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Writing

CENTER REVIEW



Selected Essays by Students of

**KENT STATE**
UNIVERSITY
STARK

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Jamie Lohman, *Pencil and Pens*

The writer's only responsibility is to his art.
William Faulkner

When one thinks of exemplary writing, he or she usually envisions lofty prose, solid research, impressive diction, and a breadth of grace in the presentation of ideas. Since this perception often dictates that the writing process be the responsibility of the artist only, many student writers feel excluded from writing for class assignments, let alone as an art form. Given the *Writing Center Review's* mission to encourage all student writers to take pride in their academic endeavors, we, the staff of the Writing Center, wanted the Spring 2003 issue to be one that would encompass a more interdisciplinary scope so that a broader range of student writers would see this publication as a forum in which they could showcase their work.

This year, we made a conscious effort to encourage students from a variety of disciplines to submit class assignments for publication. By implementing a campus-wide advertising campaign, we hoped to cultivate a journal that would be representative of writing across the curriculum on campus. Also, we separated submissions into groups according to specific disciplines and genres in order to establish a more accurate means of final selection. Though the selection process still maintains its integrity as a blind review, this same process needed to be revamped so that it would take into consideration the differences in discipline-specific styles of writing.

Continuing in its evolution as an interdisciplinary publication, the Spring 2003 *Writing Center Review* displays a collection of academic work that is diverse and representative of the campus student body at large. In the future, the staff of the Writing Center looks forward to increased collaboration with both students and professors in promoting clear, cogent writing across all disciplines offered here at Kent State Stark. This collaborative effort will in turn reinforce the professional aspects of a particular discipline and will prepare students for the real world economy. The co-editors and staff wish to encourage all student writers to strive toward integrating a responsibility to their disciplines, as well as their art, in their academic writing.

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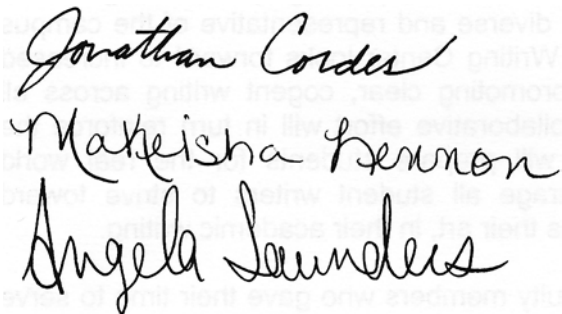
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We look forward to the continued growth of the *Writing Center Review* as an across-the-curriculum academic journal. Congratulations to all the student writers whose work is included in this, the eighth edition of the *Writing Center Review*, 2003.

Jonathan Cordes, Makeisha Lennon, and Angela Saunders, Co-Editors



Jonathan Cordes
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One Symbol at a Time: Should Wahoo Stay or Should He Go?

Shelley Blundell

While a student in Professor Margaret Garmon's Media Writing (JMC20004) class, **Shelley Blundell** was asked to write a personality feature for a widely-known publication. Posing as a reporter from the magazine *Jane*, Blundell chose to interview Dr. Thomas Norton-Smith to highlight the controversy over the use of Native American sporting mascots, specifically the Cleveland Indians' Chief Wahoo. Blundell successfully employs the news elements of "Who," "What," "Where," "When," "Why," and "How" in order to present Norton-Smith's views from an objective journalistic standpoint.

Should America force sports teams to change their mascots if they are found to be offensive? *Jane* interviews an advocate for this policy.

It is an issue that affects the lives of many Americans, Native-American or otherwise. It has raised eyebrows all over the world, and made Americans wonder, for the first time in nearly half a century, if discrimination really is dead. The question is this: Should the use of Native American sporting mascots be continued?

Jane interviewed Professor Thomas Norton-Smith of Kent State University. Norton-Smith is a Shawnee descendant and the author of a controversial resolution that objects to the presence of Chief Wahoo of the Cleveland Indians at Kent State University.

Norton-Smith said that the goal of his campaign is to convince Americans that the use of Native Americans as sports team mascots is wrong.

"The ultimate goal, of course, is to have sports teams stop using [Native-American mascots], for they are racist, offensive and harmful to Native peoples because they perpetuate negative stereotypes," Norton-Smith said.

Norton-Smith's campaign began in March 2002, when he introduced a resolution at a Kent State faculty senate meeting, in which he objected to the presence of Chief Wahoo on Kent campuses. However, Norton-Smith wished to raise awareness, not ask for a total ban of the mascot.

"The resolution would not have banned Wahoo, for that would have violated free speech—the cornerstone of the university," Norton-Smith said.

Norton-Smith explained that his strong feelings for this issue began when he attended the University of Illinois in his youth. There, he watched Chief Illiniwek (Illinois' mascot) dance at the halftime game and began to grow increasingly upset over the depiction of Native Americans via sporting mascots such as this. Furthermore, Norton-Smith was discovering more about his Shawnee heritage, and felt that the portrayal of Native Americans in this way was degrading and offensive. All these things led to the birth of the "anti-Wahoo" campaign and the subsequent admission of his resolution to the Kent State faculty senate.

Norton-Smith was asked just exactly what it was about Chief Wahoo in particular that he found offensive.

"I find Wahoo to be a goofy and offensive caricature of Indian people—one that doesn't look like any Indian I know," Norton-Smith said. "I suppose I feel rather like a person of African descent would when confronted by Li'l Black Sambo," he said.

Norton-Smith has encountered a few negative reactions since he began his campaign, such as nasty notes pinned to his bulletin board, and even the ripping down of posters promoting awareness of this issue on his office door. However, he does not let any of this keep him from his goal.

People tend to be less ambivalent once Norton-Smith has spoken to them about his views on Wahoo.

"Often, they'd never really thought about the issue before. Afterwards, they tend to be either pretty hot or sympathetic to the cause," Norton-Smith said.

What makes this issue so controversial is that certain "Wahoo Defenders" claim that the mascot alludes to Louis Sockalexis, the first Native-American to

play in major league baseball. Since then, this information has been discovered to be false, yet Wahoo remains—in all his contentious glory.

Still, Norton-Smith refuses to give up his fight against what he considers racially discriminatory symbols in a supposedly racially equal United States of America.

“This Wahoo issue is a moral issue. It’s a question of right or wrong—not popularity or profitability,” Norton-Smith said.

Many people, Native-American or otherwise, have taken up the fight against racially discriminatory sporting mascots and strive to change these common symbols in America’s sporting history.

Yet, there are many who do not see these mascots as a threat or discriminatory at all. Then again, many people did not know anything about the plight of Afghanistan until Sept. 11, 2001 either.

It’s all a matter of perspective, really. In the words of Norton-Smith: “You have to change one mind at a time.”

Song of the Sea
Tiffany Bodis

Dr. Robert Miltner asked his students in College English I (ENG10001) to describe a particular place and explain why it was important to them. In "Song of the Sea," **Tiffany Bodis** revisits her summer getaway – the beach – and feels the stress of her everyday responsibilities slowly melt away. By writing of her sensory experiences, Bodis reveals how one's observation of the natural world intensifies with the renewed state of mind that comes from abandoning the worries of the daily grind and embracing a refreshing, child-like curiosity.

Every summer, I, along with millions of other inlanders, head out of town and leave my troubles behind. The internal clock that paces me slows down and I prepare to relax. Ah, vacation, who does not love it? My ideal vacation destination is anywhere the ocean is. Whether it is the scenery, the air, or the sound of waves crashing, something here creates a change in me. Stress melts away, my worries float out to sea, and I become a different, younger version of myself. Although I have only traveled to a different place, it seems as though I have traveled in time also. I am transported to childhood where nature becomes a playground, there is plenty of time to play, and the daily goal is just to have fun. Without ordinary responsibilities, I am free to relax, enjoy, and absorb all of the beauty as a child would. Being at the ocean allows me to observe the natural world in a more elementary and carefree way.

Even from a distance, I know I am at the ocean. The thick humid air smells of salt and sea life. My skin gets a damp, vaporized feel as though it is expelling toxins and becoming invigorated and cleansed. As I quickly walk up a dune, millions of sand particles shift under my flip-flop sandals. Footprints of mine have reshaped the sand permanently, as the particular placement has been rearranged and will never be the same again. Beside me, dry-looking golden sea oat plants rustle in the gentle ocean breeze, creating a grassy hum that harmonizes perfectly with the soft lull of waves breaking ahead. Nearing the top of the dune, I finally see it—deep, midnight blue water in constant motion as far as my eyes can see. As the hot sun blares down on me, it briefly puts a spotlight on a dancing section of water and creates a sparkle even more striking than a flawless diamond. For a moment I pause to take in the beautiful vastness of it, and then feel my body rushing to become a part of it, rather than just an observer. Moving quickly, I feel the sand underneath becoming more condensed. Kicking off my flip-flops, I am reminded of how hot sand can get in the sun. Finally I arrive, my feet soothed by the cool water, and my senses are ready to take it all in.

Staring out to sea, the color blue is very apparent. The water ranges from a clear light blue nearest me and deepens in intensity and hue the further I look. Where the periwinkle blue sky meets the blue-black water, another shade of blue creates the horizon. Sweeping my head from left to right, I see a unification of sky, horizon, and water. This is all I see, for there are neither skyscrapers, towers, nor any man-made obstructions blocking the view. Occasionally a touch of white offsets the blue, in the form of a cloud or the crest of a distant wave. Adding vocals to the harmony of the sea oats and the waves, seagulls soar over the water, calling out. As my eyes scan different areas of water, I ponder what is unseen. Softening my visual focus allows me to catch a quick glimpse of a porpoise jumping above the water for a brief second. After looking for where it might jump again, my eyes begin to wander closer to shore. Watching the surf break, a few feet away, I notice the water elevating and falling at different speeds, directions, and levels. Because of this motion, and also phosphorous, the fallen waves become trimmed in crisp white. The fallen wave is propelled towards me and my legs feel the water's momentum pushing towards shore. Then, as quickly as it is rushes in towards shore, the sea pulls that wave right back out. A mist of water sprays on my burning skin, reminding me of how hot the sun is. Finally, noticing people

swimming in the water, I realize how captivated I have been in the scenery and decide to jump in.

For a variety of reasons, being at the ocean takes me back to childhood. Just like a kid, I splash around in the waves, build sandcastles, and dig in the wet sand for small mussels. Toys are my companions; time is my friend. The motion of the water peaks my child-like curiosity and imagination as I try to fathom how this movement is possible without the help of a mechanical device. As people get older, they stop questioning and accept that things just are the way they are. Being at this mysterious ocean causes me to question nature like I did as a youngster. Unlike at home, I am able to enjoy a day at the beach without the pressures of everyday life consuming me. While on vacation, people escape the day-to-day stressors that can cloud the ability to be still and observe. Some people believe that observation can take place anywhere and anytime. Scott Russell Sanders articulates this idea by declaring, “[s]ince Einstein, we have learned that there is no center; or alternatively, that any point is as good as any other for observing the world” (103). Sure, anyone can observe the physical characteristics that make up a place. What Sanders neglects to address is the value of the state of mind during observation. For me, the most profound observations ever made have been during my innocent child-like state, when the nagging voices within are temporarily quieted.

Eventually, the time comes to leave the beautiful ocean and head back home to the stress and worries waiting to accompany me once again. Although I do not want to leave, I know that by doing so, I will be able to return again with renewed interest. Accessibility changes appreciation; I enjoy looking forward to returning to a child-like state. As I travel back to the future, I notice the scenery along the way. For a short time my observational skills, heightened by the trip, remain sharp. Then, transportation complete, my behavior and thought processes become adult again. Now is the time to begin planning my next vacation.

Work Cited

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For the Love of Nature
Alicia Davis

Dr. Sharon Carson asked her Senior Seminar (ENG49091) students to create their own topic concerning American Nature writing and draft a paper of at least 3,000 words for their final assignment. **Alicia Davis'** "For the Love of Nature" fulfills this requirement by surveying many of America's preeminent "Nature" writers, including Henry David Thoreau, Aldo Leopold, Annie Dillard, and Bill Bryson. Davis advocates for a renewed respect in the American culture for the natural world.

In his essay "The End of Nature," Bill McKibben writes that it is no longer possible for us to preserve what is left of the world's wild and free places. Because humans thought Nature "was too big and too old; its forces – the wind, the rain, the sun – were too strong, too elemental," we believed we could not damage her (McKibben 1121). Well, we were very wrong, and in fact "we are ending nature" (McKibben 1121). The degree to which we have polluted the planet is incredibly frightening. Acid rain is killing the tress. The greenhouse effect and global warming are melting the glaciers and changing the climate. We breathe polluted air, and we drink contaminated water. Worst of all, we did this to ourselves, and "thanks to us, the atmosphere absorbs where it once released" (McKibben 1125).

McKibben longs to "get caught up in the timeless meaning of the forest," where there are no men and you can feel as if "you are in another separate, timeless, wild sphere" (1121). But he can't do that anymore because man has left his mark everywhere, and so few places remain that purely preserve the wilderness. In his introduction to Thoreau's *Walden*, McKibben writes that "nature provides silence, solitude, darkness: the rarest commodities we know" (xix). Yet, even these dependable aspects of Nature are threatened because "there is virtually no place in the lower forty-eight where fifteen minutes passes without the sound of a motor" (Thoreau 121). And now this human urge to fight and defeat Nature has almost destroyed her completely.

However, I do disagree with McKibben on one point. He writes that because the fight seems hopeless, we are "reluctant to attach ourselves to [Nature's] remnants [...] There is no future in loving nature" (McKibben 1126). We should never stop loving Nature. How could we? I, and many others, still see the possibility for saving endangered species and decreasing the pollution that is threatening every corner of the world. We must get back to Nature and wilderness to fully appreciate the value found there. Individually and collectively, we can do so much to help. We can decrease the amount of trash we create by recycling. We can simply limit the things we use. We can re-evaluate our lives and take less from the earth. We can "rebuild the sense of wonder and sanctity that could protect the natural world" if we "limited our numbers and desires and our ambitions" (McKibben 1129). If these things happened today, "not in the time of our children, or their children," but today, "perhaps nature could someday resume its independent working" (McKibben 1129). So more than ever, the human race, every single one of us, needs to develop his or her own personal connection to Nature. If we continue to view Nature as a commodity to buy and sell, and if we don't appreciate and respect wild places for what they are and how much they can teach us, then we can not understand the serious need for each of us to do our part to protect them. Through a communion with Nature, we may once again see the value in land untouched by humans and the desperate urgency with which we need to decrease our abuse of the planet.

Why do some people feel such a strong connection to the land and therefore an obligation to save it? Perhaps we should take a long look back to the place from which most of American Nature writing began, the work of Ralph Waldo Emerson. In his famous essay titled "Nature" published in 1836, Emerson declares that in Nature we can find "the sanctity which shames our religions and reality which discredits our heroes" (381). We were not meant to

live in towns that separate us from the natural world, and “cities give not the human senses room enough” (Emerson 382). By venturing into natural and wild places, we can explore a realm more beautiful and impressive than that of the human world. We can find meaning in our own lives and the proper perspective with which to regard the world around us. For “he who knows what sweets and virtues are the ground, the waters, the plants, the heavens, and how to come at these enchantments, is the rich and royal man” (Emerson 384).

Emerson most certainly influenced his friend and fellow writer Henry David Thoreau, who at one point in his book *Walden* states that he likes “to take rank hold on life and spend [his] day more as the animals do” (197). He believes that animals live a simple and pure life, free from sin and always in harmony with Nature. This is the type of life that Thoreau, as well as all of the other authors discussed in this paper, advocates for the human race as well. He wants humans to reconsider their actions and re-evaluate what they really need and want from life. He knew, even in 1854, that the intrusive and greedy human lifestyle would cause irreversible harm to the earth. Thoreau demands that his readers realize the beauty and importance of all the living things that share our world. His focus on the environment provides him with all the inspiration he needs for meditation, as well as entertainment, during his time spent in the woods. In his communion with Nature, Thoreau obtains vast knowledge about the natural world and an appreciation for Nature’s creations, something all of us desperately need today.

Throughout his book, evidence of Thoreau’s intimate relationship reveals itself regularly. For example, meditation was important to Thoreau, and during summer months, he would sit in his “sunny doorway from sunrise till noon rapt in revery, amidst the pines and hickories and sumachs, in undisturbed solitude and stillness, while the birds sang around or flitted noiseless through the house” (Thoreau 105). It was times such as these that Thoreau understood the Oriental philosophy of “contemplation and the forsaking of works,” and he felt that he “grew in those seasons like corn in the night” (Thoreau 105). Even though no actual labor occurred, this mental stimulation provided him with more satisfaction than any physical exertion could. He writes that the time spent in meditation proved “far better than any work of the hands would have been” (Thoreau 105). Unfortunately, in today’s society so many of us strive to reach our economic

goals that we don’t acknowledge time devoted to meditation as valuable because it doesn’t result in monetary rewards.

In addition, Thoreau thought domestic comforts were unnecessary; he “kept neither dog, cat, cow, pig, nor hens” (Thoreau 120). All one needed was “unfenced Nature reaching up to your very sills” because she will provide you with all the company and amusement you seek (Thoreau 121). He explains that “you only need sit still long enough in some attractive spot in the woods that all its inhabitants will exhibit themselves to you by turns” (Thoreau 215). He spent hours watching the habits of otters, raccoons, ants, squirrels, birds, foxes, and countless other animals and insects. Even while in his bean field when he “paused to lean on [his] hoe, these sounds and sights [he] heard and saw any where in the row, [were] a part of the inexhaustible entertainment which the country offers” (Thoreau 150). Thoreau was also very aware of the things that occurred around him. He knew that in his “front yard grew the strawberry, black-berry, and life-everlasting, johnswort and goldenrod, shrub-oaks and sand-cherry, blueberry and groundnut” (Thoreau 107). Today, many people in this country can not recognize and name these plants nor do they live in areas where these plants could grow in their front yards. Not only does Thoreau have these plants about him, he can identify each of them, as well as several other species of plant and animal life that make the natural world so beautiful.

Furthermore, his curiosity and attention to detail let him observe that at sunset the whippoorwills “would begin to sing almost with as much precision as a clock” (Thoreau 117). Near the end of winter, he was always “on the alert for the first signs of spring, to hear the chance note of some arriving bird, or the striped squirrels chirp” (Thoreau 283). He also anthropomorphized the animals that visited him. While watching an ant war on his woodpile, he had “no doubt that it was a principal they fought for, as much as our ancestors” (Thoreau 217). During an amusing hour long chase with a laughing loon, Thoreau “concluded that [the loon] laughed in derision of [Thoreau’s] efforts, confident of his own resources” (Thoreau 222). He would often leave crumbs of food or spare ears of corn to bait forest animals to his doorstep for observation. While describing the antics of a red squirrel, Thoreau noted that when the ear of corn, “which was held balanced over the stick by one paw, slipped from his careless grasp and fell to the ground [...] he would look over at it with a ludicrous expression of

uncertainty, as if suspecting that it had life" (Thoreau 258). This connection that he felt with his animal visitors demonstrates the vast amount of respect and admiration Thoreau felt for these creatures.

