, though the reason given was that he partook in abusive behavior. He had always received exemplary performance reviews and there was no suitable explanation for his termination. Kight's boss commonly referred to him as "old man" and "old fart" and generally put down him and other older employees. When Kight took his case to court, he won and was awarded $220,000 (Danaher, 2007).

Some firms have mandatory retirement policies, but as time goes on and workers wish to work past the "normal" retirement age, many of these policies are being rescinded. The American Bar Association (ABA) is pushing for law firms to follow suit, as many firms still enforce a norm of retiring at age 65. Mark Alcott, of the New York bar, comments that "mandatory age-based retirement has largely disappeared from the commercial realm in the United States, but it continues in the legal profession as an anomaly" (Podgers, 2007, p. 63). It is a good idea that firms are encouraging workers to remain as long as they wish, but this can also open the door for more opportunities for age discrimination cases against older workers.

It is important to realize that older workers have a great deal to contribute to an organization. At "Because Experiential Marketing", management believes that older workers bring different skills to advertising campaigns which can be useful to the company. They also realize that some products require older adults

demonstrate them because they are often more successful in interacting with an audience (Hemsley, 2007).

Age discrimination and stereotypes can hinder relationships in the workplace and ultimately affect productivity. For this reason, it is important to identify and eliminate these behaviors and ideas. Legislature, such as the ADEA, prevents age discrimination to some degree, but it is up to the manager to see that it does not occur. Problems related to stereotyping, ageism and discrimination tend to arise in the workplace; other issues, such as health and financial challenges, are brought to the workplace by individual workers.

Problems Caused by Personal Characteristics:

Robson and Hansson (2007) completed two studies that involved 265 participants. These participants were asked a range of questions in order to assess the content and range of strategies, used by employees to age successfully in the workplace. For the second study, the authors made this conjecture; "Predictors relating to success, both in terms of work productivity as well as successful aging in general, can be organized into two general categories: personal characteristics and organizational characteristics" (Robson & Hansson, 2007, p. 337).

Health is obviously a personal characteristic that can affect successful aging. As people age, they tend to encounter an increasing amount of health problems. Ability also plays a part in successful aging, as it goes hand-in-hand with health. Thus, as one experiences more health problems, their ability goes down which ultimately affects productivity. If we assume this to be true, serious health problems, which are threats to workers' abilities, can decrease one's motivation and thus, one's work productivity (Robson &

Hansson, 2007). As health affects abilities, it can affect older workers' decisions about employment. Health can influence a worker's feelings towards the meaning of work; it can either keep them in, or bring them back to, the labor force or push them into retirement (Robson & Hansson, 2007; Smyer & Pitt-Catsouphes, 2007; Szinovacz & Davey, 2005). The Employee Benefits Research Institute (2004) reports that 35 percent of retirees who leave the workforce earlier than expected do so as a result of health conditions.

Many researchers have found these links between health and retirement. Over the last fifty years, there have been two important transformations that have affected these links. The first is simply that the percentage of jobs that require physically demanding work has decreased (Smyer & Pitt-Catsouphes, 2007). This can easily be seen in factories and other manufacturing jobs, where the use of robotics and other technology take the strain of the human body. The second transformation is that greater proportions of people in their late-midlife and senior years will be healthier when compared to those in earlier generations (Henretta, 2000). This again, is happening due to increased technology and science knowledge. Science has given us new medicines over the years that help treat our illnesses. New cures have come out in the last fifty years that have increased the survival rate of some diseases. All of this leads to healthier people, and healthier workers.

While health-related problems can push a worker out of the labor force, financial factors can force a worker to remain at a job, even after planned retirement age. Older workers must analyze their financial resources, and their assessment can influence their retirement

decisions (Smyer & Pitt-Catsouphes, 2007). A 2002 survey asked older people when they intended to retire based on given time spans. Of those respondents who answered that they did not plan to retire in the next five years, two-thirds attributed financial needs as a major reason for not doing so (Parkinson, 2002). A large part of an older worker's financial need comes from health care. With today's rising costs of living, especially the costs of health care coverage, older workers have a great deal to worry about financially (Smyer & Pitt-Catsouphes, 2007). "The Employee Benefits Research Institute (2004) has found that 43 percent of workers who indicated that they plan to work during 'retirement' think they will do so in order to keep health and other benefits," (Smyer & Pitt-Catsouphes, 2007, p. 25). Health is not the only cause of problems in an organization.

Organizational Characteristics:

One main characteristic of the organization that can cause problems, not just with older workers, but also with all workers, is organizational climate. Robson and Hansson (2007) define this as "employees' shared perceptions of both formal and informal organizational policies, practices, and procedures" (p. 338). They say that this climate, or shared group perception, has been shown to be a major factor when analyzing job performance and employee outcomes. One study showed that an organization's climate affected job performance, psychological well-being, and withdrawal behaviors (Robson & Hansson, 2007).

Technology is another organizational factor that can affect the outcomes an older worker gets from a job. Older workers may often lack the skills to utilize personal computers and various programs effectively, since they did not grow up with them.

Willis writes (2006), "the proportion of elders in the workforce is anticipated to increase in the future, and, with this increase will come a need to provide opportunities for updating technology skills and learning new skills, including e-learning venues specifically designed for the needs of the older learner." (p. 45). She explains before that, "e-learning has been defined as learning experiences delivered or enabled by electronic technology" (Willis, 2006, p. 44). In addition to a manager interceding on behalf of employees facing these issues, legislation has been passed to further protect employees.

> Older workers may often lack the skills to utilize personal computers and various programs effectively, since they did not grow up with them.