Thoreau believed that in a pure and simplified life "the laws of the universe will appear less complex, and solitude will not be solitude, nor poverty poverty, nor weakness weakness" (Thoreau 303). And like the animals, if we take only what we need and leave everything as we found it, a natural balance will exhibit itself. All living beings will then be treated with the fairness and respect that we demand for ourselves. By surrounding yourself with Nature and involving yourself as much as possible in the wonders of the environment, our daily human lives become less complicated. Thoreau believed, and I agree, "that there can be no very black melancholy to him who lives in the midst of Nature" (Thoreau 124).

In his own attempt to establish a relationship with Nature and rediscover his home country, Bill Bryson set out to hike the Appalachian Trail, and he tells this story in his 1998 book, *A Walk in the Woods*. Although he did not complete the trail, while hiking, he discovered the true scale of the planet and that in the woods "life takes on a neat simplicity, too. Time ceases to have any meaning" (Bryson 71). Most of all, "you have no engagements, commitments, obligations, or duties; no special ambitions and only the smallest, least complicated of wants" (Bryson 71). In our modern, materialistic society, this type of schedule is unheard of for most. There are very few days any of us are free to do as we please and to enjoy the natural wonders around us. It is time to make time devoted to exploring and learning about Nature. Unless we know and are taught about the extraordinary events that Nature is capable of, we can not care about what happens to her.

The concept of the Appalachian Trail developed in 1921 from Benton MacKaye's idea that here would be a retreat where people "would come and engage in healthful toil in a selfless spirit and refresh themselves on nature" (Bryson 28). MacKaye was a man who knew how Nature could enhance our lives and that, hopefully, we could learn to appreciate the wilderness here in America before we used all of it to build more houses and print more paper.

Appalachian Trail hikers learn to pack only what they need because hiking is difficult and much more so with an 80-pound backpack. During such a hike, one thing you learn is that "the

central feature of life on the Appalachian Trail is deprivation, that the whole point of the experience is to remove yourself so thoroughly from the conveniences of everyday life" to allow you to see more easily the difference between necessity and desire (Bryson 55). Bryson and his hiking companion, Katz, continued to hike despite blizzard-like weather in March and then 90-degree temperatures with very little water in August. They both knew "there was something – some elusive, elemental something – that made being out in the woods almost gratifying" (Bryson 86). Similar to Thoreau, Bryson explains how "the woods are great providers of solitude, and [he] encountered long periods of perfect aloneness" that allowed him time to think and to contemplate all the devastation taking place on the earth (Bryson 50).

Again and again, Bryson provides his readers with astonishing and depressing statistics of the destruction humans have caused to this region of America and across the country. For example, in the Great Smoky Mountains National Park, "ninety plant species have disappeared from the balds since the park was opened in the 1930's" with no plan in place to save the expected twenty-five that will vanish in just a few years (Bryson 93). In addition to the plant life that died, "forty-two species of mammal have disappeared from America's national parks this century" (Bryson 92). Sadly, that's not even close to all of the species that have been lost. At one time, the American chestnut rose "a hundred feet from the forest floor, its soaring boughs spread out in a canopy of incomparable lushness, an acre of leaves per tree" (Bryson 121). Growth continued until 1904 when a fungus introduced from Asia caused the death of every single tree of this species. Moreover, "the Appalachians alone lost four billion trees, a quarter of its cover, in a generation" (Bryson 123). Most sickening of all is that "Pennsylvania one year paid out \$90,000 in bounties for the killing of 130,000 owls and hawks to save the state's farmers a slightly less that whopping \$1,875 in estimated livestock losses" (Bryson 203). What were these 130,000 birds taking from the farmers who first stole the land from them? Chickens. Chickens that must have been laying eggs of gold. It is as if we live, take, and use like there will be no future generations who will also need that which the earth will no longer be able to provide.

The Appalachian Trail and almost anytime spent in the wilderness away from civilization teaches "low-level ecstasy – something we could all do with more of in our lives" (Bryson 125). As

Bryson explains, this “low-level ecstasy” can come from a hot shower, a cold Coke, and a soft bed after several days on the trail eating raisins and noodles and sleeping in a tent (Bryson 125). He knows that most people are so spoiled that it takes expensive, unnecessary products to make them happy. Why then can’t we be more satisfied with living a simple life like Thoreau? When we think back to thousands of years ago, when humans lived off the land and respected what the earth gave to us, how did we get to the point we are now? Instead of selfishly using and demanding so much everyday, maybe we should spend a little time in the deep wilderness where we can discover what we really need to survive, find respect for the earth, and then return home to appreciate what we now have.

Much like Thoreau and Emerson, Aldo Leopold also felt a strong connection to the natural world. In 1949, almost one-hundred years after Thoreau wrote *Walden, A Sand County Almanac* was published, and Leopold had witnessed much more damage to the earth than even Thoreau had feared. In an effort to understand all that is happening to the land and to find a reason for the lack of ethic regarding the earth, Leopold asks if “education [is] possibly a process of trading awareness for things of lesser worth?” (Leopold 20). He wants to know why such “an educated lady, banded by Phi Beta Kappa [...] had never heard or seen the geese that twice a year proclaim the revolving seasons to her well-insulated roof” (Leopold 20). It is inconceivable to this author, a man who truly recognizes and appreciates the value of things wild and free, that a person could not know about these geese that visit so closely and so regularly. Are we simply fooling ourselves into thinking we are performing our duties as a responsible citizen by striving for a formal education? Do our credentials and degrees excuse the fact that we no longer appreciate or acknowledge the natural and most reliable indications of the “cycle of beginnings and ceasings which we call a year?” (Leopold 3). Does all the money invested in the houses we live in justify our never leaving them? We have closed ourselves off from Nature with expensive windows and doors, and we fear the wind and rain. But what we should fear has already made its way into those very rooms we live in. We have been overtaken by material objects; they are everywhere. So much so in fact that we don’t know the difference between what we really need and what we only think we need. We have become so distracted by our own selfish goals,

educational or economic, that we fail to see our ignorance regarding the devastation of the earth.

Our society has developed into this society of waste and excess because, as Thoreau stated, we simply do not know what we want, nor do we understand how much is enough. We ignorantly learn and foolishly accept from the images and advertisements surrounding us that what we have now is never enough and that we should continuously throw out our old and buy new. We do not stop to consider that what we have now has gotten us this far, and all those new products are a waste of money, and therefore, a waste of our life. In *Walden*, Thoreau said it best when he explains that “the cost of a thing is the amount of what I will call life which is required to be exchanged for it” (28). If we consider the way we live today in these terms, we would find that much of what we feel need is completely unnecessary and not at all worth the life that we exchange for it.

Most importantly, for all of the species of the earth to coexist, humans must be *aware* of the impact that we have on the environment. In the past and still today, awareness of this fact has become an unimportant concept in our lives. We can no longer live our lives as if we don’t matter. Every single thing we do, buy, or use takes away from the earth. It is our obligation to return the favor, to give back, to protect what is left. More than any other creature, we affect the balance of the planet to an astonishing degree. Instead of focusing so much of our time and life on economic gains, Leopold, like Thoreau, suggests that we live more moderately and allow all living things to “continue as a matter of biotic right, regardless of the presence or absence of economic advantage to us” (Leopold 247). This idea is part of his land ethic which “reflects the existence of an ecological conscience, and this in turn reflects a conviction of individual responsibility for the health of the land” (Leopold 258).

Furthermore, “the things of lesser worth” are those things that we have convinced ourselves are now most important to a civilized, respected society (Leopold 20). What I mean by those things are the technological advancements, degrees in business or economics, and careers in urban development or industrial expansion that promote the growth of industry but which cost us our earth. While we serve people and profit from our continued growth, other species suffer and become extinct in alarming numbers. According to the U.S. Fish and Wildlife Service, the United States alone has roughly 1,260 threatened or endangered species. In our rush for an education

or career that will bring us money, we lost track of and forgot about what is most important, the preservation of this world not only for our children and future generations, but because “a thing is right when it tends to preserve the integrity, stability, and beauty of the biotic community” (Leopold 262). Many people feel that we must continue to produce goods in spite of the impact on the land, proving that humans have become overly concerned with profit, production, and economic loss. We feel it is our duty to move forward and create a world in which we can live more lavishly than ever before. We sacrifice our awareness concerning the welfare of other creatures that share this world so that we can have the newest appliance or most popular toy. We overlook the fact that all animals and plants have a right “to continued existence, and at least in spots, their continued existence in a natural state” (Leopold 247).

Although all of the things mentioned above are necessary and even indispensable to a society such as ours, we can and we must put an end to the frivolous, money-oriented, irresponsible manner in which we live our lives. Leopold urges that we have to accept that we are a part of an incredibly interdependent system that has been suffering huge blows since before Thoreau lived at Walden Pond. We are a member of this community whether we like it or not, and we need the earth as much as the squirrel or the loon. In fact, the earth is a “biotic mechanism so complex that its workings may never be fully understood” (Leopold 241). So how can we allow ourselves to cause so much damage to such a beautiful, complicated creation? In “High Tide in Tucson,” Barbara Kingsolver suggests, just as Leopold appealed for a land ethic, that “by renewing our membership in the Animal Kingdom,” we may begin again in this new century with a new outlook (10). This outlook will teach us how to determine what we actually need, how to live with moderation, and in the process we may find that we can preserve the earth. In “our need to deny we are animals,” we have done nothing but proven that, indeed, we are stupid animals that pollute our very nests; we “wreck most of what took three billion years to assemble, [...] so much of our own element so vastly contaminated, we endanger our own future” (Kingsolver 10).

Because humans are, or at least are supposed to be, the most intelligent, civilized, and advanced part of this “biotic,” we must recognize that with the opportunities and privileges the land provides us, we have an obligation and

responsibility to protect and save it. Realistically, we only need a fraction of what we possess and produce to live comfortably. We could take so much less from the land if only we were willing to re-evaluate the way we live. If only every individual could fully understand Leopold’s land ethic and live more moderately, we may not be too late. We should all adopt a personal vow similar to that of Kingsolver, who writes “wherever I am, let me never forget to distinguish *want* from *need*” (15).

A woman who can do just that is Alix Kates Shulman, and she explains her moderate lifestyle in her essay “Drinking the Rain.” Like Leopold, Thoreau, and Kingsolver, Shulman observes qualities in the natural world that could benefit humans if we only gave up our materialistic agendas and took the time to re-evaluate what is important in life; she certainly has. Her modest cabin holds all that she needs and to her “seems anything but spartan” (Shulman 260). As she prepares to depart the beach before winter, she knows that the apples and seaweed she leaves “behind far from being wasted will nourish the soil and grow again” (Shulman 269). Shulman gives nourishment back to the earth as a way to repay what she has taken. Unlike many humans, she is aware of her affect on the earth.

Before she abandons her simple home, she closely observes a crane who “majestically [...] stands on one foot in the rolling surf as the tide flows in” (Shulman 270). This crane “just waits and watches, patient and still” as he “wades through the water so slowly that his movement is almost imperceptible” (Shulman 270). He takes what comes and accepts all things around him, his patience something to be admired. Shulman wants her “thoughts to be as patient and slow as the heron standing at the water’s edge fishing the incoming tide for as long as it takes to catch the treasures swimming by” (Shulman 270). She knows that as superficial beings, humans have many more distractions and desires than members of the animal world. However, if we could appreciate more fully the simple beauty and complex cycles found in Nature, we may find much of our material surroundings unnecessary. She wishes, too, that she could be more “like the barnacles opening up to feed when the tide comes in, to filter the plankton newly streaming around [her], so rich and abundant” (Shulman 270). In fact, “so rich and abundant” is this beach that all she needs can be found here and “what [she] can’t find here hardly seems worth wanting” (Shulman 270). The domesticated world outside Shulman’s

beach seems to possess neither worth nor importance when compared to the value of what the crane and the natural world can teach us about life. After all, “this clutter of human paraphernalia and counterfeit necessities – what does it have to do with the genuine business of life on earth?” (Kingsolver 13).

One author’s writings bring together several thoughts regarding the natural world, as well as her own questions and concerns. In *Pilgrim at Tinker Creek*, Emerson, Thoreau, and Leopold’s influence on Annie Dillard shows itself on every single page. She even models her book on the seasons of the year as Thoreau did with *Walden*. Like Emerson, Thoreau, and Leopold, Dillard has developed a strong communion with Nature, and she feels that humans can learn a great deal about our own lives if only we would allow ourselves the time to notice all that happens in the natural world. In “The Dialectical Vision of Annie Dillard’s *Pilgrim at Tinker Creek*,” Margaret Loewin Reimer states that this book is Dillard’s attempt to “define existence as [she] observes it,” something these other authors really don’t attempt with their works (182). I would even go as far to say that Dillard has a deeper connection and an even stronger appreciation for all living things than that of Emerson, Thoreau, and Leopold because she sees not only the beauty but the violence as well. Dillard is able “to see both the unity and the diversity, the order and the chaos, the uplifting and the destructive” (Reimer 184). She dives in deeper; she reaches farther than Thoreau or Leopold by demanding answers to questions that have none. She wants to know how we go on with our daily lives when “we don’t know what’s going on here” (Dillard 10). We don’t stop to question why we are here or what purpose hides behind all the life and death in the world. Reimer writes, “like Emerson and Thoreau, Dillard watches the details of her natural environment with a sense of amazement and is overwhelmed with the lessons which nature can teach” (184).

Dillard, too, urges her fellow humans to “somehow take a wider view, look at the whole landscape, really see it” (Dillard 11). We must learn to question, ask why, be aware, make changes in our consumer-driven lives, instead of just accepting things as they are. Because when we neglect our responsibility and obligation to the land, as Leopold would tell us, “we’re played on like a pipe; our breath is not our own” (Dillard 15). Awareness is something that Dillard, Leopold, Thoreau, Shulman, Bryson, and all Nature writers have in common. Even if we can’t change what

happens in the natural world or understand all that goes on there, we can become knowledgeable about much of the life that happens every single day that we otherwise choose to ignore, and then do what we can to protect it from human encroachment. We not “see” because we become wrapped up in the materialistic goals that our society deems worthwhile, because of our ignorance, because of our extravagant lifestyles, and because we don’t care, too much goes unnoticed. All of these authors maintain a strong communion with the natural world in order to put their lives in perspective and to define the truly important and valuable that exists in this world. This idea is something that every one of us must make an important part of our lives.

For people like these writers who do have a connection to the natural world, a day is well spent if we can simply “sit on a fallen trunk in the shade and watch the squirrels in the sun” (Dillard 6). In her chapter titled “Seeing,” Dillard writes that the world is full of “unwrapped gifts and free surprises” (Dillard 17). We need to take advantage of such gifts and, as Bill Bryson would say, appreciate the “low-level ecstasy” that comes from Nature. For example, Dillard is “always on the lookout for antlion traps in sandy soil, monarch pupae near milkweed, skipper larvae in locust leaves” (Dillard 19). During her day-long hikes through the woods surrounding her small cabin at Tinker Creek, she “hurl[s] over logs and roll[s] away stones; [she] studies the bank a square foot at a time, probing and tilting [her] head” just looking and waiting for one of Nature’s “gifts” or “surprises” to reveal itself to her (Dillard 33). Like Thoreau, her knowledge of the environment is incredible. She knows that “on a sunny day, sun’s energy on a square acre of land or pond can equal 4500 horsepower” (Dillard 119), and she can identify “a pileated woodpecker in the sky by its giant shadow flapping blue on the white ice below” (Dillard 70). She was able to “return from one walk knowing where the killdeer nests in the field by the creek and the hour the laurel blooms,” something that most people do not want or care to know (Dillard 35). But for Dillard and people like her, the satisfaction, enjoyment, and insight that comes from a day spent in the woods can be found no where else on earth.

In fact, Dillard writes that each and “every time I cross the dam and dry my feet on the bank, I feel like I’ve just been born” (215). There is so much waiting for her, so much to be observed and admired, so much to look forward to in the woods that are still wild and free. Times such as this

make her feel “more alive than all the world” (Dillard 79). Through a communion with Nature and complete freedom from the superficial, we too, can live in the present moment and appreciate it more fully for what it is. “Experiencing the present purely is being emptied and hollow” of all the frivolous and unimportant aspects of the human world (Dillard 82). We are all guilty of being caught up in living for tomorrow, instead of for the moment. She writes that she remembers “how you bide your time in the city, and think, if you stop to think, ‘next year I’ll start living; next year I’ll start my life’” (Dillard 83). This type of thought happens much too often in our world today, and before we know it, it is too late, and our life has been consumed and wasted by money-oriented goals that abuse the earth. As Leopold, Dillard, and many other Nature writers proclaim, “it is only to a heightened awareness that the great door to the present opens to all” (Dillard 82). Once again, awareness becomes the quality needed to open our eyes and minds to the possibility of a life more worthwhile by giving the proper respect and appreciation to the natural world.

Aldo Leopold argues that “in our attempt to make conservation easy, we have made it trivial” (246). We know it is anything but trivial. It is “an ecological necessity,” a matter of life and death to the endangered species of the planet, and eventually, the human race as well (Leopold 239). It is obvious that no one knows for sure just how much longer we can live on the earth if we continue on at our present rate of devastation in the name of progress. One thing that is obvious however is that the earth’s resources will not last forever. Even if the land recovers from our mistreatment, it does so “at some reduced level of complexity, and a reduced carrying capacity for people, plants, and animals” (Leopold 257). It is simply not enough to “obey the law, vote right, join some organizations, and practice what conservation is profitable on your own land” (Leopold 244). Leopold declares that “this formula is too easy to accomplish anything worthwhile” because “it defines no right or wrong, assigns no obligation, calls for no sacrifice, implies no change in the current philosophy of values” (244). Therefore, we must decide on an individual basis what we can do to help, and then do as *much* as we possibly can. There is no other option. Without a connection to Nature on a personal and individual level, there is no reason to care, no reason to save what is left. Children must learn the value of free and wild places while they

are still in existence. We should teach the youth of our world that conservation is more important than economic gains. We must develop a strict curriculum of conservation education that is a part of every school, every grade level, and every student’s life. It must become a habit. It must be drilled into the minds of every student, teacher, and parent until there is no doubt that a land ethic is our only answer.