Barriers Encountered:

Evidence has shown that the Age Discrimination in Employment Act (ADEA) has bolstered employment of older workers; however, many stereotypes and other barriers to employment persist (Dennis, 2007). For example, bias in hiring is the most prevalent form of age discrimination in the workplace, yet only about 10 percent of age claims filed with the Equal Employment Opportunity Commission (EEOC) in 2004 were related to hiring (Embrace the aging work force, 2007). This statistic suggests that most complaints are unreported, perhaps because age discrimination in the employment process is difficult to prove. Credentials prove each group of persons as equally qualified. However,

there are stereotypical perceptions that the older workers are more resistant to change, less motivated to keep up with new technology, less creative, and less capable of handling stressful situations, which alter the perceptions among age groups (Embrace the aging work force, 2007).

Lack of effective enforcement by the EEOC is a long-standing problem. In 2002, the EEOC filed only 29 lawsuits out of 19,921 age discrimination charges brought to court (EEOC, 2006a; EEOC 2007b). Since the EEOC litigates only a small number of cases, enforcement becomes the responsibility of individuals, who must hire a private attorney or law firm to pursue their case. Individuals are often discouraged with this because of the cost and the burden of evidence placed upon them by the federal courts. This in turn discourages them from even filing lawsuits.

Another barrier is the perception of age discrimination as an economic issue and not a fundamental civil rights concern (Johnson, 2007; Shore, 2004). Freedom from discrimination due to race and gender is considered a civil right guaranteed for all individuals, with violation of this right typically denounced and prompting corrective action. This is not the case with age discrimination. Many people believe the myth that age is a good predictor of performance and that performance predictably declines with age (Dennis, 2007). Moreover, "Title 7 of the Civil Rights Act and the Americans with Disabilities Act both allow compensatory or punitive damages – neither of which are allowed under ADEA" (Dennis, 2007, p. 87).

In the past, age discrimination claims could only be made for adverse treatment and did not protect against adverse impact (Johnson, 2007). Other federal anti-discrimination legislation (Title 7 and

ADA) covers adverse impact. With disparate impact claims, the plaintiff is not required to prove discriminatory intent but only unjustified discriminatory effect (Dennis, 2007). In fact, the Supreme Court once ruled the disparate-impact theory could be applied in age discrimination cases. This ruling lowers the burden of proof necessary for employees to claim age discrimination, increases the scope of the protection of older workers, and forces employers to scrutinize and defend all of their employment policies in relation to age discrimination (Ageism the new sexism, 2004; Dennis, 2007 & Shore, 2004).

Employers React:

There is no proper way to deal

Rebecca Preston, untitled, 18" x 24" Charcoal 2007

with the problems previously discussed. There are, however, many ideas that may help employers better understand and accommodate the aging workforce. With the Baby Boomers nearing retirement age, the problem is becoming increasingly visible to employers. These employers see that a significant proportion of their workforce may retire in the next five to ten years and that if they are not prepared, they could run into a human-capital crisis (Pitt-Catsouphes, 2007).

Pitt-Catsouphes (2007) gives two reasons why employers have failed to start planning for the aging workforce. The first is because not all employers need to address the aging workforce in their particular organization. The second reason

includes more traditional barriers to change. These barriers include common discomfort with new ways and approaches, workplace cultures or norms that resist change, and a lack of understanding of the benefits that can be brought on by change.

One of the key steps for managers to respond to the aging workforce is to know their workforce demographics. One can obtain key information through demographics and it will help draw attention to what the effects of an aging workforce may be on one's organization. The three main managerial efforts that will help increase an organization's age diversity include efforts to recruit, efforts to retain and engage, and efforts to promote (Pitt-Catsouphes, 2007).

The "efforts to recruit" mainly deal with an organization's hiring process. An organization's "efforts to retain and engage" is how they keep their employees from retiring or moving to a different company. Training programs or continuous development programs for older workers play an important role for organizations. There are different ways in which companies can implement these training programs. Most of these relate back to technological problems and would be computer/technology training programs (Willis, 2006). Promotions and other things, such as employee benefits, can increase a person's commitment to an organization and fall under "efforts to promote" (Pitt-Catsouphes, 2007). According to Pitt-Catsouphes (2007):

> Organizations that truly value diversity demonstrate the conviction that workforce diversity can result in tangible benefits to organizations and that the benefits of diversity far exceed any challenges associated with the differences when

managed in a thoughtful manner (p. 53).

Conclusion:

Aging in the workplace is a problem that is unavoidable and is becoming more prevalent. The workforce is made up of people from many different generations who span a wide range of ages. Each generation/ age group has their own attitudes, beliefs, and values shaped by the culture in which they grew up. Their personal systems are different, which has an effect on their behaviors in the workplace. Problems can arise when one age group cannot relate to another, based on these differences.

Different forms of ageism, including stereotyping and discrimination, are problems associated with aging in the workplace. Older workers tend to encounter these problems more often, but all ages can be affected. One possible reason for the retirement of a worker may be that they want to avoid discrimination as they are becoming older, even though they may enjoy their job still.

Older workers can also face problems due to personal factors. These factors include health problems and the financial situation that the worker faces. Organizational factors also affect the older worker. Organizational climate affects a workers' perception about an organization's policies. The level of technology used by a company may cause older workers to "fall behind the curve" because younger generations are very fluent in current technology. Hiring biases can also keep older workers out of the workforce.

It is up to each individual organization to decide how they will address the above problems affecting their workers. Productivity and welfare may suffer when these problems are prevalent. Becoming informed about the make-up of one's work-force and how these age problems can affect the organization is the first step to counter these problems. The next steps are to actually prevent future problems and thwart existing problems. It is important to remember that happy workers are productive workers.

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Austria: Country Analysis

Sarah Frese

This piece is a research-based analysis of a country's behavior in the contemporary global order. It was completed for Dr. Jim Zaffiro's Introduction to International Politics course.