Of course it won’t be easy. It will take some of our personal time to change our consumer-driven habits to more ecologically-minded citizenship. It will take time to develop a communion with Nature, but we can rest assured that this is time well-spent. It will take time to car-pool, recycle, conserve energy, buy less, and make conscious, informed decisions about the products we buy, but this is where re-evaluating our priorities, ignoring the television, and the sacrifice that Leopold mentioned comes into play. We already devote much of our lives to meaningless, unproductive behaviors. Now, we must focus this wasted time on something of value, the land that we could not live without. If we took pride in what we consider important, not only to us, but for the greater good, we may find that our lives are better served in our new-found concerns. We can then live content and fulfilled knowing that we care, and we are making a difference.

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Climate Change: Global Warming and Ohio

Michael Hanna

During an Independent Honors Investigation (HONR30096) with Dr. Carrie Schweitzer, Michael Hanna wrote "Climate Change: Global Warming and Ohio," demonstrating an entire semester of research. Hanna created all of his own graphs to reflect the extensive amount of research he conducted. While Hanna focuses mainly on the global warming trend present in temperature data from Ohio, he also describes the warming trends that are occurring in other states. Furthermore, Hanna analyzes the causes of the greenhouse effect and what the consequences will be if temperatures continue to rise.

Climate change is one of the most debated ecological problems of our time. Climatologists are always talking about "Global" warming, but what about the climate change locally? As Harry S. Truman stated, "All politics are local;" similarly, all ecological problems are local problems as well. Has the temperature shown Ohioans that there is a problem and that it has already started its devastation? Research has shown that in the last thirty years, the mean annual temperature has increased three-tenths of a degree (Fig. 1).

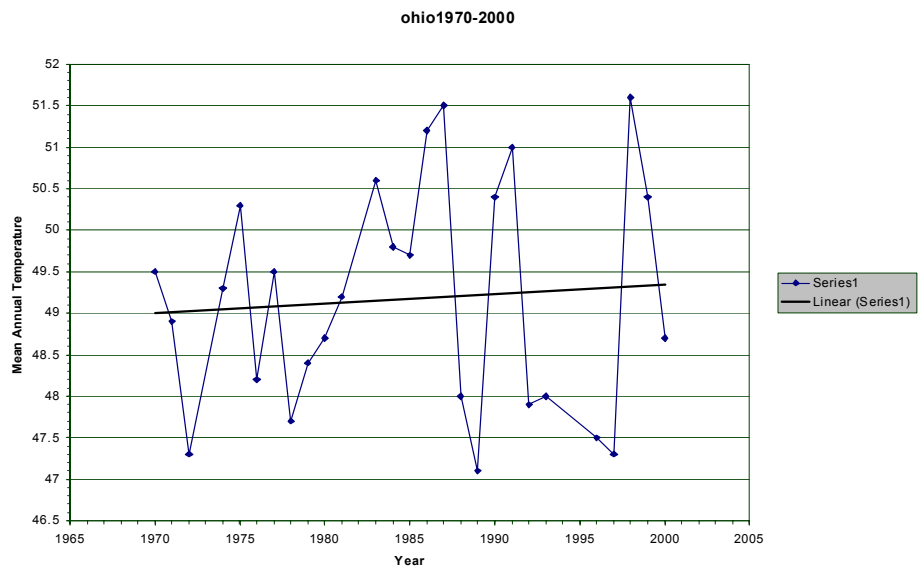


Fig. 1 Mean Annual Temperature in Ohio over the last 35 yrs. Compiled from NCDC.

If temperature increases continue to increase at their present rate, they will drastically alter Ohio's climate and have a negative impact on its ecosystem. What is causing these increases in temperature, and how will they affect the ecosystem in Ohio?

First, what is global warming? According to the *Facts on File Dictionary of Environmental Science*, it is "the predicted excessive warming of the atmosphere resulting from the accumulation of atmospheric carbon dioxide." Where does this carbon dioxide come from? Combustion of fossil fuels such as crude oil, natural gas and coal, as well as deforestation, contributes to the problem. Deforestation, or cutting down of the trees, removes the main source of removing the CO₂ from the atmosphere. Climate change is a natural process. Thomas Schmidlin (1996, p. 5) stated, "Humans may change the climate through deforestation, agriculture, industry, or chemical releases, but we can be assured that climate will change naturally with or without our influence." However, humans accelerate the changes.

The climate of a region is its general weather pattern over a long time period. Climate has a direct affect on the ecosystem, which is the "array of biological organisms present in a defined area and the chemical-physical factors that influence the plants and animals in it" (Wyman, et. al., 2001, p. 123). A definite physical factor that affects what species of plants and animals inhabit a region is climate. The extinction of even one species, whether plant or animal, will upset the delicate balance of an ecosystem, causing a chain reaction in an area's entire food chain.

The National Climatic Data Center (NCDC), the world's largest active library of weather information, has over one hundred fifty years of data in its archives and operates the World Data Center for meteorology in Asheville, North Carolina. In its statement of purpose, the NCDC states that "Regardless of the causes [of global warming], it is essential that a baseline of long-term climate data be compiled." NCDC, a division of the National Oceanic and Atmospheric Administration (NOAA), is the source of the information used to make all the graphs accompanying the text. This information can be found at <http://lwf.ncdc.noaa.gov/oa/ncdc.html>.

Ohio's climate pattern consists of four differing seasons. Snowy winters and hot, humid summers are transitioned by cool falls and springs. This pattern is known as a temperate climate. Temperate climates encourage the growth of such species as oak, maple, ash, hickory, and a diverse array of conifers (Schneider, 2002). They are also hosts to a wide range of wildlife species, such as white-tail deer, opossum, cotton-tail rabbits, bears, and skunks (Schneider, 2002). Within these ecosystems, each species of animal or plant is dependent on another; therefore, the shift in the climate will have wide-reaching effects.

Animal responses to perturbations in weather patterns include adjustments in range, overabundance, and transformations in physiology, biotic interactions, community composition and behavior. The editors of the *Facts on File Dictionary*, in their introduction, used as an example the behavior of North American butterflies, which with an increase in temperature will shift their range pole-ward and upward in elevation, a trend observed over approximately twenty years. Also, spring migrant birds begin to arrive and breed earlier, which can cause timing mismatches with other species in their communities. Changes in the weather can also affect the outcome of predator-prey interactions (Schneider, 2002).

Based on the data from the Ohio tables, if the temperature continues to rise at its present rate, the average mean temperature by 2050 will be 49.5° F. This upward trend will be the start of a downward spiral, all caused by what is known as the "greenhouse effect."

The greenhouse effect, a primary harbinger of global warming, results from infrared radiation absorbed by carbon dioxide and water vapor. In "The Change in the Weather: People, Weather, and the Science of Climate," William K. Stevens (1999) notes that twenty thousand times the amount of today's atmospheric carbon dioxide is locked away within the earth's mineral and fuel resources as some form of carbon. The continued use of fossil fuels will be disastrous. As Stevens (1999, p. 7) further contends, "If even a tiny part of that [carbon] had been circulating in the atmosphere during the earth's formative stages, it would have warmed the planet beyond human imagination." How well can we imagine what will come to pass as the environment heats up?

There is a correlation between the number of days in the year in which temperatures rise above eighty seven degrees Fahrenheit and the human mortality rate (Michaels, 2000). However, he theorizes (2000, p.211) that "...cold-related death rates will decrease faster than heat-related death rates will rise." In fact, winters in Ohio are getting warmer (Fig.2).

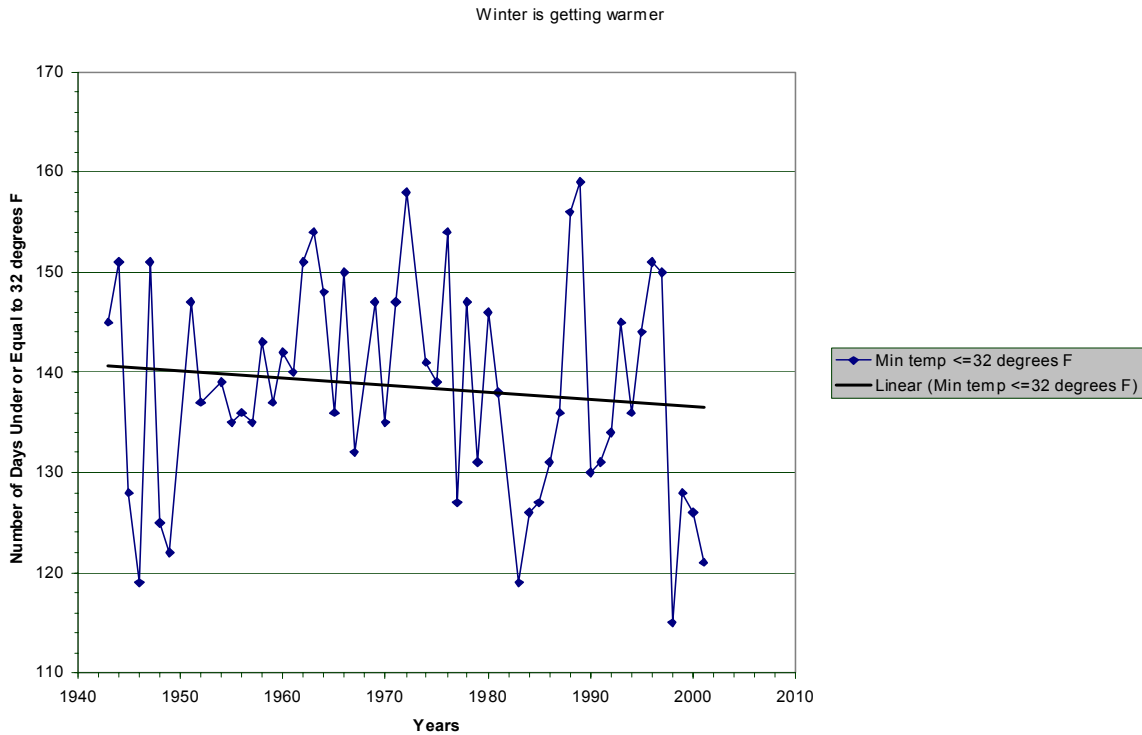


Fig.2. Number of Days per Year where the Temperature was 32°F or below.

Michaels (2000) continues that “all proposals to fight global warming drastically raise the price of energy and power.” Technology such as air conditioning which saves our lives during the summer and heat in the winter also contributes to the greenhouse effect. This illustrates the Catch-22 that confronts environmentalists trying to effect change.

What would be the direct effects in Ohio of the global warming crisis? One example is in the heavily populated coast of Lake Erie. Seas will rise by half a meter by 2080, including inland seas such as the Great Lakes. The half-meter statistic is based solely on the fact that cold water is denser than warmer water. If one takes into account polar melting, the rise would be higher. While the problem of increased soil salinity is not a factor here (Lake Erie is freshwater), the shoreline will creep consistently inland. Loss of available land is inevitable. In addition, warmer temperatures and milder winters improve conditions for insect pests, such as mosquitoes carrying West Nile Virus and other, crop-destroying insects such as corn-borers (Godrej, 2001). Increased rainfall will produce more fertile breeding grounds. “Warmer water temperatures and nutrient loads will encourage red tides—phytoplankton population explosions that promote bacterial growth, suffocate fish, and potentially poison shellfish” (Anonymous, 2).

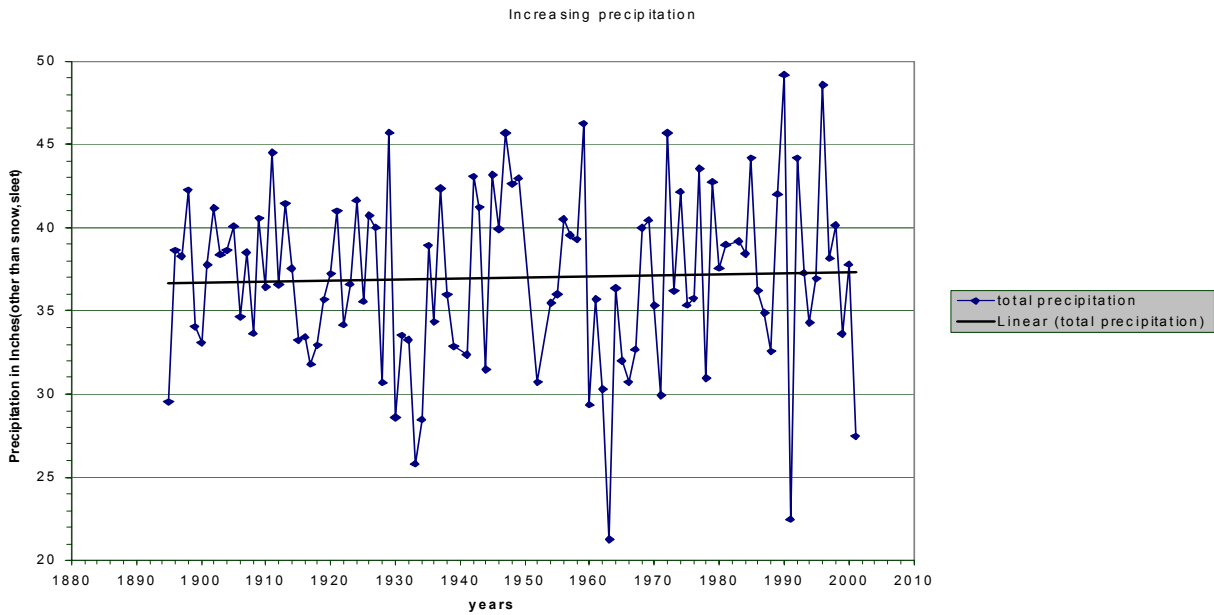


Fig. 3. Precipitation in Inches in Ohio over last 105

Figure three shows an increase in precipitation, other than sleet and snow, over the last 105 years. In figure four, the trend line shows an increase in the number of days with rain fall greater than one inch.

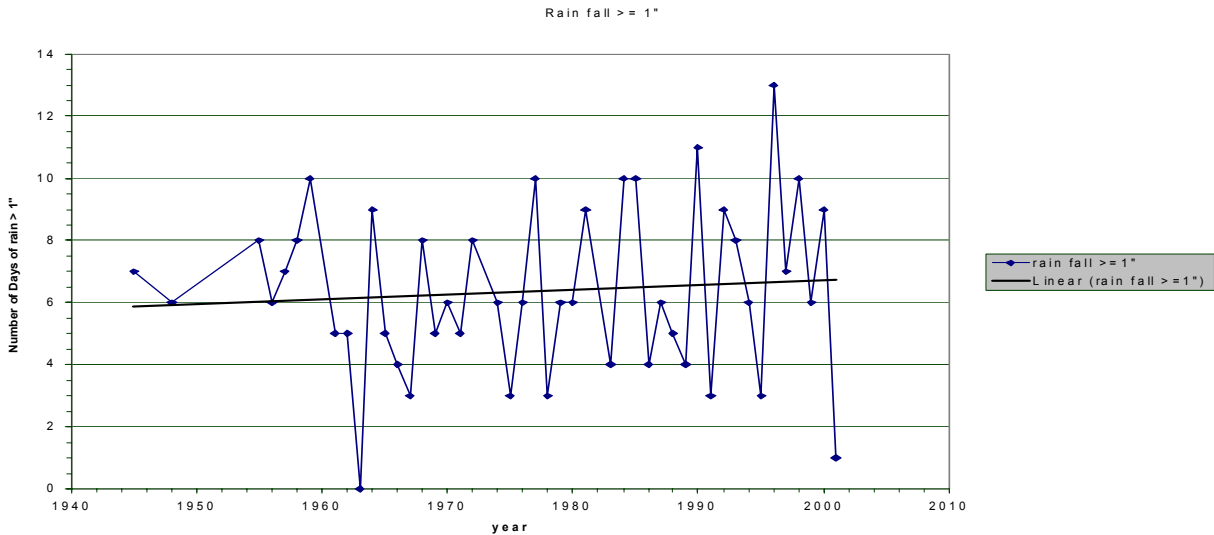


Fig.4. Number of Days of rain > 1" from 1945 to 2001

Ohio is not the only state being affected by this warming trend. Arizona (Fig. 5.), Maine (Fig.6.) and Washington (Fig.7.) are also feeling the heat. Data from the NCDC shows that these states also have a mean annual temperature warming trend.

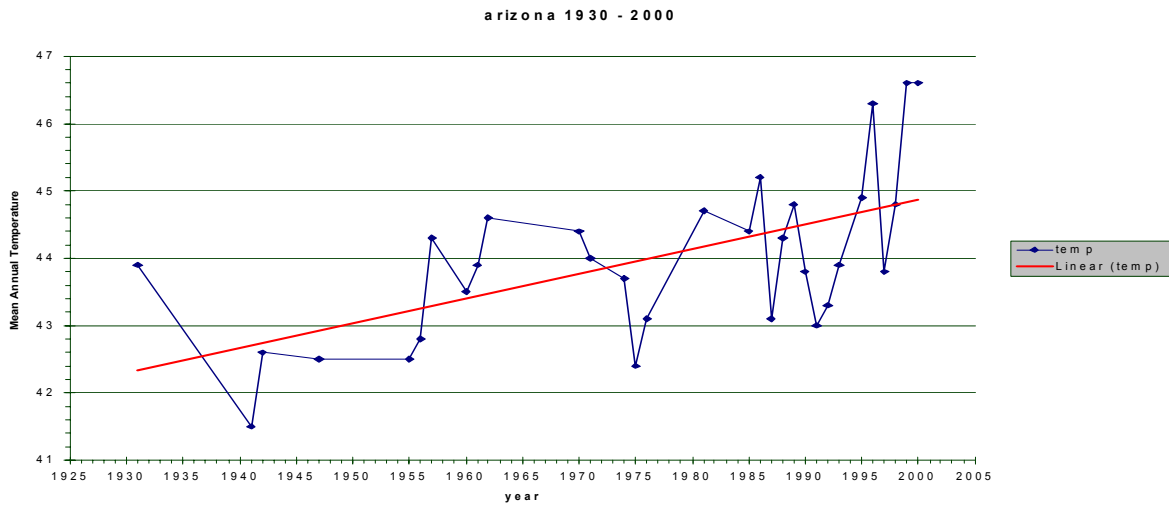


Fig. 5. Mean Annual Temperature From 1930 to 2000 in degrees F

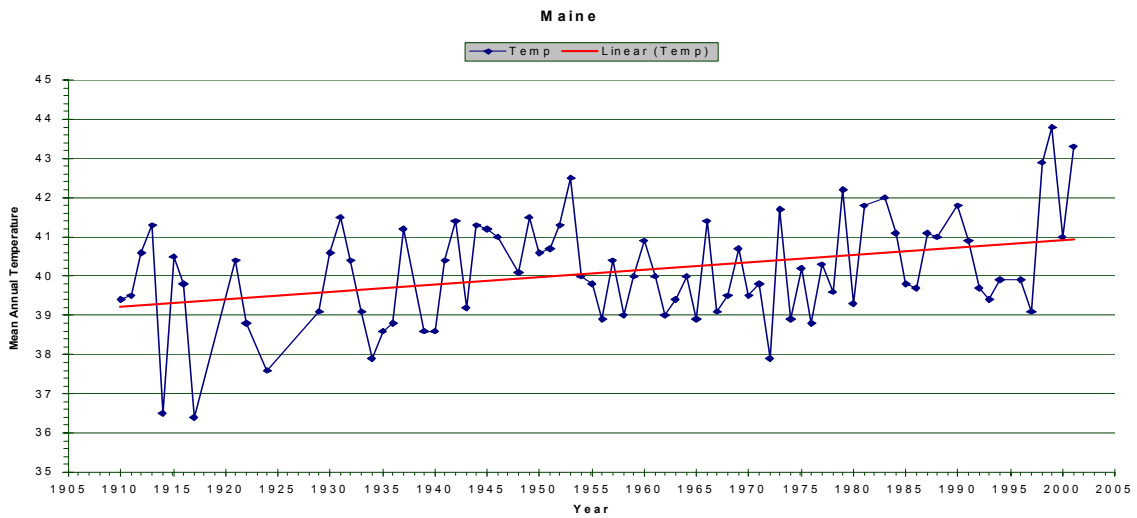


Fig. 6. Mean Annual Temperature From 1910 to 2001 in degrees F

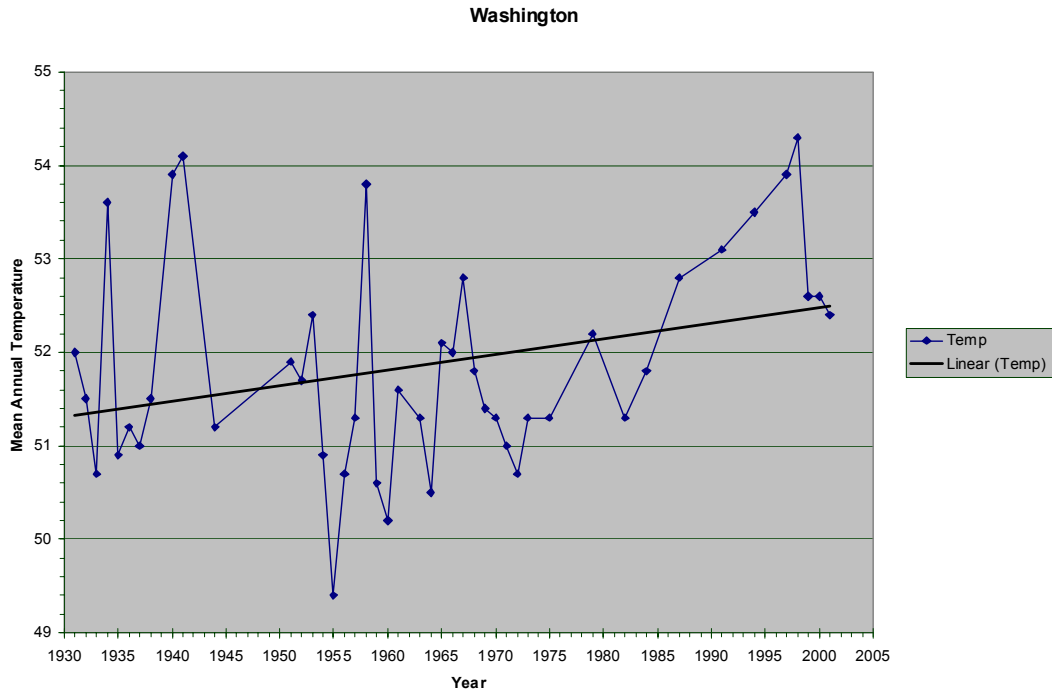


Fig. 7. Mean Annual Temperature From 1931 to 2001 in degrees F

Clearly the data shows a warming trend. The thick line through the middle of the graph is what is known as a trend line. This makes the conclusion obvious: that temperatures across the country are growing increasingly warmer each year.

Penelope J. Boston in Singer (1989) illuminates the concept called the Gaia Hypothesis, conceived by J.E. Lovelock. This theory states that “life on Earth exerts controlling influences on the conditions which occur in the non-living parts of the planet...the processes of adaptation and evolution are so closely coupled that essentially one process is at work. This postulated mega-process indivisibly includes the biological, chemical, and physical events which occur on Earth and has resulted in the creation and evolution of a single entity, the entire planet, known as Gaia...the earth as a living thing” (Singer, 1989, p. 386).

Even though the Gaia Hypothesis has not been proven, the ravages of the greenhouse effect and global warming are “killing” Mother Earth, destroying her ability to repair and recover from environmental assaults. Hopefully, this point of view, regarded as just a theory, can lead to a better understanding of the way life and Mother Earth interact. As Boston says, “Whether Gaia is a real, live organism or a lovely, elusive vision is almost unimportant. In either case, she may help us to save ourselves from ourselves” (Singer, 1989). In other words, the key to stopping the catastrophe of global warming, or any other environmental problem, is an attitude of respect for Mother Earth, for in treating her well every living thing benefits.

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Guide to Selected Bogs and Fens in Northeastern Ohio

Joanna Hetler

Joanna Hetler, in her Individual Honors Investigation (HONR30096) for Dr. Carrie Schweitzer, wrote a field guide to be used by the KSU Stark Geology Club on a geologically interesting location. Hetler's field guide is on the bogs and fens of Northeastern Ohio. She begins her field guide with a brief discussion of bogs and fens and then gives an overview of Northeastern Ohio's wetlands and the plants that are commonly found in them.

How did wetlands in Ohio form?

To understand how the wetlands of Ohio formed, one must become familiar with the natural history of Ohio. In the late Tertiary period, approximately 10 million years ago, an extensive river system existed named the Teays, which began at the Appalachian Mountains in North Carolina and extended northwest into southern Ohio. For millions of years, the Teays River system provided a habitat for plants and animals. Over time, the climate of Ohio became increasingly colder, causing the movement of continental ice sheets into the region. This time of glaciation is referred to as the Pleistocene Epoch. These massive sheets of ice plowed through the landscape of Ohio, destroying much of its vegetation. Some plants were able to survive at the outskirts of the glaciers. Subsequently, warmer temperatures began to melt the ice sheets. While the melting occurred, large blocks of ice broke away and were buried in glacial sediment. As the blocks of ice melted, depressions made from the ice were filled with melt water, forming what is called kettle lakes. This process created many of the wetlands existing in Ohio today.

What exactly is a wetland?

Wetlands are areas where the soil may range from permanently to periodically saturated, therefore producing an environment for water-loving vegetation to thrive. From this broad definition, wetlands can then be classified into many different types. One type of wetland is a peatland or mire. A mire is an area where a large amount of water is held by decaying organic matter called peat. Mires may then be subdivided into two types, fens and bogs.

What is a fen?

Fens receive their nutrients to support vegetation from ground water. Fens are mostly dominated by sedges, a plant resembling prairie grass that can easily be identified by its unique triangle shaped stems. The pH level of a fen is generally neutral, supporting a wide variety of water-loving vegetation.



Eastman, J.

What is a bog?

Bogs are supplied with water from precipitation and nutrients from decaying plants. All bogs begin as fens, but when the accumulation of peat reaches a height where the top layer can only receive water from the atmosphere, it is then classified as a bog. Sphagnum moss generally dominates bogs. This moss comes in a variety of sizes and colors. The long stems of the moss have many small leaves with compartments to store water. The pH level in bogs can range from 3.5 to 4.5. These acidic conditions limit the type of vegetation that can grow in bogs.



Johnson, C.W.

Frame Lake Fen

Frame Lake Fen was artificially created by the damming of one of the tributaries of Tinkers Creek. The fen is located on the eastern side of the lake. This alkaline fen provides an environment for large cranberry, shrubby cinquefoil, round-leaved sundew, and tamaracks, along with many bird species including great blue-herons. A boardwalk is provided for sight-seers on this 125 acre fen in Portage County. It is located off Township Road 157 (Seasons Road), ½ mile south of Streetsboro.

Jackson Bog

Jackson Bog was created not from a kettle lake but from a different type of glacial activity. As the ice sheets moved over the landscape, they created kames, small sand and gravel hills deposited by the glacier. These sediments are able to hold large amounts of groundwater causing the water table to rise, creating springs that then flood the surface at the base of the kames. Interestingly enough, Jackson Bog is technically not a bog but a fen because it is alkaline. This fen supports many interesting plants including shrubby cinquefoil, carnivorous pitcher plant and round-leaved sundew. The Jackson Bog is situated on 5.7 acres with a boardwalk and is adjacent to Jackson Township Park in Stark County with restroom and picnic area facilities. It is located on Fulton Drive, ½ mile west of State Route 687 and State Route 241.

Kent Bog

The Kent Bog was once a kettle lake, though over time sphagnum moss created a layer over the top of the lake. Since then, it has been filled with an abundance of peat converting it from a kettle lake to a bog. The Kent Bog occupies approximately 40 acres, providing an environment for many rare plant species. The Bog supports 3,500 tamarack trees, making it the largest area of tamaracks this far south. Other rare plants include the small cranberry, highbush blueberry, gray birch, and leatherleaf. The Bog is also home to the spotted turtle, easily recognized by the orange and yellow spots on its black shell and head. The Kent Bog contains a half-mile boardwalk and is located in Portage County west of State Route 43 on Meloy Road.

Triangle Lake Bog

The Triangle Lake Bog was also formed from a glacial kettle lake. The lake is now covered by a layer of sphagnum moss and many other rare plant species. Tamaracks, leatherleaf, large cranberry, along with the carnivorous pitcher plant and round-leaved sundew occupy this acidic bog. The bog covers 61 acres and does contain a boardwalk. A permit, which can be obtained by contacting the Ohio Department of Natural Resources, is required to tour the Triangle Lake Bog. It is located on Sandy Lake Road, northwest of the intersection of State Route 44 and I-76 in Portage County.

Common Plants Found in Bogs and Fens

Blueberry

Blueberries are close relatives to the cranberry. The twigs on this bush are bumpy, and the fruit is purple to blue-black. Their white bell shaped flowers bloom in the spring.



Eastman, J.

Gray Birch

The gray birch is a deciduous tree with a slender trunk and chalky white bark. Its triangular-shaped leaves taper to a point at the end.



Little, E.L.



Eastman, J.

Large and Small Cranberry

The cranberry shrub has oval-shaped leaves that are shiny green on top and slightly white on the underside, measuring less than an inch. The flowers are pink to white lobed petals, and their dark red fruits appear in early spring. The small cranberry has smaller leaves and fruit and requires a more acidic environment.

Leatherleaf

Leatherleaf is a shrub reaching 12 to 48 inches in height. Its tiny white flowers are shaped like bells while its evergreen leaves are leathery on top and yellow and scaly underneath. This shrub is generally characteristic of mature bogs.



Eastman, J.



Johnson, C.W.

Pitcher Plants

This carnivorous plant's name is derived from their red pitcher shaped leaves, which are designed to catch prey. Insects are at first enticed by nectar glands in the leaf. Once an insect enters, small hairs make climbing difficult to exit. As it continues to slide down, the struggle of the insect causes sticky cells to dislodge, making it even more impossible for the insect to escape. Eventually, the insect slides further down where it usually dies by drowning, and then the plant's digestion process takes place.

Poison Sumac

This small tree is found in many of the wetlands in Ohio. The smooth edged leaves are connected to a reddish stem. Clusters of yellow-greenish flowers bloom in the spring, followed by clusters of white fruits appearing in the autumn. The toxic oils of this tree cause skin rashes similar to those obtained from the poison ivy plant.



Eastman, J.

Round-leaved Sundew

The round-leaved sundew is a carnivorous plant that snares its prey. With tentacles located over the entire top of the plant. Once the tentacles have caught its victim, the plant reacts by folding the tentacles in and begins the digestion process. The more the insect struggles, the faster the plant closes its tentacles to insure its captor cannot flee.



Johnson, C.W.



Cooper, D.

Shrubby Cinquefoil

This shrub reaches 15 to 50 inches in height. The brown bark of the shrub has a shredded appearance. The flowers are colored yellow-gold, blooming in both the summer and autumn.

Tamarack

Tamaracks are deciduous trees with reddish-brown scaly bark. The needles are light blue-green, turning orange in the autumn, at which point they drop. The cones, measuring less than one inch, resemble a small rose consisting of several rounded scales overlapping one another.



Little, E.L.

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What I Believe (for Now) About Teaching, Learning, and Schooling
John Huntsman

Dr. Russ Hurd asks his education majors in Inquiry into the Profession (EDPF19525) to end the semester with an essay that outlines their perception of teaching. In his essay, **John Huntsman** considers how proficiency testing “serves to categorize kids into two distinct groups – winners and losers – based on their grasp of ‘mainstream’ curricula.” After demonstrating the ineffectiveness of “teaching to the test,” Huntsman explains how he will teach life-applicable knowledge in his classroom so that the degenerative rote memorization teaching model will be rendered obsolete.

Remembering my youth, I know from experience that children enter elementary school with their own preconceived notions, and that the dominant notion is one of good old-fashioned healthy curiosity. Now, consider a very young child encountering a big dog for the first time; she has no reason to fear the dog. Similarly, children have no real reason to fear school, because, much like the child meeting the big dog has never been bitten, children who first enter school have not been harmed there either. Unfortunately, however, sometimes the big dog *does* bite the child, forever scarring not only her flesh but her psyche as well. Even more unfortunate is the fact that many children attending school will end up like the bitten child, forever afraid of the concept of school and forever scarred by the memories of their failed encounters within its walls. Now, for the sake of these “school-bitten” children, society must seek out this beast roaming the hallowed halls of the education system, for it does not bite with teeth per se, but it does tear children apart. It tears them apart from their *dreams*! Fascinatingly, some children do not view school as this beast, this ravager of self-esteem, but see it instead as a place of immense opportunities wherein their dreams can and *do* come true. As a future educator, it will be my job to try to prevent any child from being “school-bitten,” and to try to bring out each child’s individual talent to her fullest potential, based on my impressions of schooling, learning, and teaching.

First, schools must be a safe haven for children where they can feel good about themselves. Much of the literature we read in class focused on this concept and it seems elementary in its simplicity; so why is it so hard to facilitate? I think it is because society is impatient, not giving education reform a real chance. Society is looking for education to save our country’s future, and I think this is possible, but not by the methods we are employing today. We live in a sound byte world where information is immediately accessible and people seem to believe that changes in education should be immediately apparent and appropriate. Education in this country has already undergone some pretty big changes, but the difference before was that it took some time. It did not happen overnight, and it will take some time now, too. However, by categorizing students early in their careers, we run the risk of stifling creativity forever, not to mention losing out on our most precious resources—the kids themselves. Proficiency testing serves to categorize kids into two distinct groups, winners and losers, based on their grasp of “mainstream” curricula. Unfortunately for children taking proficiency tests, we learned in a text by Cushner, McClelland, and Safford (2000) that according to Howard Gardner’s multiple intelligence theory, human intelligences are not made up of just two types, but instead eight or more (p. 328). Cushner and his colleagues also point out that aptitude test results of college students do not necessarily predict their degrees of success later in life, and that while this information may be disturbing to some involved in education (and high-stakes testing), it is “refreshing news for those looking to bring about change to a system in need of redesign to match changing world conditions” (p. 326). But, unfortunately because of outside pressure, schools are catering to the whims of agenda-minded politicians hell-bent on what they term “minimum standards,” and therefore ignoring talents not regarded as “mainstream,” as though any other talent will have nothing of value to offer society. Consequently, many parents buy into the hype propagated by the media, which portrays modern-day

educators as a bunch of know-nothings with their heads in the clouds, seeking to transform their children into cloud-dwellers as well. Nothing could be further from the truth, but this contempt for *real* education reform is pervasive and persistent. As a person responsible for the future welfare of children, I would argue that the time to change our education system is *now*. We are no longer living in an agrarian or an industrial society in this country, but we *are* living in a world that is rapidly changing. To ignore these changes and continue schooling kids to prepare for an economy that is not only quickly disappearing, but will most likely be gone by the time they enter the workforce is not only foolish, it is downright *irresponsible!* So, in my classroom, the first thing I would try to do is investigate individual strengths and form work groups consisting of the best mixture of these diverse talents in hopes of breeding an environment of self-confidence, cooperation, and mutual respect. Next, I would welcome and encourage parental and community involvement whenever and wherever possible, with an open-door policy to parents at all times. I think that people who are involved in the education process feel less contemptuous of it because they are being given a voice in it, which brings me to my next topic—learning.

Learning for the sake of someone else is never an easy sale. Learning for yourself, however, because you are interested, intrigued, enthralled with the process, now *that* is a different matter! Therefore, learning should always be made relevant to real life, so that kids can see the importance of their curriculum in the future, in their own lives, or, for that matter, even in their present-day lives. In Inquiry class we learned about some fantastic programs that were started to help children learn relevance in education, some of which have blossomed and grown into programs that have become entities unto themselves, enriching not only the lives of students, but even benefiting members of their communities as well. One such endeavor, *Foxfire* (p. 57-66), praised by researcher George H. Wood (1992), began as a school newspaper, as a means to pique student interest and involvement in the learning process in hopes of circumventing the drudgery of “teaching to the test,” which otherwise seemed a necessary evil of standardized testing. After three decades, the program is still alive and well, bragging a vast following utilizing mass technology via newspapers, television, and the Internet. Likewise, learning should be the starting point of democratic ideals as well. Giving kids and parents

education choices, themes, and projects can only help create an awareness of these concepts of relevance and democracy. Wood explicates, “Openness, self-governance, memory, and hope... are not the buzzwords of the legislated-excellence school reform movement. But they are crucial if we are to take seriously the charge that schools become places where informed, involved, compassionate, and democratic citizens are nurtured” (p. 119-120). In order to learn relevance, engender democratic ideals, and encourage parental involvement in my classroom, I would invite and encourage parents to create their own short presentations, detailing the relevance and impact of education in their own jobs, and the significance of the different intelligences they must utilize in order to perform their duties effectively on a daily basis. What better way to emphasize the importance of multiple intelligences to kids, and, at the same time, give their parents pause to consider why these concepts are not being emphasized more often and in more classrooms?