Austria declared itself neutral in foreign policy matters in October 1955, after re-instituting a consti- tution and becoming a sovereign nation after being occupied by the victorious allied troops after World War II. To evaluate this claim and the lasting impacts on Austrian inter- national politics, one must consider Austria's history from its once vast empire through two world wars to its current political system. This essay will briefly examine Austrian history that shaped the nations politics and political attitudes to what they are today. It will also explore Austria's post war declaration of neutrality and evaluate Austria's claim of neutrality in light of current foreign policy.

Austria "has always been a junction for communication links between the trade and cultural cen- tres of Europe" (BDP Austria). It is a country with a rich history created both from its physical location in Europe, en route between France and Venice, but also because of the rises and falls in the imperial govern- ment and mix of cultures that were integral parts of the empire.

While ninety-one percent of Austrian citizens are native German speakers, there are also a significant number of immigrants who make their homes there. Over the last two decades, many of these immigrants have come from the former Yugoslavia and Turkey (CIA World Factbook). Just less than three-fourths of Austrians are Roman Catholic (Student Handbook) and there are historic cathedrals in many Austrian towns.

The name *Österreich*, German for Austria, literally means "east- ern realm". This is a fitting name because of the expansive territory the historical empire covered, even though the Austria of today is about the size of Maine, with a total area of 32, 368 square miles. Today, Austria is significantly smaller com- pared to the area that was includ- ed during the rise of the Habsburg Empire; in fact, most of Europe was included in the Empire at one point

or another prior to 1900. Austrian history can be traced back almost 2,000 years when the capitol city of Vienna was an important Roman military base along the Danube River (Eschellmueller). Vienna kept grow- ing throughout the Middle Ages and in the year 788, Christianity was adopted as the national religion after the area was conquered by Charlemagne (USDOS). The histori- cally influential Babenbergs came into power in 976 and lasted through the rule of Frederick II in 1246. There was some unrest following the end of the Babenberg line with the rule of Otakar II of Bohemia, but in 1276, Rudolf I defeated Otakar II at the Battle of Dürnkrut and started the reign of the Habsburg family that would last until the outbreak of World War I.

The Habsburgs ruled Austria for almost 750 years "Through politi- cal marriages, the Habsburgs were able to accumulate vast land wealth encompassing most of Central Europe and stretching even as far as the Iberian Peninsula" (USDOS). While there was never any serious challenge to the Habsburgs for the rule of Austria, in 1529 the Ottoman

Empire had become stronger and wealthier as well, and the Ottoman Army surrounded Vienna. The Habsburgers and the Viennese held their ground and forced the Ottomans to retreat until 1683, when Vienna was again successfully defended from invasion (Eschellmueller). Anton Eschellmueller, a Vienna native, told this story to the Spring 2007 Austrian Political History and Current Issues class at the University of Vienna with a kind of pride that is characteristic of the way that many Austrians view their history.

Austria remained a European superpower throughout much of the reign of the Habsburgs, but there were many wars fought over land-holdings during the eighteenth and nineteenth centuries. At this time Emperor Charles VI and his Maria Theresa ruled Austria Maria Theresa was only able to take the throne after the Pragmatic Sanction was passed "which allowed a female to ascend when there was no male heir" (USDOS). After becoming Empress, Maria Theresa began reforming many aspects of life in Austria; the educational system is one good example. Her son, Josef II, succeeded her and continued many of her reforms.

The next big shake-up in Austrian history came during the reign of Franz Josef I, who ruled from 1848 until his death in 1916. He was the emperor during the Revolutions in 1848 until World War I. The Compromise of 1867 gave some sovereignty to the territory of Hungary and created the system of "Dual Monarchy" in which Franz Josef still acted as the head of state as the Emperor of Austria and the King of Hungary, but the Hungarians then had the power to have a parliament and be a little more self-governing (Eschellmueller).

The old Habsburg Empire declined in power and influence at the beginning of the twentieth century. "This deterioration culminated in the June 28, 1914, assassination of Archduke (and heir to the throne) Franz Ferdinand and his wife Sophia" (USDOS). The assassination had larger global implications as it sparked the beginning of World War I and also completely ended the Habsburg domination of Central Europe. War left the country with political and economic problems after Austria was defeated in 1918. The Empire was broken up and most of the German-speaking parts became a republic. The Treaty of St. Germain, signed in 1919, officially ended the Habsburg Empire and established the Republic of Austria (Eschellmueller). A parliamentary democracy was put in place

> In the years following World War I and the formation of the Republic of Austria, there was growing political problems among the traditional political parties, which had created their own paramilitary organizations.

to replace the monarchy when the constitution was ratified on November 10, 1920.

In the years following World War I and the formation of the Republic of Austria, there was growing political problems among the traditional political parties, which had created their own paramilitary organizations. Those organizations were responsible in strikes and violence all over Austria by the late 1920s and early 1930s (USDOS). Unemployment rose to close to twenty-five percent, and under Engelbert Dollfuss, a corporatist and authoritarian government came into power following similar movements of other Central European countries. In this authoritarian government, Dollfuss abolished the existing political parties that did not agree with the new governmental theory and abolished the Constitutional Court that was created by the 1920 Constitution. There was a short civil war in February 1934 that was initiated by the Social Democrats who had been excluded from the political process. Later that year, in July, the Austrian National Socialists (a sister party to the German National Socialists, or Nazis) held an unsuccessful coup d'etat and murdered Dollfuss. The Nazi leaders were arrested, tried, and received death sentences (USDOS).

After the unsuccessful coup, Kurt Schnuschnigg, an ultra-conservative Christian Social Leader, formed a government and tried to get support from France and Britain against the pressure coming from Germany and Hitler's government (Eschellmueller). He was not successful because of the authoritarian trends in Austrian government. In February 1938, the Germans renewed their threats of military intervention and Schnuschnigg was forced to accept the Austrian National Socialists into his government. On March 12, 1938, in a move that was largely supported by the Austrian people at the time, Germany sent its military into Austria and Schnuschnigg was forced to resign. He was then arrested along with many other political leaders and imprisoned until 1945. This was the *Anschluss*, or annexation, of Austria into the Third Reich that propelled the country into the Second World War.