Now, teaching is probably going to be the most difficult of these three parts of education to bring into the twenty-first century, but it can and really *must* be done. It will no longer be enough for a teacher to open up a kid’s head and dump in facts and figures, which is what is happening a lot nowadays. Researcher Peter Cookson (2001) writes that “Education is not a product to swallow without reflection and struggle, nor is it information to pour into an awaiting, but empty, brain,” and that “Sanitized knowledge is the polar opposite of the wildness of heart that fires all genuine learning...the opposite of training, regimentation, and standardization” (p.42). Simply teaching for a kid to take a test is a *bad* way to try to make critical thinkers out of children. They will memorize facts and figures in order to score well, but will quickly forget them, and may never be able to assign any significance to what they have learned (or should I say “not learned?”). Unfortunately, prospective teachers coming out of college, including myself, were taught in school settings and with curricula that support rote memorization and test-taking; for that matter, it is still alive and well at the college level. Some colleges’ and universities’ courses still gauge students’ learning by how much they can recall from memory rather than how much they can apply of what they have learned about unfamiliar new circumstances—a viable, innovative alternative which would help bolster the crusade for abstract thought. Fortunately for its students,

Kent State University stresses the value of relevant, thoughtful extrapolation from the bulk of its curricula, with many courses mandating reflective writing assignments in order to achieve passing grades. For schools where this is not the case, perhaps this is where we need to start, right here at the heart of higher education, the proving grounds of future educators. If we, as a society, stress the importance of a challenging, relevant, thought-provoking curriculum to college students who are already going about the business of enriching their lives and initiating positive social change, then maybe we have taken the first step toward a possible reality called education reform.

However, one more point needs addressed. As discussed earlier, this type of testing often just serves to divide the room along competitive lines, with children being labeled winners or losers based on their test scores, which also helps to breed intolerance, another beast in need of vanquishing from education. In the Cookson (2001) article, he points out that tolerance does not come naturally to anyone and that it must be taught to everyone. He writes that “the American Dream was not forged at academic seminars,” but instead “by those who dared to dream of an egalitarian society and were willing to take great risks to make that dream come true” (p. 45). As future educators, it will be our job to teach tolerance, and teach it well. No matter what we believe personally, we must not fail our students’ interests in this important matter. Only through tolerance toward, and in fact, *celebration of*, diversity can we hope to survive as a nation, and indeed, as a world.

Therefore, in conclusion, in order to evaluate students in my classroom, I would do everything in my power to avoid tests, if possible, and would instead try to utilize a format much like a few classes I have enjoyed this year, including this Inquiry class. The inquiry format cannot help but lead to independent, critical thinking. And if topics are not stimulating enough one day to induce complete participation, they can be changed repeatedly until every student’s “hot button” has been pushed by a particular subject, drawing forth from each a passionate, well-thought-out argument or opinion. I would also try to implement a democratic system of curriculum choice wherein each student’s input would be considered and valued. And lastly, I would strive to coordinate the chosen curriculum with activities that would deliver tangible relevance, thereby engendering peak interest and a lifelong love of learning. This predilection toward abstract thought, relevance of

learning, democratic ideals, and all of their accompanying benefits are what provoked our founding fathers to risk life and limb to ensure liberty for themselves, their families, and us, their heirs. Now, truly, the time has come for us, as educators, to stake our futures and reputations in our endeavor to rekindle in our society a love for learning, democratic idealism, and critical thinking, and for this purpose we will soon have the ultimate tool—our classrooms. In the hope of rescuing or preventing even just *one* “school-bitten” child, I believe it is a risk well worth taking.

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Innovative Redemption

Makeisha J. Lennon

“Innovative Redemption” is **Makeisha J. Lennon’s** interpretative response to Toni Morrison’s novel *The Bluest Eye*. Written for Professor Laurie Delaney’s Special Topics in Cultural Studies (ENG39295) class, this critical essay compares the novel’s protagonist, eleven-year-old Pecola Breedlove, to Jesus Christ in order to show how the Breedlove’s community – like Jesus’ community – intended to sacrifice Pecola for their own social “sins.” Finally, Lennon points out Morrison’s call for Black communities like Pecola’s to refrain from casting their self-contempt on their own members, and to eradicate this internalized racism with a different kind of remedy, one that will hold White culture accountable for “openly equating their physical blackness with spiritual blackness.”

After reading Toni Morrison’s *The Bluest Eye*, readers and critics alike describe her first novel as one exploring the life of Pecola Breedlove—an eleven-year-old girl “who prays for her eyes to turn blue: so that she will be beautiful, so that people will look at her, so that her world will be different. This is the story of the nightmare at the heart of her yearning, and the tragedy of its fulfillment” (Morrison inside cover). While this evaluation of Morrison’s work holds a large measure of truth, it does not stop there. Rather, her setting, plot, and characters merely highlight the complexity of Morrison’s agenda. *The Bluest Eye* transforms the Bible in such an obvious and purposeful manner that the impossibility of coincidence exists. In fact, Morrison admitted in a 1981 interview that the Bible not only has an impact on Black people, but even more, “their awe of and respect for it [is] coupled with their ability to distort it for their own purposes” (LeClair 126).

The Bluest Eye exemplifies Morrison’s language by paralleling and contradicting scripture’s concepts and figures repeatedly, indicating her respect for its principles but also her capability to change their outcome for her own objective. In essence, Toni Morrison writes and revises the gospels of Jesus Christ in *The Bluest Eye* in that Pecola Breedlove’s community—like Jesus’ community—first targets and then intends to sacrifice her for its own sins. According to Mary Miller Hubbard, who titled her dissertation “Redemption Draweth Nigh”: Biblical Intertextuality in the Novels of Toni Morrison,” Pecola “[l]ike Christ [was] ‘led as a sheep to the slaughter, and like a lamb dumb before [the] shearer, so opened [. . .] not [her] mouth’ (Acts 8:32); yet unlike Christ, Pecola does not rise from the dead but enters an emotional wasteland of madness” (15). While Hubbard’s observation appears applicable at first, readers must also note that Pecola simply does not resurrect; instead, she cannot resurrect because her accusers do not put her to death. Rather, they set her free as the scapegoat to live with, and in essence live out, their accusations.

Morrison utilizes the Bible and its well-known themes and message in *The Bluest Eye* to indicate that the black community of Lorain, Ohio mirrors the Jewish community of Jerusalem during Jesus’ life; however, she implements enough contradiction through Old Testament principles to express that while the black community may search out and find a potential Christ-figure among themselves, ultimately, their salvation from sins of the white community cast upon them cannot be found in the innocent Pecola Breedloves of the world because unlike Christ—the sacrificed goat—Pecola becomes the scapegoat. Often these separate roles have been expressed as one, yet ironically they oppose one another. Morrison’s intertwining of these roles in Pecola’s character not only addresses the obvious contradiction, but even more importantly, she confronts the greater issue at hand. The Old Testament Hebrews and the New Testament Jews searched for a moral cleansing of their sins where they would find their redemption, whereas the Blacks of Lorain await and pursue a physical and social redemption from their oppressors; therefore, if the type of redemption sought differs, then so should the means of salvation.

From the beginnings of slavery in America, white slave owners justified their actions with the Bible as their main support. Accomplished sociologist Orlando Patterson writes, “the slave and ex-slave [have] always been the

major symbol of sin in Christian theology” (210). He further explains, “First, in his slaveness he represented enslavement to the flesh and to sin. But to the social meaning of his slave status the Afro-American victim added the body symbolism of his ‘blackness’” (211). In other words, physical enslavement, spiritual enslavement, and blackness soon knit together in the minds of white slave owners, as well as the white community as a whole. Merely being born without white skin marked one as a sinner without the possibility of redemption.

Morrison makes use of the familiar argument that Blacks are inherently less than Whites because their blackness “proved that [they were] descendants of Ham,” (Patterson 211) Noah’s youngest son who God cursed and marked—supposedly with dark skin as a sign of his unrighteousness—for exploiting his father’s nakedness (Genesis 9). Morrison demonstrates this through Maureen Peals’ character, a light-skinned black girl. Claudia remembers recognizing how differently the world treated Maureen. She says, “[d]olls we could destroy, but we could not destroy the honey voices of parents and aunts, the obedience in the eyes of our peers, the slippery light in the eyes of our teachers when they encountered the Maureen Peals of the world” (Morrison 74). Winthrop D. Jordan’s explanation sums up mindsets established through the passing down of these beliefs generation after generation. He shows that “traditional color symbolism, which identified whiteness with goodness, purity, and beauty, and blackness with ugliness and evil, was fused with ‘racial’ and religious symbolism” (Patterson 211). In short, blackness, unattractiveness, and sin enmeshed so completely that they become inseparable. Morrison illustrates this through the community’s response to Pecola conceiving a child through Cholly’s rape. They respond, “[o]ught to be a law, two ugly people doubling up like that to make more ugly” (190).

To understand Toni Morrison’s purpose in presenting Pecola as her community’s scapegoat, readers must first grasp the biblical concept of scapegoat and sacrificed goat, which stems back to the Old Testament when the Hebrews, ancestors of the Jews, annually offered their sacrifice of Atonement, which is “intimately linked with forgiveness of sin and with reconciliation to God” (Richards 110). According to Leviticus 16, during this ceremony, the community brought two male goats to the priest, and through casting of sacred lots, he decided which of the two goats

should be sacrificed through the shedding of blood to cover the sins of the people. The priest then released the unselected goat into the wilderness to fend for himself. Under the law according to Moses, this type of sacrifice needed to be performed once a year, and without it, the Hebrews remained impure before their God.

The details surrounding the crucifixion of Christ mirrors this foundational Old Testament law and practice, yet one significant difference exists—Jesus’ death as the sacrificed goat was required only once. All four gospels show a mob of priests arresting Jesus in the Garden of Gethsemane, and then taking him to Pilate, the Roman governor, to be punished according to their false accusations. Further, the account in Matthew 27:23 indicates Pilate’s question concerning Jesus’ guilt when he addresses the Jewish crowd after they demand Jesus’ crucifixion, “‘Why,’ Pilate demanded. ‘What crime has he committed?’” (NLT). Prior to this, Matthew tells readers:

[I]t was the governor’s custom to release one prisoner to the crowd each year during the Passover celebration—anyone they wanted. This year there was a notorious criminal in prison, a man named Barabbas. As the crowds gathered before Pilate’s house that morning, he asked them, “Which one do you want me to release to you—Barabbas, or Jesus who is called the Messiah?” (NLT)

The account parallels the annual Old Testament decision between the two male goats. The Day of Atonement traditionally took place during the Passover, and Pilate symbolizes the priest who cast lots to determine which goat to execute by allowing the Jewish crowd to vote concerning which prisoner to release. Clearly, they chose Barabbas as the scapegoat, leaving Jesus to cleanse the sins of those who sacrifice Him. Moreover, Hebrews 10:10 says, “And what God wants is for us to be made holy by the sacrifice of the body of Jesus Christ once and for all time” (NLT). Differing significantly from the Old Testament’s annual sacrifice, Christ’s death offered permanent redemption for His accusers, as well as anyone who would accept it.

Just as the story of Christ and Barabbas further develops the Old Testament’s Day of Atonement, the narrative of Pecola Breedlove’s life also explicates an attempt of innocence being sacrificed for the atonement of the accusers. *The Bluest Eye* illustrates how an entire community endeavors to make Pecola in her childlike purity

their Christ-figure—a sinless man according to Paul. He writes in 2 Corinthians 5:21, “For God made Christ, who never sinned, to be the offering for our sin, so that we could be made right with God through Christ” (NLT). Just as the undeserving goats and sinless Christ stood before their accusers, Pecola Breedlove too experiences the results of being renounced and selected to carry sins she did not commit.

Claudia’s retelling of her childhood examples Pecola as the community’s selected goat of sacrifice for their own sin—their blackness. After Claudia explains that the entire Breedlove family demonstrates pure ugliness due to “conviction, their conviction,” she proceeds by sharing how each family member deals with their “cloak of ugliness” (Morrison 39). Pecola “handled hers as an actor does a prop: for the articulation of character, for support of a role she frequently imagined was hers—martyrdom” (39). Everywhere Pecola turns she discovers her community’s disdain for their own sinfulness in that they continually hold her in contempt for her blackness. For example, when she travels to Yacobowski’s Fresh Vegetable, Meat and Sundries Store to purchase candy with her three pennies, she recognizes Mr. Yacobowski staring back at her with “[t]he total absence of human recognition—the glazed separateness” (Morrison 48). At first, Pecola recognizes this aversion among Whites, like Mr. Yacobowshi, whose “distaste must be for her, her blackness [. . .] And it is the blackness that accounts for, that creates, the vacuum edged with distaste in white eyes,” but soon enough, she discerns a similar aversion among Blacks as well (Morrison 49).

Black children and adults alike cast their measure of sin—disguised as blackness—on Pecola, transcending the range of allegation from those who accused Jesus. Clearly the Jewish adults during Jesus’ life opposed him, yet, the Jewish children never rejected him. In fact, the opposite holds true. Children bombarded Christ for his attention so much the disciples often “told them not to bother him” (Matthew 19:13). Yet, Pecola’s peers lay blame on her in a way that Christ never experienced. Claudia recalls a scene when a group of black boys “gaily harassed her. ‘Black e mo. Black e mo. Yadaddsleepsnedded. Black e mo black e mo ya dadd sleeps nedded. Black e mo’” (Morrison 65). Junior’s treatment of Pecola also demonstrates how others, even children, blame her for their own sins. After Junior convinces Pecola to see his house, he traps her inside, and then throws his mother’s cat “full force

against the window” (Morrison 91). When Geraldine unexpectedly arrives home, Junior immediately points his finger at Pecola and declares, “She killed our cat” (Morrison 91). Geraldine does not question her son’s accusation; instead, she immediately hurls insults at Pecola, calling her a “nasty little black [witch]” (Morrison 92). Once again, Pecola’s accusers express their accusations through condemning her for her blackness. Even more, Morrison suggests Pecola’s representation of Christ during this scene when Pecola “[turns] to find the front door and [sees] Jesus looking down at her with sad and unsurprised eyes” (92). Through this, Morrison indicates the attempted sacrifice of Pecola results from a more entrenched abhorrence that Whites have for Blacks than even the Romans had for Jews during Jesus’ life.

Just as Jesus Christ’s crucifixion required the betrayal of Judas Iscariot, Pecola’s attempted sacrifice too necessitates that one closest to her also offer her to the accusers; Mrs. Breedlove explicates this vital role. Matthew 26:14-16 describes Judas’ betrayal of Christ:

Then Judas Iscariot, one of the twelve disciples, went to the leading priests and asked, “How much will you pay me to betray Jesus to you?” And they gave him thirty pieces of silver. From that time on, Judas began looking for the right time and place to betray Jesus. (NLT)

Judas hands Christ over to His accusers for the measly price of a slave according to Exodus 21:32. Pauline Breedlove, like Judas, buys into the lies of her culture and community and ultimately hands Pecola over to be sacrificed. Beginning with Pauline waiting for Pecola to be born, she fills her mind with society’s images of beauty and purity through going to the movies. Morrison tells readers, “There in the dark her memory was refreshed” (122). Openly exposing herself to societal standards through the media,

[Pauline] was introduced to physical beauty. Probably the most destructive ideas in the history of human thought. Both originated in envy, thrived in insecurity, and ended in disillusion. In equating physical beauty with virtue, she stripped her mind, bound it, and collected self-contempt by the heap. (122)

Just as Judas’ indoctrination of the Jewish community prepared him to buy into their accusations of Christ, Pauline prepares her view of her own daughter through the standards society portrayed through the media. Therefore, with her

mind already programmed with flashes of “Clark Gable and Jean Harlow” (Morrison 123) defining beauty, Pauline describes her only daughter as having a “[h]ead full of pretty hair, but Lord she was ugly” (126). Pauline recognizes Pecola’s so-called ugliness only after she “collected self-contempt by the heap,” resulting from comparing herself with the media’s images of beauty (Morrison 122). Having the need to rid herself of contempt, Pauline follows suit with her community and gives it to Pecola to bear as her own contempt and ugliness. Even more, Pauline’s ultimate Judas-like act of betrayal comes after Cholly rapes Pecola. Pauline’s reaction of beating Pecola following the rape indicates her agreement with the townspeople that “[Pecola] carried some of the blame” (Morrison 189). If never before, during this time in the Breedlove’s lives, Pecola needs Pauline’s support, just as Christ required Judas’ faithfulness for His survival; but for both Pecola and Jesus, in the time of greatest vulnerability, one closest to them gave in, supporting their communities’ accusations.

While Morrison parallels the lives of Christ and Pecola in that both of their communities target them as the chosen goat to cleanse their ugliness and sins to offer redemption, she ultimately diverges from Pecola as the Christ-figure and casts her instead as the scapegoat. Just as the Hebrews chose between two goats and the Jews chose between Christ and Barabbas, Pecola’s community also chooses—Pecola or her baby. Pecola is destined from her birth to become her community’s Christ-figure; every mindset and stereotype is stacked against her. When Cholly’s unthinkable actions offer the community a choice, only then is Pecola selected as the scapegoat, purely because her baby is bound to be even more ugly—therefore more sinful—than her. Claudia recalls the town gossip about Pecola’s baby, “She be lucky if it don’t live. Bound to be the ugliest thing walking . . . Be better off in the ground” (Morrison 189-90). When Pecola’s community casts their sacred lots, they determine that between their two choices, Pecola or her baby, that the baby deserves death more than Pecola, releasing her as the community scapegoat rather than the originally intended sacrificed goat.

The greatest irony surfaces in what occurs after Pecola receives her sentence. After her community scapegoats her, she crosses the line of madness—mental death—and moves to “that little brown house . . . on the edge of town, where you can see her even now, once in a while” (Morrison 205). The paradox subsists in that Pecola’s

community never releases her as the religious leaders of the Old Testament released their scapegoat into the wilderness to survive. Instead, her community holds her captive, forever threatening to hang her on the cross of insanity, and locks her in the room of her own mind rather than releasing her to fend for herself as a genuine scapegoat, who, according to Patterson, “can survive anywhere” (219). Claudia reflects on Pecola’s role within their community; she notes, “All of our waste which we dumped on her and which she absorbed . . . All of us—all who knew her—felt so wholesome after we cleansed ourselves on her. We were so beautiful when we stood astride her ugliness” (Morrison 205). Having never been released by her community, Pecola Breedlove never gains the opportunity to survive in the wilderness; rather, her community retains her as the continuous scapegoat.

Morrison toys with both Old Testament and New Testament versions of redemption in *The Bluest Eye*, altering both in hopes that readers will recognize that neither suffice for the type of physical and social redemption needed by the Black community. While one may find a spiritual redemption through these Biblical sources, the Black community requires a different atonement, not one they need as a consequence of their own wrong doing, but rather one resulting from White culture openly equating their physical blackness with spiritual blackness. The Biblical story of Barabbas and Christ results in both prevailing; Barabbas finds his freedom and Christ rises from the dead. In *The Bluest Eye*, neither Pecola nor her baby overcome. Instead, both reap the repercussions of their society. Ultimately, Morrison’s message exists in refusing to cast roles upon the Black community according to outside influence. On the other hand, she encourages readers to defy “[t]he assertion of racial beauty [as] a reaction to the self-mocking, humorous critique of cultural/racial foibles common in all groups, but against the damaging internalization of assumptions of immutable inferiority originating in an outside gaze” (Morrison 210).

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The Plague: An Agent of Social and Economic Change

Kathleen E. McLaughlin

For Dr. Joseph Wagner's Freshman Honor's Colloquium I (HONR10197), Kathleen E. McLaughlin wrote "The Plague: An Agent of Social and Economic Change." Her essay analyzes the effects the bubonic plague had on Europe in the fourteenth century. She discusses how the plague dismantled the old systems of class and religion and paved the way for the Enlightenment. She also compares the Black Death of Europe to the contemporary issue of HIV and AIDS and how these viruses are affecting our society.

As Europe moved through the fourteenth century, a plague came ashore at Genoa, Italy and began to cut a wide swath throughout the land, leaving thousands upon thousands of dead in its wake, but carrying within it the seeds of new growth that are still bearing fruit today. Much has been written about this time, and a review of the material will inevitably lead to the realization that while the plague devastated all in its path, it is that very devastation that made continuing life in the old ways impossible and cleared the way for the formation of a new order.

Europe in the fourteenth century was enmeshed in a well-established social system that placed authority in the hands of the royals and aristocracy, who were in turn guided by the Church in much of their behavior. This hand-in-glove cooperation between the church and state had ensured that land, the primary measure of wealth in this time, stayed firmly within the control of these few, feeding an economic system that stood to enhance their position (Cantor 123-46). The people who worked the land owed an allegiance to the owners, and had grown accustomed to their role in this system, for the most part content in the knowledge that if they did their part, they would be looked after by the landowner. Though this method had worked for many years, difficulties had begun to emerge, particularly in England, as persistent drought reduced the amount of agricultural product these workers could generate (Thompson 380-84). This in turn began to undercut the flow of wealth the upper classes had long taken for granted, and the lower classes began to feel the pinch as those in power continued to take their share and ignored the needs of the people who had provided the labor. As the lower classes found themselves struggling just to survive, there began to be seen a vague sense of unrest, as yet without direction.

The Church also played a prominent role during the earlier days of plenty, actively supporting and encouraging the wealthy and fully participating in the benefits of this state of prosperity (Mullet 25-29). Since priests and religious were generally drawn from the upper classes, the Church had a vested interest in sustaining the existing system, and with a royalty that reigned as God's own, ordained to the task, it was well within their role to be active participants in the formation of laws and decrees designed to maintain the status quo. For years, this somewhat duplicitous behavior on the part of the Church had been accepted without question, their moral authority seen as all the justification needed for whatever actions they may undertake on behalf of themselves and the reigning bodies ("Plague and Pestilence" 25-26). Only when the economic times began to shift did anyone think to ask questions, and even then they weren't much more than whispers of discontent, because no one could remember a time when things were different.

Into these somewhat uncertain times came the plague, roaring through the countryside and undoing in one stroke years of inequality, as it killed rich and poor alike, leaving behind a thoroughly confused and disenchanting population. Those among the wealthy, who could, gathered their families and fled to the country or further, leaving behind vast estates with no one to manage them or look after their charges. The wealthy that stayed were devoured by the plague, with few from any family remaining, and generally no heirs to carry on when death took them at a later date (Herlihy 39-57). The poor of the cities were among the first to feel the weight of the plague,

cramped as they were into small hovels and completely without the means to escape. Before long, the plague extended its reach into the country, gathering victims from the estates with the same abandon it had shown in the cities, until it seemed there would be no one left to do the work anywhere in the realm.

This sudden removal of so many people had the expected impact of throwing the entire system into upheaval, and no sooner would things settle enough to begin an assessment of the damage than another wave of the plague would come through and increase the devastation, until at last the system had been damaged beyond recovery.

The survivors found themselves in a world totally unlike any they had experienced before. The plague had taken many lives, but once the dust settled, the realization came that it was time for a change, and with so many dead and so many estates left unattended, the opportunity for advancement became apparent to those who had heretofore never dreamed of owning anything. Abandoned estates were taken over by those who knew a good thing when they saw it, and in many cases there was no one left to challenge their actions. Merchants in the city didn't take long to realize that there was a new kind of market, one that demanded more and finer goods. People had once been fairly conservative in their spending, ever mindful of the Church's admonition against self-glorification, but the plague had challenged that concept. No longer were they willing to put aside money for the future, but instead were eager to spend their wealth to enjoy the present and revel in the good fortune of their survival, and the Church had little power to influence them, for it had failed them in their time of need.

In fact, the Church had come upon hard times indeed, having lost its power on several fronts. First, they were held responsible for their failure in stemming the tide of the plague. Despite their early statements that the plague was a punishment visited upon sinners, or later lofty claims that those who were "chosen" by the plague would gain great rewards in heaven, plague survivors came to the conclusion that the plague had been indiscriminate in its choices, and that, regardless, the Church had proved to be of no help in protecting anyone from a vile, untimely death. Added to that was the fact that those who had medical training had received it through the Church and this training quickly proved to be helpless to deter the ravages of the plague (Giblin 35-38). The people were so completely dismayed by this lack of salvation that over time this proved

to be a key factor in the dismantling of the Church's power, leaving it struggling for its very survival in a new world where religion was expected to know its place. Having lost its support among the privileged and unable to persuade the poor to continue to give it unquestioning homage, the Church slid into decline and deservedly so, as it's only real influence during the years of the plague was decidedly negative.

An example of the negative effects of blind religious beliefs can be seen in the case of the flagellants. This occurred rather early in the plague's movement, and generally only in the northern regions of Europe, where groups of individuals called flagellants roamed the streets publicly whipping themselves to atone for the sins of many. The flagellants were originally welcomed into the communities in the mistaken belief that their suffering could stave off the plague (Tuchman 114-15). This group, which operated outside the auspices of the Church, was actually instrumental in directing the wrath of a frightened public against the Jewish population, accusing them of bringing the plague upon them by the use of poison. Although this caused the persecution and death of hundreds of Jews, (and not coincidentally the availability of many businesses to enterprising survivors of the plague) the more significant result was that Jews gathered their families and began a determined exodus toward the East to Poland and adjoining regions, where they settled, only to find themselves the scapegoats once again hundreds of years later when hard times hit the region.

The initial popularity of the flagellants was partly due to an ignorance of the means of transmission of the plague, and this leads us to another issue, that of the health conditions prevalent during these years. Sanitation, as we know it, did not exist, while open sewers and garbage strewn streets were the norm. Even among those who were of a higher station, the idea of personal hygiene was essentially limited to the wearing of strong scents, and that not to enhance the individual but rather to mask the foul smells that emanated from their surroundings. It wasn't until years after the plague that those who made a study of it determined that changes were necessary if there were to be any hope of preventing such a recurrence, and even then the changes instituted would be considered minor by our standards today. Nevertheless, the plague was instrumental in ushering in the earliest concepts of public health as an issue in Europe (Gottfried 54-68), and can ultimately be credited

with whatever progress has been made on this front to date.

Fast forward to today, and we can see that while the plague cost many lives it made possible many changes in the social systems of its time, and those changes were, in turn, the precursors of the societal structures that still exist in those countries. Not only that, but those same ideas were instrumental in creating an environment in which the later Reformation could occur, followed by the period of Enlightenment which produced the philosophers who developed many of the concepts upon which our country was founded. Would we have eventually found our way to the remarkable idea of democracy without the plague? Perhaps, but it is clear that the virulent plague served as a catalyst for change on many fronts, and that those changes have prevailed into modern times where they are, by and large, taken for granted by those of us who benefit from them.

Were it not for the many records kept from this time, and authors like Boccaccio, Chaucer and DeFoe who recorded, through their fictional works, this time of great disarray, we might remain unaware of the upheaval that took place. Their determination to present us with a window into their world has survived, precisely because they managed to convey to us the powerful effect these events had on the people, and to awaken in us a sense of recognition.

Hundreds of years have passed since The Black Death invaded Europe, and we would certainly like to think that such nightmares are a thing of the past in this modern world, with all of its medical advances. The unfortunate truth is that no matter how far we have come, we cannot count on immunity. Certainly we have learned that bubonic plague can be cured with antibiotics, as can many other diseases that once roamed the world leaving death as their witness, but nature is such that new strains and new diseases will always occur. In our time, the enemy has become HIV/AIDS. Its persistence in the face of major financial and medical resources aimed at its eradication demonstrates that we still have much to learn, and the lessons of the Black Death could prove useful as we work toward a practical way of dealing with this new threat; but will we heed them?

The hawk-faced masks of the fourteenth century have disappeared, only to be replaced today by clear plastic face shields worn by those who treat patients with the HIV/AIDS virus. Isolation and quarantine were the responses in plague-ridden Europe, but today we eschew such

behavior, choosing instead to balance the rights of the individual against the rights of society. Today's mothers do not throw their infected infants out of windows, but infants infected with the virus at birth languish in hospitals and specialized long-term care facilities for lack of willing people who would take them into their homes. And who can ignore stories of parents who deny their grown children once they learn they have contracted the virus, condemning them for the lifestyle that led to the disease while refusing to allow them the warmth of their family at their greatest time of need? Relegated to languish in a hospice being cared for by strangers, or worse yet, condemned to suffer a gradual decline and death at the mercy of the streets, these new plague victims bear painful witness to how little some things change.

When HIV/AIDS first was recognized in the United States, the disease was labeled "gay cancer" and served as an excuse to revile those who engaged in that lifestyle (Brandt 91-110). Sermons on the wrath of God that claimed the disease was a biblical plague designed to rid the world of these sinners were brought to bear on those afflicted, and a smug sense of righteousness prevailed. Schools refused admission to those who were infected through transfusions, and whole communities rose up in anger and fear, forcing families to relocate and live a life of secrecy.

As the disease moved into the mainstream population, infecting heterosexual men as well as women, the railings about sinners morphed into a more generic paean against the loose sexual mores of our times, and more recently has subsided somewhat in the face of the reality that this disease has no specific target, being merely as opportunistic as any other virus.

Much to our credit, the government responded to this crisis of public health by allocating funds for research, supporting the right of infected individuals to be participating members of society, and pronouncing discrimination against them to be illegal. Somewhat less realistically, we still have not fully supported the education of young people on the use of preventive measures such as condoms, relying instead on an oft-repeated message of abstinence as the solution, and this has resulted in a rapidly escalating incidence of teenagers infected with the virus. This reluctance to face facts in this area seems to stem from a fear, by politicians, of alienating fundamentalist groups within our country and thereby losing their financial and voting support; a de facto intrusion of church into state affairs reminiscent of the

fourteenth century. As in the fourteenth century, such a denial of reality can only serve to extend the course of this most recent plague, allowing it full access to the unprepared.

The truth is that much of what is happening today in response to the HIV/AIDS epidemic is vaguely familiar when compared with the time of the Black Death, the correlations inescapable. This plague, too, traveled from country to country courtesy of trade and immigration. As in the past, failure to admit our lack of knowledge and a willingness to pass judgment led to its rapid unchecked spread throughout communities both here and abroad; countries like China, India, and certain African nations continue to plead ignorance or resist the truth to this day. Certainly we have better sanitation, a proactive medical and public health community, and more willingness to abide side by side with those who are infected, but beyond that, old fears and superstitions continue, and as this newest plague wends its way around the globe, it too will bring about major changes in the social and economic structure of our world. Already the massive toll in Africa is reducing the workforce in the mines owned by multi-national corporations and significantly impacting their performance and revenues. Wars of opportunity waged against nations and groups weakened by the physical and financial ravages of this newest plague are inevitable, while shifting populations will lead to redistribution of land and wealth, and ultimately effect changes in the structure of those places suffering the greatest losses.

Here in the United States, we continue to avoid dealing with the huge expense of treating this disease, choosing to ignore the burden it creates on individuals and families, the cost in lives cut short. We seem unable to realize the ultimate cost to all of us in the benefits we lose as gifted individuals die before they can achieve their peak as contributors to our society, and one cannot help but wonder what modern wonders we will never see accomplished because of all the children who never grow to adulthood, all the young people who wither and die from this plague.

While the virus continues to spread, we and other nations seem frozen, unable or unwilling to take the steps necessary to ensure that this does not escalate into the worst pandemic in recorded history. There can be little doubt that the consequences of inaction will reek havoc the world over; history has shown us that nations can fail and governments be forever altered when a plague comes to town.

Once again, our world is faced with a plague

against which we must rally our forces, yet we continue to watch and wait, seemingly hoping for some miraculous event that will bring us salvation. This is a call to arms of a kind we cannot afford to ignore; the question is, are we up to the challenge?

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The American Socialization Process

Alexander A. Nguyen

Dr. Dennis Hart, in his American Politics course (POL10100), tests his students' knowledge through a timed in-class essay exam. Alexander Nguyen's exam, "The American Socialization Process," discusses the method in which the U.S. government socializes its citizens, as well as the effects it has on Americans and the political system. Even further, he challenges the intentions of the American government in encouraging this often unrecognized process.

Describe the socialization process in our country and explain whether you think it helps our system of politics, or undermines it. In answering this question, be sure to state clearly and precisely just what is the goal of our form of government. Is it to encourage critical thinking, informed citizens ? Or not? Explain why in either case.

As with myths and ideological orthodoxy, socialization in America often serves the purposes of maintaining the status quo and keeping stability for the empowered minority class who control the government. Through methods of reward and punishment, socialization trains future generations in accepting an anti-democratic capitalist system. To explain how social indoctrination serves the goals of this specifically designed plutocratic system of government, I will discuss the three windows for which socialization takes place: family, schools, and the workplace. To understand how the American socialization process reflects a system of plutocracy, we must first understand the system itself.

As Michael Parenti shows in *Democracy for the Few*, the American system is not based on a democracy, but rather a plutocratic system of rule, by and for the rich. In order for the owning class to maintain their positions of power, they need the masses to be obedient and accepting of the status quo. Parenti states, "Political power in America is that almost all "our" cultural institutions are under plutocratic control [...] ruled by non-elected, self-perpetuating groups [...] we the people have no vote, no portion of the ownership, and no legal decision-making power" (28). With such a small percent of corporate individuals running institutions, it creates a "fish-in-water" type of scenario where citizens are taught to believe in, but more importantly, accept the current state of affairs while also being unknowledgeable of alternative views.

Although the American people often view themselves as democratic, socialization "permeates the plutocratic culture, masquerading as 'pluralism, [and] democracy,'" (31). Socialization reflects the goals of the American system in that it keeps the rich in power by maintaining the status quo and breeds a nation of obedient, compliant citizens who are more than happy to conform while chastising critical thinking.

Although some believe socialization begins when a child reaches his/her first step in school, it actually starts much earlier, basically from birth. The family structure permeates a strong role of obedient and conformant behavior towards authority, which eventually bleeds into conventional society. An example of this, stemming from in-class discussion, shows the strong effects of socialized obedient behavior. During a discussion, Professor Hart ordered a student to stand up for no apparent reason, then made her sit down again. He repeated the order many times, and each time, the student obeyed. He then turned to another student (who already had witnessed the routine_ and ordered him to stand. The student refused. Professor Hart then questioned the first student as to why she did not just say no, but instead kept standing and sitting as his request. The point made was that the student[s] was trained to respond with obedience to whoever is in power. Through the relationship between child and parent, one learns to accept subordinate behavior towards authority without question; hence, serving the goals of a plutocratic system designed to maintain stability for those in power.

To reinforce this role of subordination, parents use a system of reward and punishment. Conformity and obedience is rewarded to no end. Whether it is money, a pat on the back, or a brand new car, parents strongly emphasize obedience by acting favorably towards the child when they conform. Through this relationship, the child is also taught that power is inherited and cannot be altered; in other words, "a person has power just because." The child has little practice on how to be democratic, but instead is trained to accept the status quo and be compliant with authority. If a child does seek to explore different sets of beliefs from that of the parent, or from that of those in power, they will often endure some form of punishment.

This reflects the American political system because, as Parenti states, "American capitalism is more than just an economic system; it is an entire cultural and social order, a plutocracy, a system of rule that is mostly by and for the rich" (28). In order to maintain their positions, the "owning class" relies on stability, and in order for stability to be maintained, the masses cannot and should not question those in power. This pattern of preparing children to be obedient in a plutocratic system continues throughout school.

Within a school setting, socialization takes place in two forms: formally and informally. Teachers educate students on the ideals of democracy in direct terms, but unconsciously, they teach students to further obey authority and conform to what is expected from those in power. Parenti states that "teachers tend to concentrate on the formal aspects of representative government and accord scant attention to the influences that wealthy, powerful groups exercise over political life" (30). Educators teach distant and abstract ideals of democracy, but students do not get any practical training on how to behave in a true democratic setting.

Schools further indoctrinate the youth to obey and conform while punishing any disobedience. Parenti noted that "politically outspoken faculty and even students have suffered negative evaluations and loss of stipends, grants, and jobs" (32). Individualism and critical thinking are punished, and conformity is rewarded. For example, in another class discussion, Professor Hart told a story of a young child in elementary school. The child's teacher told the class to draw a picture of a tree, to which she drew an ordinary, plain-looking tree on the chalk board as an example. When the teacher observed the child's picture, which was full of imagination and

creativity, the teacher took the drawing and held it up to the class in an attempt to humiliate the child and shun creativity. The teacher's purpose in behaving in this manner was to promote conformity and "control" creative, critical thinking and aim it in a direction she felt "acceptable." Parenti states that individualism in a capitalist, plutocratic society means, "people are expected to operate individually but in more or less similar directions" (31).

Although teachers help the process of socialization, they are not in any way evil creatures who set out to brainwash the youth. Instead, they too are products of a plutocratic system. Parenti states, "Instructors who wish to introduce critiques of the U.S. politico-economic institutions do so often at the risk of their careers" (30). They too must conform to what is expected or suffer the consequences. And that leads into socialization in the workplace.

Within a capitalist society, ownership and power belongs to a small percent of people, and this creates an atmosphere of competition among workers, breeding conformity and obedience. For anyone to be "rewarded" in any way, they must conform to what is expected. Parenti states, "Capitalist culture is [...] one that minimizes cooperative efforts and human interdependence and keeps us busily competing as workers and consumers" (32). Individualism is also punished and looked down upon. To question authority could possibly mean to lose a job. Individualism in capitalist terms refers to the expectations of workers to "operate individually but in more or less in similar direction" (31). Like family and schools, the systems of reward and punishment are also used to socialize and maintain the status quo, keeping things stable for owners.