Austria was liberated in April 1945 by forces from both the Eastern and Western fronts. At the Moscow Conference in 1943, the Allies said that they intended to liberate Austria and help to restore it to a self-governing nation (USDOS). The Allies divided the country up into zones,

similar to the way that Germany was zoned. The four-power government was administered in Vienna. The Potsdam agreements in 1945 gave the Soviets rights to the German assets in their zone of occupation. The assets included oil, manufacturing plants, and refineries. These properties were all returned to Austria when the Austrian State Treaty was signed in Vienna on May 15, 1955. It was then that Austria reinstated its constitution and became a free and independent country for the first time since 1938 (USDOS).

The government in Austria today follows a democratic republic model and is comprised of nine independent *Länder*, or states. The nine states that make up Austria all function separately as a part of the whole country, and include: Burgenland, Carinthia, Lower Austria, Salzburg, Styria, Tyrol, Upper Austria, Vienna and Voralberg. Each state has a

capitol city, or *Hauptstadt*, where the statewide government is based. The provinces are all culturally and historically unique; the dialects spoken in each of them are also very unique because of the different family groups that have lived within the states. When traveling from one to another the differences in the language is very apparent. The Viennese talk about the people from Upper Austria (which is about one to one-and-a-half hours away by train) as if they were from a whole different country and sometimes have a difficult time understanding them when they speak.

The style of government that is currently in place in Austria can be compared to that of the United States in many ways. There is a federal government and also state level governments. As in the United States, some of the laws and regulations are left up to the state govern-

ments to administer, but the federal government in Austria has a much higher degree of responsibility when it comes to national policy. Lori Thorlakson compared six federal governments in her article "Comparing Federal Institutions: Power and Representation in Six Federations" and found that Austria stands out among the six cases as a substantial majority of policy fields in the constitution are assigned exclusively to the federal level of government.

> Of 40 policy fields, 28 are areas of exclusive federal competence, and a further nine policy fields are areas in which both the federal and state governments have jurisdiction. By contrast, the state governments have sole jurisdiction in only two policy fields. (Thorlakson, 9)

Many of the areas that are under the jurisdiction of the national gov-
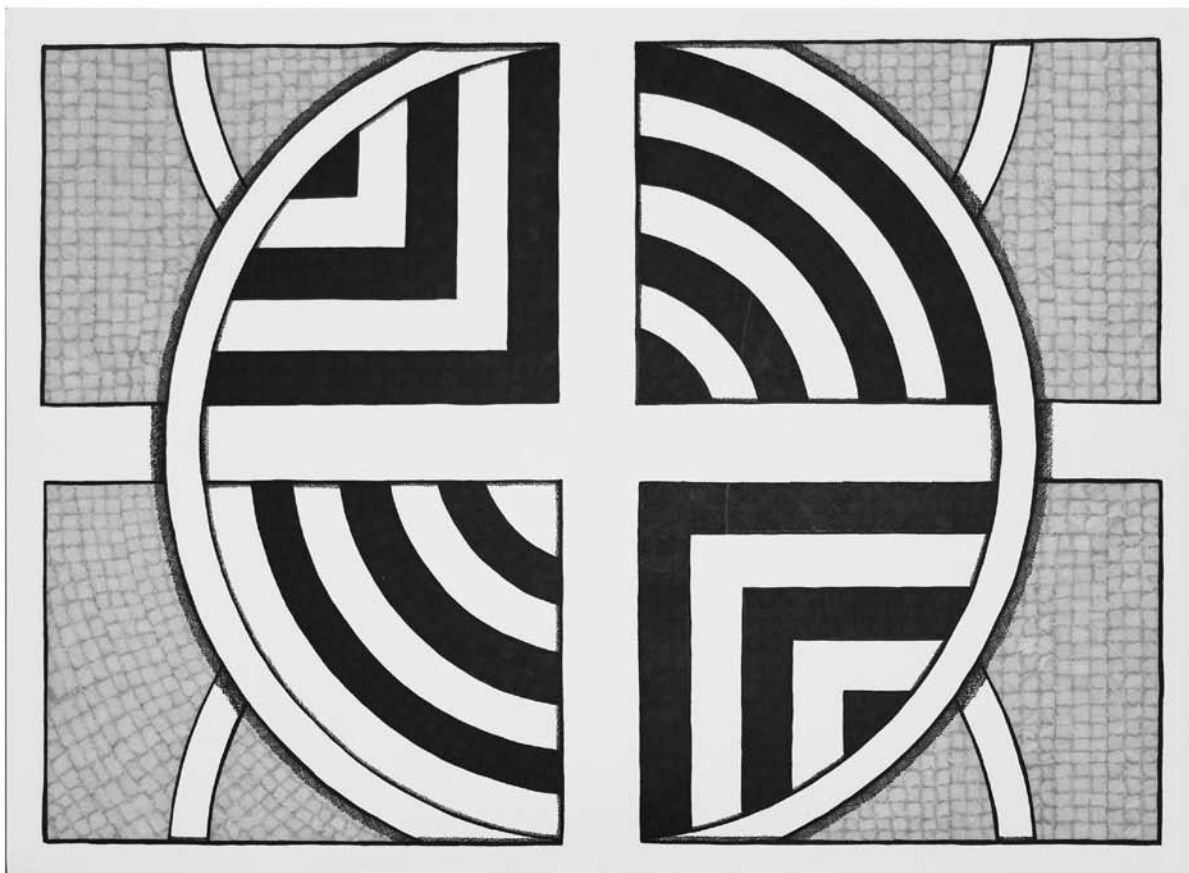
Kate Mabee. "Order". black and gray marker. 22" x 30". 2007

ernment in Austria are ones that are regulated by the state governments in the United States. Some of the policy issue areas that are covered by the national government in Austria are health care, education and foreign policy.