Indoctrination in all three areas of society reflects the goals of a plutocratic system of government. For a plutocratic system to exist, people in power rely on conformity and acceptance of the status quo. In the family structure, a child learns the relationship of power and how they do not possess it. Obedience is greatly rewarded, and power cannot be questioned. During school years, creativity and critical thinking are limited to particular "acceptable" beliefs, and conformity is further reinforced. The student is prepared to operate in an authoritative society, which wears a democratic jacket. These same patterns exist in the workplace. Power is unquestionable, and absolute conformity is expected. Socialization reflects the goals of this designed system and

creates non-informed, obedient citizens.

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Brief Summation of Ordovician Rocks of Ohio

Jennifer L. Penick

In Earth Dynamics (GEOL11040), a course taught by Dr. Carrie Schweitzer, **Jennifer L. Penick** was asked to choose a rock period and describe how it pertains to Ohio. She chose the Ordovician Period. In her paper, "A Brief Summation of Ordovician Rocks of Ohio," Penick gives a brief introduction to the Ordovician Period, describes the rocks and fossils of the period, and gives the location and economic value of the rocks and fossils.

INTRODUCTION

The Ordovician System of Ohio is thought to be the most famous of the Paleozoic rock systems. During this period, according to Hansen (1997), the climate was warm and tropical, and sea life thrived in abundance. Ohio was nearer to the equator at this time, in southern tropical latitudes, submerged under a shallow sea.

A collision between the North American Plate and a plate east of Ohio caused the Taconic Orogeny. An uplift of the earth caused the rock surface to bulge upward, and the seas to recede temporarily (Hansen, 1997). This made the rock subject to erosion at the beginning of the Ordovician period. Later, deposits from mountain erosion covered the Ohio area with deltas. Volcanic activity created additional sediment, as did the shells of the marine life.

The Ordovician Period began 500 million years ago, ending the Cambrian Period. It lasted until approximately 425 million years ago, when the Silurian period brought us an evolution of fishes and simple plant life began to grow on land.

The Ordovician Period produced many fossils and rock systems, and though they have little economic value, the rocks of the Ohio Ordovician are known throughout the world.

LOCATIONS OF ORDOVICIAN ROCKS IN OHIO

According to the Geologic Map and Cross Section of Ohio (2001), Ordovician rocks are the surface rocks of the southwestern portion of Ohio. The counties where Ordovician rocks are present at the surface include: Miami, Clark, Preble, Montgomery, Greene, Butler, Warren, Clinton, Hamilton, Clermont, Highland, Brown, and Adams Counties.

There are several intriguing formations in these areas. One of these, probably the most widely researched, is the Kope Formation of the Cincinnati area. It is the thickest rock formation of the Ordovician period (Feldmann, 1996). The lower part of the formation is almost entirely dark shale, deposited in deeper water in a basin that was a part of the Cincinnati dome.

The oldest exposed rock unit in Ohio is the Point Pleasant Formation along the Ohio River. This formation identifies a transition period between the carbonate limestone formed in shallow waters during the Middle Ordovician and the deep-water shale of the Late Ordovician which lie above the limestone (Feldmann, 1996). The Point Pleasant Formation shows the alternating bands of limestone and shale characteristic of the Ordovician period. Exposures of the formation have been quarried for many years and are sometimes called the "River Quarry Beds" (Hansen, 1997).

There are also occurrences of Ordovician rocks beneath the ground surface, below the glacial drift between Cincinnati and Piqua. One formation, the Trenton Formation, is below the surface. It overlies the Black River Group and reaches from west-central Ohio to northwestern Ohio (Hansen, 1997).

The Cincinnati basin, mentioned earlier, is the site of a massive dome. It began as a regular rock layer and was uplifted by the events of the Taconic Orogeny. It branches out into two northern extensions, the Kankakee arch and

the Findlay arch. The center of this massive structure is Ordovician (Eardley, 1962).

TYPES OF ROCKS IN THE ORDOVICIAN ROCK LAYER OF OHIO

Only two basic types of rocks make up the Ordovician rock layer – carbonates (limestone) and claystones (mostly shale). These two rock types are proof that Ohio was underwater in a shallow sea during the Ordovician period,. In most locations, there are alternating bands of limestone and shale.

When there was little erosion on the land and the seas were clear, ocean life thrived, and great amounts of limestone-forming skeletal material were deposited on the sea bottom. When the seas became turbid from the washing in of eroded materials, many sensitive forms of life could not live in the water, and shale-forming silt and clay, containing very little animal material, accumulated on the sea bottom. (History of Western Ohio, www.ohiodnr.com)

The limestone was formed from biogenic debris from seawater (Palmer et al., 1988). As sea creatures died, they settled to the bottom of the sea floor. Their shells contributed to the formation of the limestone bands.

The debris that generally formed the shale bands came from two main sources, either eroded from mountains of the area or volcanic ash. The mountain sediments from the Taconic Orogeny formed a complex delta called the Queenston Delta, which discharged mud into Ohio and surrounding areas.

The plate collision that initiated the Taconic Orogeny also created island arcs with active volcanoes. The volcanic ash morphed into a clay called bentonite (Hansen, 1997). Ash layers are excellent time lines because they were deposited instantaneously over a wide area.

At the end of the Ordovician era, Ohio was part of a rapidly subsiding basin. Ordovician rock record ends with a break at the top of the Drakes Formation, which geologists attribute to a fall in sea levels due to glaciation in the Southern Hemisphere (Feldmann, 1996).

ECONOMIC VALUE OF ORDOVICIAN ROCKS IN OHIO

Although there is *some* economic value in the Ordovician rocks of Ohio, it is certainly not great. In the late 1800's, a giant gas and oil field existed

from the Trenton Limestone (Wickstrom, Gray, and Stieglitz, 1992). Commercial amounts of oil and gas were found in 1884. Approximately 76,000 wells were drilled, and from 1895 to 1903, Ohio was the leading oil producer in the country. By 1910, however, the oil and gas were depleted (Wickstrom, Gray, and Stieglitz, 1992).

Some Ordovician limestone was also used for building stone. Though abundant and near the surface, it eventually proved to be poor building material. Having to dig the limestone out from between the bands of shale created too much waste, as all of the surrounding shale was useless for building. This meant that huge mines were dug for small yields of limestone, which was not cost-effective. There were also workers to pay to move these large amounts of earth, though the yield was minimal.

Another problem developed when builders tried to chisel the limestone. There were too many fossils in it, which caused grooves and other major flaws when chiseled. In the end, the use of Ordovician limestone for building material was abandoned (Hansen, 1997).

Economically, geology studies and fossil trade generate the only monetary value the Ordovician layer currently has. Some fossils are purchased from the Ordovician layer for museums and private collections. Books and other published research generate a small amount of revenue, though usually for the author rather than the area. A few locations earn funds from tours to the Ordovician layers by arranging fossil-collecting expeditions and so forth.

For the most part, however, the Ordovician layer will not make Ohioans rich with money. Instead, we can be gratified by the fact that our Ordovician rock layer is fossil-rich and widely studied.

FOSSILS OF THE ORDOVICIAN ROCK LAYER

During the Ordovician period, marine life flourished. As Ohio was covered by seawater during this time, there are abundant fossils of a great variety of phyla. While no fish fossils have been found, there are many other fossils that are common.

Cincinnatian fossils are displayed in virtually every natural history museum in the world, and the rocks which contain them are now internationally-recognized (Wilson, 1999). These fossils have gained attention from curious children and paleontologists alike. As a matter of fact, an unusually high number of Cincinnati children have

become geologists and paleontologists. So many technical papers have been generated from Cincinnati rocks that the rocks serve as the official reference section for Upper Ordovician rocks in North America (Hansen, 1997).

The most common fossils are those of bryozoans and brachiopods. The bryozoans were colonial animals, each individual animal called a *zooid* (to describe the capsule-shaped body and tentacle-shaped feeding tube), according to *Fossils of Ohio* (1996). These creatures were fairly basic, though they did possess complete digestive tracts. Many of these fossils slightly resemble corals. They can be located throughout the Ordovician rock layer in mass quantities.

Brachiopod fossils, found in the thin blue and gray layers of the Ordovician rock, are typically well preserved with their shells intact. They are found in huge numbers in southwestern Ohio near Cincinnati.

Also common in Ordovician fossil records, though slightly less widespread than the bryozoans and the brachiopods, are the trilobite fossils. These armored arthropods are *very* popular as fossils. One of them, *Isotelus maximus*, even earned the title of the official Invertebrate Fossil of Ohio.

Many other fossils are present in Ordovician rock, though they are much more rare in comparison to the aforementioned groups. These fossils include: echinoderms, clams, snails, cephalopods, and corals. Also found in the Upper Ordovician region of Ohio are fossils called ophiocistioids (Tasch 1973), which are of relatively rare marine creatures.

INTERESTING FACTS ABOUT THE ORDOVICIAN ROCK LAYER OF OHIO

Though the Ordovician period is widely recognized now, it was called the Lower Silurian period until the early 20th century. The U.S. Geological Survey did not consider the Ordovician system as a distinct system until 1903, and the term "Ordovician" was not used officially in Ohio until 1909 (Hansen, 1997).

There is no record of plant fossils in the abundant fossil index of the Ordovician period of Ohio. During the early Ordovician, the only plant life of note was algae. Though later in the period, it is thought that other plant life must have begun to evolve, as it flourished in the Silurian period.

It is also supposed that bottom-feeding vertebrate fish began to evolve during this time.

Again, however, there is not yet fossil evidence for this evolution in Ohio Ordovician rocks.

CONCLUSION

The area that is now Ohio was once under water in a tropical area. It offered a wonderful home to *many* species of sea creatures. Its basins were created by an upheaval of rock layers during the Taconic Orogeny, which initiated mountain-building and volcanic activity. This activity, along with the marine life, created sediment deposits which became the Ordovician rock system of Ohio, known for fossil variety.

Though the rock systems of the Ohio Ordovician are not valued economically, they certainly hold a fascination for people around the world.

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Literature as the Savior of the Individual Self in China

Paul Petrovic

For his Individual Honors Work (HONR30096) with Professor Laurie Delaney, **Paul Petrovic** wrote a paper on Nobel Prize-winning author Gao Xingjian and his novel, *Soul Mountain*. Petrovic briefly explains how the political aims of the Chinese Cultural Revolution prohibited art forms that promoted individualistic thought. He then moves to describe how “Gao utilizes history and the power of language to reclaim the individual self,” which in turn allows his novel to subvert the communal aesthetic of Mao Zedong and the Cultural Revolution. In the end, Petrovic concludes that *Soul Mountain* reveals the need for the individual self in China, even if fulfilling this need remains expressly forbidden by governmental censorship.

Chinese literature focused on the individual was, from 1942 to the end of the Cultural Revolution, considered a contradiction. Mao Zedong's decree at Yan'an for literature and the arts to be for the masses was incompatible with individualistic thought. Mao stated that “artistic fronts must be subordinate to the political struggle because only through politics can the needs of the class and masses find expression” (Mao Tse-Tung 87). Consequently, literature of that time positioned itself on the axis of its political beliefs, and in effect began a national art form that suppressed individualism. Books opposed to or apart from the official ideology were confiscated and burned. As history was shaped by Mao's rule, so too was literature. Polemics molded texts into political statements and eliminated the independence that a writer had once possessed. Literature became a tool of politics, and the individual seemed to be rendered obsolete.

Throughout the 1970's and 80's in the nationalistic texts, “the individual as author, reader, and fictional characters [sic] was divested of psychological, intellectual, and physical autonomy” (Lee, “Nobel Laureate” paragraph 10). There were, however, revolutionaries who sought to write against the national orthodoxy. These voices stated concern for the individual rather than the masses. If such authors were silenced with sentences to prison farms, they still reacted against the tenets established by Mao Zedong, thus dedicating their lives to the struggle for personal expression. Using the tumult of both the Cultural Revolution and the spiritual pollution campaign to document the plight of the individual self, then, the work of Chinese author Gao Xingjian came to critical light in the West.

Gao Xingjian counters the doctrinaire approach to literature mandated by Mao and the Cultural Revolution. Rather than construct narratives for the masses, he invited governmental censure by writing for and about the individual self. However, before looking at Gao Xingjian, it becomes necessary to document a predecessor so that the monumental change can be highlighted. Perhaps no predecessor is as well known in the West as Bei Dao. Born in 1949, he belongs to the school of writers distinguished as the Misty Poets. Known for their oblique imagery and idiomatic freedom in their poetry, the Misty Poets came into being in the 1970s, responding directly to the restrictions placed upon writers after Mao Zedong's decree. In both his poetry and his fiction, Bei Dao focuses upon the individual, examining the ways that people were shaped during the Cultural Revolution. In his collection *Waves*, and in even his darkest fiction, therapeutic healing can be found in language and communication.

Bei Dao's short story “In the Ruins,” for example, focuses on an exiled intellectual, allowing Bei Dao to critique the institutionalized oppression of the Cultural Revolution. Narrator Wang Qi laments the turbulent state of society as he submits to his ostracism, for “in the midst of a people's deep suffering, individuals are negligible” (6). From this passage, Dao seems to reaffirm the ideology of Mao Zedong, for the individual becomes subordinate to the masses. However, Dao juxtaposes his statement against its literal meaning, arguing against the negligibility of individuals, for even great suffering does not make the individual expendable; even the smallest interaction can strengthen the individual's resolve to endure. Thus, Bei Dao ironically subverts Mao's ideology to reclaim the individual as a being separate from politics.

However, "In the Ruins" also reveals an inherent weakness, for the text adheres to the literary model of realism that Mao mandated. Bei Dao thereby reaffirms the conventional aesthetics of Chinese literature. In order to subvert the ideological stance of Mao, the writer must transcend Mao's politics, including his politicized aesthetics. In this respect, Bei Dao fails, leaving an impression, certainly, but failing to break from the national orthodoxy. As a result, literature remained artistically locked in the box of Mao's realism until the postmodern techniques of Gao Xingjian offered a way of writing outside this box. Using episodic structure and semi-autobiography in *Soul Mountain*, Gao utilizes history and the power of language to reclaim the individual self, thereby allowing him to subvert the aesthetic of Mao and the Cultural Revolution.

Gao Xingjian, born in 1940 and winner of the 2000 Nobel Prize in Literature, conceptualizes the struggle for selfhood in the midst of political suppression by stripping *Soul Mountain* of all characters but the generic if dispersed individual. Gao thereby subordinates politics to individualism, refusing to isolate the individual from his novel. Furthermore, this technique allows Gao to create a work contrary to Mao's tenets. While the Chinese government had denounced modernist fiction, feeling that it privileged European capitalist society, Gao brings the Chinese novel straight to postmodernism through experimentation with language and character (Lee "Modernism and the Chinese Writer" 130).

To work against Mao Zedong's ideology, Gao foregoes names and characters. Instead, there are only pronouns used throughout the episodic chapters: "I," "he," "she," and "you." Each pronoun symbolizes a distinct persona of the self, yet all of them are a feature of the same self. This technique does not work against the novel's emphasis on individuality, but rather highlights individuality within a postmodern conception of the self as disparate and inconsistent. As I journeys through China, I creates you for discussions, and I lets you "create a she, because you are like me and also cannot bear the loneliness and have to find a partner for your conversation" (312). The fragmentation of the self underscores Gao Xingjian's dialogues between each self. The technique claims self-identity, but also reveals the fragmentation forced upon individuals during and after the Cultural Revolution. Unity does not exist, but rather disassociation. Thereby, Gao's idiomatic technique allows each pronoun to remain divorced from the masses.

In fact, the novel's refusal of plural pronouns has received critical study. As Mabel Lee notes, "[t]he use of the plural form of the self, 'we/us' is anathema for Gao: he insists on the use of the singular self for to do otherwise would be to compromise the self and perceptions which can only be unique to the self" ("Personal Freedom" 148). This distinction helps *Soul Mountain* explore the sanctity that only the individual self can offer. As party-state lines forced writers to adhere to their mandates in the years directly following the Cultural Revolution, Gao became wary of pluralisms, for such pluralisms compromised his singular vision. For that reason, the concept of breaking from political, social, and material groupings become vital, even as this very action parodies a political concept.

The novel begins with I journeying through the Chinese countryside to learn and experience what is native to the self. I strikes up a conversation with a fellow traveler, and the two converse on "Lingshan, *ling* meaning spirit or soul, and *shan* meaning mountain" (2). Lingshan irrevocably seizes the mind of I, as the sad pathos and inertia that I sees in the masses is not what I desires. Rather, the mystic Lingshan offers "virgin wilderness" unperturbed by decades of political rule and becomes the enigma that I strives to find (3). I finds in Lingshan a symbol of his travels through China, for Lingshan resists the political/personal suppression that govern reality. Lingshan thereby becomes an abstract that spites orthodoxy, subverting realism and Mao's decree.

As a result, the concept of Lingshan provides the framework for the remainder of Gao's novel. Roaming the lands for Lingshan, I sees his own compliant past reflected in the masses' current compliance to dictatorship. Gao's identification with peasantry is essential, for, during Mao's reign, "[p]easants, like intellectuals and officials, were expendable in the service of an ideal" (Fairbank 341). By living among peasants and documenting their lifestyle, Gao reaffirms the need for freedom and self-expression, for these are the acts that liberate the self from such suppression. In one such episode, I takes a job as mountain ranger only to realize how "life is monotonous and lonely on the mountain" (39). I notes that his fellow workers do not talk to one another, but have in fact come to identify with their voiceless lives. In *Soul Mountain*, disassociation from language leads to empty, futile lives, for language is the tool that frees individuality.

Gao Xingjian uses this didactic tool

throughout *Soul Mountain*, examining the dislocated individual in the midst of national identity. Gao refuses to surrender his artistic vision to the political hegemony of the Cultural Revolution, or to succumb to the literature of politics. Thus, Gao subverts the political thinking that had long saturated Mao's reign even as he refuses to let the individual become subordinate to the masses. If the self cannot be documented, then that itself becomes the indictment against Chinese ideology. Knowing that governmental control repudiated such self-expression, Gao indicts the Maoist belief that individualistic writers were expendable.

Gao Xingjian most directly responds to Maoist ideology and the imposed limitations of literature through the episodic chapters relating to you. Language can easily be distorted to political means, but Gao Xingjian reveals his indifference toward politics through the telling of a folktale. After you tells the tale, you reveals the countless ways that it can be skewed for political or religious advantage. However, "you are not a historian, don't have political aspirations, and certainly neither wish to become an expert in Buddhism, nor to preach religion, nor to become a paragon of virtue, what appeals to you is the superb purity of the story" (285). Gao is unwilling to conform to the politically based decree forced upon all writers during his time; he unequivocally rejects such a premise as preposterous, for it limits the creativity of the self. Gao refuses to skew and subordinate his story for politics, wanting to tell tales that are devoid of such restriction. Only by divorcing political polemics from Chinese literature will writers be able to circumvent the constructs that influence the masses.