The political situation in Austria has been fairly stable since the re-institution of the constitution in 1955. Political parties are important in the way that the government runs and the people are represented there, the roots of many of the parties represented in parliament today have roots going back to before the constitution was first ratified in 1920. In his study about the growing role of the parliament in Austria, Markus M. L. Crepaz hypothesized in his article, "From Semisovereignty to Sovereignty: The Decline of Corporatism and Rise of Parliament in Austria", that the parliament is gaining more and more power because of the growing influence of the parties represented in the parliament (Crepaz, 56).

Austria is a highly politicized country, and "in a highly politicized society, every issue is a partisan one. Austria has become known as a polity especially saturated by party" (Engelmann, 89). The two main parties that are represented in parliament are the Social Democratic Party and the People's Party. The Social Democratic Party is traditionally strong in urban and industrial areas because most of its members are blue- and white-collar workers. In the 2006 Elections it won 35.3% of the popular vote (USDOS). The Social Democratic Party has historically advocated for government involvement in key industries, a full employment policy, and the extension of social security benefits. In the 1980s this party was also in favor of joining the European Union.

The People's Party is more conservative in its ideals and policies. It advocates conservative financial policies and the privatization of much of Austria's publicly owned industry. Support for this party comes from business owners, farmers, and Catholic groups, and is more popular in the rural regions of Austria. In 2006 the People's Party received 34.3% of the vote (USDOS). The Green Party is gaining influence nationwide and in 2006 earned 11.1% of the vote, becoming the third most powerful political party in the country. The Freedom Party has been losing support in recent years, down to 11% in 2006, but gained some support by supporting an anti-immigration and populist platform.

The political culture in Austria and the beliefs of the people when it comes to the government have also been fairly stable since the re-institution of the constitution in 1955. There has been some shifts public political focus, from one that could be described as more materialistic in the 1970s to a "post-material" mind-set that began in the 1980 (Eschellmueller). The material issues included job security and social security, and an example of the later "post-materialistic" issues are those dealing with the environment. In the book Austria in a New Europe, Günter Bischof and Anton Pelinka describe what they see as the three phases of Austrian political culture thus far. The first is a historical compromise of the two great parties, which led to the second, a social liberal consensus. Bischof and Pelinka observed Austria in 1990 was in the midst of the third phase, a transitional political culture of malaise, or a deeply rooted feeling of uneasiness characterized by less trust in the government (Bischof, 179). They argue that the reason for this feeling of political malaise is that Austrians have a low feeling of political efficacy, that is to say that "the average person feels like they have little or no control over public policy" (Bischof, 179). It seems as if Austria may have come out of that transitional phase in the years since 1990 because of the rise in protest voting and the growing involvement of young people in politics. There is also an increased willingness to vote for the smaller parties, which leads to more varied opinions being represented in parliament.

Foreign policy is one of the major policy areas that are in the hands of the federal government. Foreign policy is by definition an outline developed by a country to explain how it will interact with other countries around the world. There are many factors that can impact a country's foreign policy, such as whether or not that country has food security, domestic security and economic security. The Austrian Federal Assembly declared neutrality after the 1955 Austrian State Treaty that ended the occupation of Austria after World War II and Austria was once again recognized as an independent and sovereign state. In October 1955, the Federal Assembly passed a constitutional law in which "Austria declares of her own free will her perpetual neutrality." The second section of this law states, "In all future times Austria will not join any military alliances and will not permit the establishment of any foreign military bases on her territory" (USDOS).

Austria celebrates its National Day on October 26, which is the day that this law was enacted.

The big question then is: Is the Austria of today still neutral by the standards that the government set for itself in 1955? While Austria may not be individually a signing member of any alliances because of the fact that it is a member of the European Union and the United Nations and has partnered with NATO, Austria may not appear neutral anymore. In 1991 Austria granted overflight rights for the UN-sanctioned military action against Iraq (USDOS). Since 1995 Austria has also been considering being a part of the European Union's growing security structure.

Austria joined the Partnership for Peace with NATO in 1995 and participated in peacekeeping missions in Bosnia. In 2002, Austria decided to invest in the Eurofighter project by purchasing 24 Eurofighter planes; at the time this purchase was the largest military order for the country since World War II (BBC News, July 2, 2007).

Austria vowed to be independent and neutral in 1955, during the beginning stages of the Cold War between the United States and the Soviet Union. In his article, "Neutral

> ## It is important to note that while neutral states only have neutral obligations during wartime; they must also be mindful of the consequences that their actions during peacetime could have when it comes to a time of war.

Austria in the United Nation", Karl Zemanek suggested that Austria only decided to declare its neutrality to gain its independence. It makes sense that the Soviets would be wary of having another ally of the United States so close to them in which US military bases could have been built. By declaring neutrality, Austria eased the fears of the Soviets and gained independence. In his 1960 visit to Vienna, Soviet Premier Nikita Khrushchev maintained that by joining the Common Market, Austria would be forfeiting its neutral position. The Austrian government disagreed: "[I]t was sole-

ly within Austria's power to decide what would constitute a violation [to its pledge of neutrality] and what countermeasures might be in order" (Subedi, 264). This statement sheds light on some of the decisions Austria has made recently when it comes to international relations.

The treaty on European Union at Maastricht was signed in 1992 and, in part, allows negotiations for neutral European States to join the European Union. Since the signing of this treaty and the collapse of the Soviet Union the "permanently neutral States have been quick to adapt to a new political environment and to offer a modified interpretation of the obligations of a neutral State that would suit the changed circumstances in Europe" (Subedi, 238). After all, the European Union is more of an economic alliance rather than a military one. While the Maastricht treaty lays a plan for common foreign and security policy, it does not mean that the pursuit of that common policy in certain matters is automatically a violation of neutrality.

As for Austria remaining neutral while also being a member of the United Nations, it is important to note that while neutral states only have neutral obligations during wartime; they must also be mindful of the consequences that their actions during peacetime could have when it comes to a time of war.

> Since permanent neutrality calls for neutrality in all future wars, a permanently neutral state must not incur international obligations which might involve it in a war or prevent it from observing and applying the laws of neutrality to the belligerent parties should a war break out. (Zemanek, 415)

Austria and other permanently neutral European nations have negotiated ways to remain technically neutral

while still becoming active members of international organizations.

Austria's foreign policy demonstrates its unique role in Europe as both hub for East and Western politics and culture and as a moderator between industrialized and developing countries. It is active in the United Nations in peacekeeping missions and provides aid worldwide. The headquarters of the International Atomic Energy Agency, the United Nations Industrial Development Organization, and the United Nations Drug Control Program are all located in Vienna. Many other international organizations are located in Vienna including the Organization of Petroleum Exporting Countries (OPEC), The International Institute for Applied Systems Analysis, the Comprehensive Test Ban Treaty Organization, and the Wassenaar Arrangement, which is a technology transfer control agency (USDOS).

One of the biggest roles that Austria has assumed related to foreign policy is the role of "building bridges to the East." This means that Austria is working towards increasing the level of contact and negotiations between the states of the former Soviet Union and the rest of Europe. There is a constant exchange of business representatives, students, political leaders, tourists and students between the countries.

Another factor that must be taken into account when talking about international relations is the economy of the country in question. Part of the reason that Austria has enjoyed political stability since regaining its independence may come from the security of the economy as well. According to the Central Intelligence Agency's World Factbook, Austria is one of the ten richest countries in the world in terms of Gross Domestic Product per capita. In 2006 the GDP grew by 3.3% and is predicted to keep growing (USDOS). The average per capita income in 2006 was 38,925 US dol-

lars. Austria had net imports valued at 130.3 billion dollars in 2006 and exports valued around 129.7 billion dollars a year. Its major trade partners are within the European Union, the United States, Switzerland, and China. The natural resources available in Austria that make up many of the exported materials include: iron ore, crude oil, natural gas, timber, and various minerals (BDP Austria).

Austria has a Social Market Economy; this means that the economic practices combine principles of both Socialism and Capitalism. The government respects the free market idea, but there are also large-scale public services, such as health care for citizens. The economy is well developed and the people of Austria have a high standard of living, both in rural and urban areas. The government chose to nationalize many of the country's largest businesses soon after World War II ended to protect them from Soviet takeover as war reparations (USDOS). Since the 1990s the government has privatized some of these businesses, but still operates some such as utilities, services, and transportation. The current administration under Federal Chancellor Gusenbauer plans to keep the level of government involvement about the same as it is now, not reversing any privatizations, but not increasing privatizations either (Eschellmueller).

When Austria became a member of the European Union on January 1, 1995, both its influence in international politics and its economy became stronger. More foreign investors are interested in investing their money in Austria, and Austria is becoming more internationally competitive economically. Austria is also a member of the Economic and Monetary Union, and in January of 2002 the Euro was implemented as the new currency replacing the Austrian schilling. According to the United States Department of State,

economists agree that the effects of switching to the Euro and merging economies with other members of the Euro-zone has had a positive effect on the Austrian economy.

There is an old Viennese saying: "The situation in Germany is serious but not hopeless; the situation in Austria is hopeless but not serious" (Eschellmueller). This saying can be interpreted in a couple of ways and may no longer apply. When researching the Austrian significance in international politics, it is important to examine the history that led up to the way that things are today. Comparing Austria today to the Austria of the Habsburgs, the situation may seem hopeless because of the sheer difference in the size of the country, and because it has joined the European Union and is active in the United Nations despite its vow of neutrality. Whatever the case may be, Austria has demonstrated its influence and significance in international politics because of its location in Europe and the many international organizations that it hosts.

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Ariel por José Enrique Rodó

Katherine Fuchtman

This piece is a critical analysis of a 19th Century Latin American essay. It was completed for Dr. Allison Krogstad's Spanish Seminar course.

El ensayo *Ariel* escrito por José Enrique Rodó se enfoca en la democracia y el materialismo frente al elite intelectual, moral, y espiritual. En su ensayo largo, desarrolla su crítica de los valores vistos en América del Norte. Se dirige a muchos temas como la religión, la naturaleza, el orgullo latinoamericano, la intelectualidad, la belleza, los griegos ancianos, y la juventud. Todos los temas ayudan a mejor comprender la tesis de Rodó.

Para dar un contexto al ensayo, *Ariel* fue escrito en 1900, al fin del siglo XIX y pocos años después de la Guerra Hispano-Estadounidense. Después de las guerras de independencia del siglo XIX que levantaron un odio contra los españoles, la guerra en 1898 remplazó España con los Estados Unidos en el sitio de una amenaza militar. A causa de la guerra, muchos latinoamericanos veían a los Estados Unidos como un enemigo. Los ideales del nuevo imperio, como la democracia y el materialismo, eran vistos con escepticismo. La actitud de los latinoamericanos sobre los norteamericanos causó que los jóvenes latinoamericanos estuvieron listos para escuchar las ideas de Rodó. Los lectores, los jóvenes a quienes Rodó dirigió su ensayo, interpretaron su obra como crítica dirigida directamente a los Estados Unidos. El ensayo tuvo mucho éxito a causa de esta interpretación.

El ensayo está formado como un discurso de Prospero, un personaje basado en el teatro *The Tempest* por Shakespeare. Un autor Ernest Renan escribió una continuación del teatro en *Caliban, suite de la Tempête*. Rodó hace referencia a las dos obras en el título *Ariel*—otro personaje de las obras por Shakespeare y Renan— y por todo el ensayo. El discurso de Prospero llena la mayoría del ensayo con una página que lo introduce y una página que lo concluye.

Las palabras de Prospero están divididas en seis partes y la primera parte explica por qué Rodó dirige sus palabras a los jóvenes. La juventud es una edad identificada por una actitud abierta. Los ideales que Rodó (Prospero) quiere que ellos tengan son, entre muchos, la libertad, renovación, entusiasmo, esperanza, escepticismo, esfuerzo para triunfar en dificultades, y optimismo. En la primera parte del discurso de Prospero, Rodó explica el *optimismo paradójico* que es "Muy lejos de suponer la renuncia y la condenación de la existencia, ellos propagan, con su descontento de lo actual, la necesidad de renovarla" (31). Les anima a renovar porque la situación necesita mejorar. Con esperanza y optimismo las circunstancias pueden cambiar.

El autor se enfoca en los griegos ancianos para dar un ejemplo de una sociedad ideal en parte porque es una sociedad que favorecía a la juventud sobre todo. Rodó dice, "Grecia es el alma joven" (26) para poner énfasis en el valor de la juventud según los griegos. Los ideales de la sociedad griega de la época reflejan los ideales del ensayo. Los griegos sostenían la importancia de la intelectualidad y valoraban la innovación. Rodó se refiere a los griegos incluso cuando habla de la religión.

La religión toma un papel significativo en *Ariel* porque el cristianismo puede mejorar la moralidad, la naturaleza, la belleza, y la libertad – lo más importante. El cristianismo les da salvación a sus seguidores y también les da la libertad. Rodó propone que los puritanos rechazan la libertad porque siguen reglas dadas por la iglesia y les compara con los ascéticos que también rechazan a la libertad porque se castigan por sus errores. Los dos grupos se separan de los placeres de la vida – no viven en libertad. Para Rodó, la iglesia ideal tuvo lugar cuando San Pablo fue a las sociedades griegas. La mezcla de cristianismo y paganismo resultó en una sociedad con libertad. La libertad es el valor más hermoso, según Rodó, y la belleza representa lo bueno de la vida.

En todo su ensayo, el autor se enfoca en la belleza. Aparece en la naturaleza, en la religión, y en la moralidad. La belleza puede guiar la sociedad hacia la moralidad porque, "A medida que la humanidad avance, se concebirá más claramente la ley moral como una estética de la conducta. Se huirá del mal y del error como de una disonancia; se buscará lo bueno como el placer de una armonía" (45). La belleza corresponde con la moralidad y si uno se acomoda a reconocer la belleza, pues llegará a hacer lo que es moral. Se puede conocer la belleza por la naturaleza o por el arte, pero la edu-

cación es necesaria para conocer el arte. A causa de la importancia del arte, Rodó piensa que la educación es esencial para todos. Es la única parte de su ideología donde todos deben recibir la igualdad. Aquí se puede reconocer la ambigüedad de Rodó. No está nunca perfectamente claro con qué ideología alinea.

El énfasis en la belleza indica que es modernista, y tiene mucho en común con los modernistas, aunque no se acordó con todas las ideas. Los modernistas consideran que la belleza y la pureza son superiores a todo, y mucho de la belleza cae en los brazos de pocos (Brotherston 8). Aspiran a llegar a la perfección en su literatura y se separan de la realidad cotidiana para favorecer a la aristoc-

racia. Rodó también se separa de la realidad ordinaria para crear un ensayo filosófico que no se dirige a los problemas cotidianos. Propone que Latinoamérica rechace las ideas de democracia que distribuye igualdad a todos, y le propone que acepte que los superiores intelectuales guían su sociedad. Parece que sus temas corresponden perfectamente con la ideología modernista, pero Rodó quería exponer más que los modernistas. Quería *optimismo ideal,* un concepto que se ve en el ensayo. El optimismo de Rodó le distingue de los modernistas.

En realidad, Rodó no era tan en contra de los Estados Unidos. No estaba de acuerdo con sus ideales ni con su manera de dirigir un país.

Rodó encontró faltas importantes en la democracia, la religión, el materialismo, y con sus acciones internacionales. Son los ideales que no le gustaban y no el país especifico. Si un país latinoamericano hubiera adaptado los ideales que mantuvo los Estados Unidos, a él no le habría gustado tampoco. Es claro que Rodó critica a los norteamericanos en su ensayo, porque dice, "Aunque no les amo, les admiro," (76) aunque sus ideas son fundadas en conceptos e ideales, no en una crítica de un país específico (Brotherston 10-12).

Cuando critica a la sociedad norteamericana, critica a los valores que la califican: la democracia y el materialismo. Para Rodó un gran error hecho por los norteamericanos es el materialismo. Lo material no aumenta la felicidad o bienestar de un humano—lo espiritual hace esto. Rodó explica la idea: "Aun dentro de la esclavitud material, hay la posibilidad de salvar la libertad interior: la de la razón y el sentimiento" (38). En todo el ensayo continua defendiendo la libertad, la razón, y el sentimiento contra los valores contrarios de los norteamericanos.

Rodó propone que la democracia, aunque sea inevitable, tiene muchas faltas. Según Rodó, las faltas de la democracia tienen como raíz la igualdad de todos. Si todos son iguales, nadie es mejor que otro. Si nadie es superior, todos son mediocritos. La mediocridad representa lo peor según Rodó porque falta los superiores intelectuales. La sociedad solamente necesita a la igualdad educativa porque todos tienen la oportunidad de desempeñar el papel de los intelectuales superiores. Son ellos, los superiores, que dirigen el país; las masas no pueden dirigir la sociedad porque no saben qué es mejor para su país. Es la elite intelectual que sabe lo suficiente para decidir por la sociedad.

El autor describe el heroísmo

Stephanie Snitker, "Untitled", Black and gray marker, 22" x 30", 2007

como una falta de mayor importancia de la democracia y la igualdad. Rodó explica que un individuo heróico intenta ser extraordinario, pero no lo puede ser porque es mediocre (57). En una sociedad que no deja que los superiores suban para crear una jerarquía, los ordinarios toman la responsabilidad de ser extraordinario—heroísmo. Rodó piensa que el heroísmo causa problemas en una sociedad porque los ordinarios no pueden actuar por lo mejor tanto como los superiores. El ejemplo que él da del heroísmo es un personaje de *Madame Bovary*, una novela francesa, que se llama Homais. En la novela, Homais es farmacéutico que siempre intenta hacer algo heróico. Cuando Homais encuentra un niño que puede andar pero tiene una mala pierna desde nacimiento, decide implementar métodos nuevos para curarle. Al fin de sus esfuerzos, en vez de tener una mala pierna, pierde su pierna totalmente. Situaciones parecidas repiten durante la novela, y al fin, sus esfuerzos imbéciles reciben una medalla de honor, irónicamente. Rodó quiere que los lectores entiendan que la igualdad parece ideal, pero es posible que no sea la opción mejor. Si los superiores hacen lo extraordinario mejor y con más facilidad, ¿por qué no les dejan hacerlo?

Rodó justifica su creencia en una jerarquía con los intelectuales como los superiores con un ejemplo de la naturaleza. La naturaleza está ordenada como una jerarquía y para Rodó la teoría de Darwin verifica la jerarquía. La selección separa los superiores de los otros. No hay igualdad en la naturaleza. Rodó cita con frecuencia a la naturaleza en varias partes de su ensayo. La naturaleza es una metáfora para la armonía: anima a los jóvenes de no especializar en sus estudios. Es mejor ser inclusivo en lo que se estudia para tener una sabiduría completa en vez de especializada.

La naturaleza aparece en muchas partes de su ensayo, y también como una metáfora de sus temas. Rodó utiliza como parte de su estilo la naturaleza para clarificar lo que quiere decir, como cuando dice, "Provocar esa renovación, inalterable como un ritmo de la Naturaleza, en todos los tiempos la función y la obra de la juventud" (25). Rodó utiliza la naturaleza para explicar todas sus ideas. Es la metáfora más importante de su ensayo.

Rodó escribió su ensayo *Ariel* para desarrollar las debilidades de una sociedad demócrata y materialista. El propone que la naturaleza, la juventud, y la intelectualidad como características ideales de una sociedad, y usa Latinoamérica como un ejemplo de estos valores. *Ariel* tuvo éxito a causa de la actitud de sus lectores—los jóvenes latinoamericanos. Puesto que se enfocó en las calidades positivas de su continente, Rodó dirigió *Ariel* a un orgullo latinoamericano y un resentimiento a la amenaza de los norteamericanos.

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Sarah Hamilton, "Still life with Grace", Acrylic on paper, 22" x 30", 2007

Artistic Recognition

The editors of *The Writing Anthology* would like to recognize the following artists for the contribution of their artwork.

"Staurothele" by Jordan Bloodsworth

Digital Print, 2007 (Front & Back Cover)

"Portrait of Rich" by Jacob Veldhuizen

Charcoal, 2007 (Page 6)

"Untitled" by Lindsay Croghan

Ink, Thread & Glass Shards, 2007 (Page 13)

"Landscape" by Jacob Veldhuizen

Charcoal, 2007 (Page 18)

"Portrait" by Jacob Veldhuizen

Charcoal, 2007 (Page21)

"Congestion" by Stuart Patterson

Black & Gray Marker, 2007 (Page 34)

"Noise" by Rich Plagman

Black Marker, 2007 (Page 39)

"Noise" by Drew Peterson

Black & Gray Marker, 2007 (Page 43)

"Untitled" by Rebecca Preston

Charcoal, 2007 (Page 47)

"Order" by Kate Mabee

Black & Gray Marker, 2007 (Page 51)

"Untitled" by Stephanie Snitker

Black & Gray Marker, 2007 (Page 56)

"Still Life with Grace" by Sarah Hamilton

Acrylic on Paper, 2007 (Page 57)

A Note from the Editors

Christy Barr & Danielle Jacobson

As co-editors of the 2008 edition of *The Central College Writing Anthology*, we would like to note that the talent of the students of Central College has made this year's selection process extremely challenging. Each year, faculty members are asked to nominate students' writing that exhibits excellence and accomplishment in their field of study. After receiving nearly forty examples of student work from a variety of disciplines and genres, we were able to narrow the selections down to what you see included in this anthology. Throughout the selection process, we were repeatedly impressed by the excellence exhibited by Central students.

We would like to thank all of the faculty members for their nominations and congratulate all the nominees on their achievement. Additionally, we would like to thank this year's faculty advisors: Professors Josh Dolezal, Walter Cannon and Allison Krogstad. Being new to the process this year, we appreciated their insight and support. As always, we could not publish *The Writing Anthology* without the help and guidance of Cyndi Atkins, the director of Central College publications. Her assistance and expertise continues to be appreciated year after year. Finally, we would like to thank Dr. Matt Kelly and all the artists who contributed to our publication, especially senior Jordan Bloodsworth who designed the front and back covers of this year's edition.

Each year, we select authors to receive the Maureen Danks Award for excellence in science writing and the John Allen Award for the best example of student writing. This year's winner of the Maureen Danks Award is Jana Stallman's "Lab 4, Adol Condensation: Synthesis of Dibenzalacetone (DBA)." We awarded the John Allen Award to both Eric Davis' "Poetic Strategies in *Night* and *Black Elk Speaks*" and Shelley DeWeerdt's "Mending the Broken Spinning Wheel: Religion and a Woman's Place in *Shadows on the Rock*."

Once again, we offer congratulations to all those that contributed to the publication of the 2008 edition of *The Central College Writing Anthology*.

Christy Barr '09
Danielle Jacobson '09

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