In this respect, Gao Xingjian is much like the Chinese-American Maxine Hong Kingston and her idea of talk-story in *The Woman Warrior*. Gao Xingjian employs folktales not to make polemical points, but rather to remember and reclaim a life. Although critics have revealed *The Woman Warrior's* feminist aims, the comparison of talk-story remains valid, for Kingston's novel is foremost about the recovery of lives that have long been suppressed. By telling a narrative largely divorced from politics as is conventionally understood, Gao likewise focuses on the liberation of the individual. Thus, Gao holds that literature is one of the last ways to reclaim the self, for literature is the solitary act of creation by the individual.

However, national criticism of Gao Xingjian because of this subversion has been virtually

unanimous in China. Gao is ostracized from society fully, compromising his life by refusing to compromise his artistic freedom. Paradoxically, this state of exile proves necessary, for *Soul Mountain* is about "a banishment of the self to find the self" (Burckhardt 30). Only after exiling himself from all political, social, and material groupings can Gao Xingjian document the case of the individual in literature.

By traversing his own psychological depths, Gao emerges liberated, enlightened, and ever more dedicated to the notion of the self. As I notes late in the narrative, "I have not reached a state of despair" from his journey, but rather "I still haven't lived enough" (477). Although I seems prepared to continue his travels, the same is not so for the Chinese government. Its reaction to Gao Xingjian forced him to become an exile. While writing *Soul Mountain*, he was forced to seek refuge in Paris, avoiding the prison farms that awaited him had he stayed in China. This juxtaposition suggests the pall that hung over Chinese individualistic writers in the 1970's into the early 1980's; their only choice was self-imposed exile over the constant threat of imprisonment.

Therefore, exile becomes linked with the idea of self-discovery that is central to the novel. Emphatic in Gao's novel is the ideal of "(re) discover[ing] the hidden or forgotten layers of history and memory" realized during his travels through southern China (Wang 2). The narrative choices coalesce into a literary voice unique to Gao; his remembrance of his personal tribulation ironically allows him to see the chasms that he has crossed. Language offers him selfhood and allows him to reclaim an individuality that would have been otherwise barred from him. Thus, *Soul Mountain* conceptualizes the need for the self. Gao Xingjian creates a singular voice in opposition to the dominant Chinese ideology and creates a new idiom that reclaims the novel for the individual self.

The work of Bei Dao and Gao Xingjian, then, become a recovery of the individual self amidst and after the Cultural Revolution. Each author argues against the stigma that Mao placed on individualism. With "In the Ruins," Bei Dao argues against the expendability of the self and argues for the legitimacy of the individual. With *Soul Mountain*, Gao Xingjian transcends Mao Zedong's mandates for writers to subordinate the individual to politics. In both works, the narrator finds his self-identity, reaffirming the worth of, and indeed, the need for the individual self in Chinese society.

Moreover, the idea that Gao Xingjian's narrative choice is merely an aesthetic issue becomes negated in *Soul Mountain*. Rather, his narrative on the self proves to be an ideological stance against the politics that originated with Mao and the Cultural Revolution. Much like Maxine Hong Kingston revolutionized Asian-American fiction with *The Woman Warrior*, introducing folktales as autobiographical vehicles, Gao Xingjian also revolutionizes Chinese literature with *Soul Mountain*. The concept that narrative and theme must adhere to certain models becomes an idea to be broken by Chinese and Chinese American writers, for such restriction recalls the atrocities done in the name of the masses. Gao Xingjian creates *Soul Mountain*, then, as a meditation on the direction Chinese literature was both coming from and is now heading in.

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Motherless Child, Childless Mother
Kurt Sampsel

In their Special Topics in Fiction: Popular Fiction by Women (ENG39395) class, Dr. Jeannette E. Riley and Professor Laurie Delaney asked students to explore the depiction of women in a romance, detective, or science fiction novel by a woman author. **Kurt Sampsel** chose to write on Sara Paretsky's *Indemnity Only*. His essay, "Motherless Child, Childless Mother: The Unique Relationships in Sara Paretsky's *Indemnity Only*," examines the life of the novel's protagonist, V.I. Warshawski, and applies the groundbreaking theoretical work of feminist author Nancy Chodorow to explain the significance of the relationships V.I. forms with other women throughout her life.

Feminist author Nancy Chodorow has become known for her groundbreaking work applying feminism to psychoanalytic theory. Her 1989 book *Feminism and Psychoanalytic Theory* extensively explores how relationships—particularly relationships between women—influence such psychological constructs as identity, gender distinction, and self-awareness. Chodorow's article "The Sexual Sociology of Adult Life" specifically discusses the ways in which parenting, especially mothering, instills gender identification in children.

In both her book and article, Chodorow thematically explores the different ways in which female relationships manifest themselves in order to fulfill the needs of both women involved. Chodorow argues that relationships between women have a profound influence on the establishment, maintenance, and growth of gender identification. This assertion holds true in analyzing Sara Paretsky's mystery novel *Indemnity Only*. In the book, private investigator V.I. Warshawski continuously reveals ways in which her relationship with her mother influenced her. In her adulthood, Warshawski still feels a need for the intimacy and mutual support which the mother-daughter relationship can provide. In the absence of a daughter or surviving mother, V.I. seeks out relationships with other women; she constructs a surrogate family with her friends Lotty and Jill. This surrogate family offers V.I. a taste of both daughterhood and motherhood, reinforcing her identity as a woman while allowing her to maintain her independence.

Chodorow examines the important role that the mother-daughter relationship plays in the development of a woman's identity. Because of the relative accessibility of mothers (as opposed to fathers), feminine gender ideals are also more easily accessible. Chodorow states, "[B]ecause children are first around women, women's family roles and being feminine are more available and often more intelligible to growing children than masculine roles and being masculine" ("Sexual Sociology" 293). This concept of a natural tendency for children, especially daughters, to inherit gender ideals from one's mother is reinforced by V.I. Warshawski's relationship with her late mother in *Indemnity Only*, although it is simultaneously challenged by Warshawski's actions. Apparently, V.I.'s ideals of womanhood differed somewhat from those of her mother, especially when it came to choosing a career. Warshawski recalls of her mother, "She had hoped I would be a singer and had trained me patiently; she certainly wouldn't have liked my being a detective" (Paretsky 14-15). Here, V.I. acknowledges that she chose a lifestyle different from the more traditionally feminine one which her mother had envisioned, and she seems to feel guilt for rejecting the "natural" gender ideals which her mother tried to instill in her.

V.I. later lets the reader know that career choice was not the extent of her and her mother's disagreements. It seems Warshawski's mother kept trying to steer V.I. into other "feminine" directions, but with little result. V.I. states, "She'd probably disapprove of my work, if she were alive, but she would never let me slouch at the dinner table grumbling because it wasn't turning out right" (Paretsky 99). Chodorow offers psychoanalytical insight into this mother-daughter squabbling, saying, "Because the first identification for children of both genders has always been with their mothers, they argue [. . .]" ("Sexual Sociology" 293). Although V.I. expresses regret at alienating her

her mother via her dismissal of “feminine” characteristics, she seems to believe that her more masculine traits often come in handy. When talking about repeated childhood fights she took part in, V.I. states, “Oh my mother hated it, but she died when I was fifteen, and my dad was thankful that I could take care of myself” (Paretsky 101). With all her references to her mother, Warshawski makes it clear that her mother had a profound influence, despite their disagreements. She maintains an admiration for her late mother, and she sees her as a virtuous, if old-fashioned, woman.

This dynamic of disapproval between V.I. and her mother would appear to have roots in the empathic bond which is central to the mother-daughter relationship. Chodorow argues that mothers and daughters can sometimes reach such a level of empathy as to blur the distinctions of their individual identities. Chodorow states that mothers and daughters often “[describe] their experiences of boundary confusion or equation of self and other, for example, guilt and self-blame for the other’s unhappiness; shame and embarrassment at the other’s actions; daughters’ ‘discovery’ that they are ‘really’ living out their mothers’ lives [. . .]” (*Psychoanalytic Theory* 58). Applying this theory to *Indemnity Only*, one could assume that V.I.’s empathic relationship with her mother led to the sense of guilt Warshawski seems to feel for estranging her mother via her “unladylike” choice of lifestyle.

In *Indemnity Only*, Warshawski tells the reader of this “guilt and self-blame” that she feels for disappointing her mother, albeit in an indirect way. After V.I.’s apartment is torn up, she finds broken the wine glasses which were a beloved heirloom of her late mother. Warshawski blames herself, thinking, “My mother had carried those glasses from Italy in a suitcase and not a one had broken. Nineteen years married to a cop on the South Side of Chicago and not a one had broken” (132). V.I. then gets into the heart of her guilt when she reflects, “If I had become a singer, as she had wanted, this would never have happened” (132). It becomes clear that the wine glasses are merely an incarnation, or perhaps an outlet, for the true guilt V.I. feels for having chosen a different path of life than her mother would have had for her. Nancy Chodorow argues that this sense of guilt is very common for both mothers and daughters to feel on the behalf of one another due to the extreme level of empathy which they share.

Chodorow believes that the self-blame which exists because of empathy between mothers and

daughters often results in the women leading a sort of shared identity rather than two distinct identities. Chodorow explains, “The reason is that the mother-daughter relation is the one form of personal identification that, because it results so easily from the normal situation of child development, is liable to be excessive in the direction of allowing no room for separation or difference between mother and daughter” (*Psychoanalytic Theory* 59). Thus, because of this empathic bond, there exists a fragile debt or obligation between mother and daughter which each tries to honor. Since daughters seem to often share an identity with their mothers, to hurt one’s mother becomes just as abhorrent as to hurt oneself. It seems that V.I. Warshawski feels that she hurt her mother by not choosing the life she had laid out for her. Thus, she feels guilt for the decision she made.

Despite the obligation that the empathic bond of the mother-daughter relationship entails, Chodorow believes that it is natural for the daughter to eventually reject her mother due to her “second sex” status in a patriarchal society. Chodorow explains, “Most psychoanalytic and social theorists claim that the mother inevitably represents to her daughter (and son) regression, passivity, dependence, and lack of orientation to reality [. . .]” (*Psychoanalytic Theory* 64). Chodorow goes on to say that, thus, “For the daughter, feminine gender identification means identification with a devalued, passive mother, and personal maternal identification is with a mother whose own self-esteem is low” (*Psychoanalytic Theory* 64).

Because identification with a girl’s mother represents the threat of accepting the “second sex” status for herself, girls often reject their mothers either consciously or subconsciously. Chodorow discusses how the mother-daughter relationship—particularly in its weakening—harbors the need for women to have ongoing affective relationships with other women. Chodorow explains, “a daughter develops relationships of attachment to and identification with other adult women. Loosening her tie to her mother therefore does not entail the rejection of all women” (*Psychoanalytic Theory* 64). Thus, women have a tendency to seek out relationships with other women even after distancing themselves from her their mothers. In *Indemnity Only*, V.I. Warshawski mentions how much easier it is for her to have relationships with women rather than with men. Warshawski states, “I have some close women friends, because I don’t feel

they're trying to take over my turf. But with men, it always seems, or often seems, as though I'm having to fight to maintain who I am" (209). Choosing relationships with women instead of men helps V.I. by allowing her the opportunity to prove herself to be strong and intelligent without the constant battle of having to vie with men.

Apparently, Warshawski pursues relationships with women because she acknowledges the inequalities of the social hierarchy and prefers not to be put into a situation where she would have to "compete" with men. Chodorow addresses this issue when discussing mothers and daughters, although the same holds true for relationships between any women. Chodorow states, "The close tie that remains between mother and daughter is based not simply on mutual over-involvement but often on mutual understanding of their oppression" (*Psychoanalytic Theory* 64-65). This "mutual understanding" is powerful for women because it provides them with support, which is an essential tool for coping with a world which tends to view women as the "second sex." This support proves particularly valuable to V.I. Warshawski as a woman working in a field dominated by men. In her work as a private investigator, Warshawski is constantly contending with men. As a result, V.I. prefers to spend her personal time with women because it allows her to temporarily escape the gender conflict which is so prevalent in her job.

Chodorow argues that because women are often constructed by culture as being relationally oriented, they tend to place high emphasis on the relationships in their lives, particularly the ones they share with other women. Culture frequently perceives women not simply as women, but views them according to the relational identities that they fulfill, perceiving them as mothers, daughters, sisters, and wives. Because of this, Chodorow stresses the important role that the family plays in the establishment and reinforcement of a woman's identity. She states, "Women much more than men will find a primary identity in the family" ("*Sexual Sociology*" 294). Chodorow also states the importance of the continuation of relationships between women, particularly the mother-daughter relationship, saying, "Girls' identification processes, then, are more continuously embedded in and mediated by their ongoing relationships with their mother" ("*Sexual Sociology*" 295). Chodorow believes that relationships between women are essential throughout a woman's life: "the mother-daughter tie and other female kin relations remain important from a woman's childhood through her old

age" (*Psychoanalytic Theory* 61). Chodorow likely stresses the importance of continuing relationships between women throughout life because she believes the mutual support and understanding that these relationships provide is useful to a woman in all her stages of life. Again, since culture tends to see women according to their relational identities (daughter, mother, wife, etc.), it is important for women to affirm their personal identities as they progress from one relational position to another.

Although V.I. Warshawski recognizes the importance of female social ties and values the dynamic of the mother-daughter relationship, she possesses neither a surviving mother or a daughter. Chodorow would argue that Warshawski, like all women, has 'relational needs' which need to be fulfilled. Chodorow states, "One way that women fulfill these needs is through the creation and maintenance of important personal relations with other women" (*Psychoanalytic Theory* 76). Interestingly however, V.I. chooses to form relationships with not just any women, but with two women who represent the roles of mother and daughter to her.

In the absence of her late mother, V.I. seeks out relationships with other women, and finds a respectable motherly figure in her elder friend Lotty. Lotty is not just a substitute mother, however. She is the type of modern woman that Warshawski always wished her mother could have been. Warshawski notes of Lotty, "She held fierce opinions on a number of things, and put them into practice in medicine, often to the dismay of her colleagues" (108). Therefore, it seems that Warshawski likes Lotty precisely because she does not possess the "second sex" characteristics which tend to compel daughters to reject their mothers. Lotty is certainly at odds with the conventional gender notion that "mothers represent regression and lack of autonomy" ("*Sexual Sociology*" 296). Thus, V.I. feels compelled to embrace and respect Lotty rather than reject her as she did her late mother. Warshawski's real mother embodied all the traditional "second sex" qualities and accepted her position in the social hierarchy; V.I. admires Lotty because her autonomous lifestyle is a direct contradiction to the traditional motherly acceptance of the inequality of patriarchy. Because of the great cultural changes that occurred between her mother's generation and her own, Warshawski seeks a new role model who represents the "new woman." Lotty possesses many of the tools for this new world that V.I.'s

mother did not know in her time. As culture has changed, so has Warshawski's social sphere.

To V.I., Lotty is more a friend than an authority figure. Lotty fulfills Warshawski's need for a mother figure perfectly because she respects Lotty not only as an elder, but also as a female peer with similar ideals. In addition, it is quite possible that Warshawski values her relationship with Lotty because of the dynamic of "guilt and self-blame" that Nancy Chodorow believes many daughters associate with their mothers. V.I.'s amiable relationship with Lotty offers her a sort of "reconciliation" which was never achieved between Warshawski and her late mother. In a way, one could argue that V.I.'s relationship with Lotty is an affirmation of Warshawski's once shaken faith in the value of the mother-daughter relationship. By valuing her relationship with an older woman, Warshawski has shown that the conflict she had with her mother was due not to age or authority but to merely to differing beliefs regarding the roles of women.

In her quest to fulfill her "relational needs," V.I. continues to seek friendship with women and explores the other end of the mother-daughter experience via her relationship with Jill. In her assertion that a woman's primary identity tends to be found in the home, Chodorow states that a daughter "learns what it is to be womanlike in the context of this personal identification with her mother and often with other female models (kin, teachers, mother's friends, mothers of friends)" ("Sexual Sociology" 294). In the absence of children of her own, Warshawski takes Jill into her protection partially to experience the identity of motherhood. In addition, V.I. feels compelled to care for Jill because of her motivation to see justice carried out. This not only entails criminal justice, but also familial justice. V.I. is genuinely concerned with how people treat one another. She realizes that Jill's family doesn't give Jill the attention or support she needs. Therefore, V.I. takes Jill into her protection and offers her the attention and consideration she deserves.

Just as women have a tendency to form and reinforce their personal identity through their role as daughters, women also gain a sense of self-actualization by fulfilling the role of mother. As discussed earlier, Nancy Chodorow believes that the empathic bond which exists between mothers and daughters establishes a sort of symbiotic identity which both parties share. While this shared identity can be psychologically challenging for the daughter, Chodorow seems to believe that it has the potential to benefit the mother.

Chodorow states, "It seems, then, that a mother is more likely to identify with a daughter than with a son, to experience the daughter (or parts of the daughter's life) as herself" (*Psychoanalytic Theory* 49). Chodorow goes on to discuss how the mother-daughter relationship can sometimes allow the mother to "use" the daughter's realization of identity as a means of reinforcing her own. Some mothers, however, abuse this aspect of the empathic bond. Chodorow says that such mothers who participated in a study

did now allow their daughters to perceive themselves as separate people, but simply acted as if the daughters were narcissistic extensions or doubles of themselves, extensions to whom were attributed the mothers' bodily feelings and who became physical vehicles for their mothers' achievement of autoerotic gratification. The daughters were bound into a mutually dependent 'hypersymbiotic' relationship. (*Psychoanalytic Theory* 49)

Although this particular scenario described by Chodorow is a somewhat extreme case—a study of "disturbed mothers"—the basic underlying principle is applicable to the average mother-daughter relationship. Chodorow argues that although both parties participate and benefit from the empathic bond of the mother-daughter relationship, mothers often achieve a sort of egotistical gratification from the achievement of seeing their daughters acclimate themselves to female gender roles. Certainly it is true that performing the role of mother is often an experience of growth, self-actualization, and fulfillment.

Indeed, V.I. seems to find great fulfillment in caring for Jill. Warshawski says of Jill, "Something about her pierced my heart, made me long for the child I'd never had" (Paretsky 186). On several occasions, V.I. Warshawski indicates her longing to experience the role of mother. When observing a family in the park, she notes, "I felt a small stirring of envy. On a beautiful summer day it might be nice to be having a picnic with my children instead of hiding a fugitive from the police and the mob" (Paretsky 280). While such occasions tempt Warshawski to abandon her independent lifestyle and take up a family, Warshawski both values her lifestyle and maintains her cynicism for family life, saying, "There really are times when I wish I did have a couple of children and was doing the middle-class family thing. But that's a myth you now" (Paretsky 211-212).

Like Lotty, Jill offers V.I. Warshawski an idealistic (if perhaps unrealistic) sample of the mother-daughter relationship. Warshawski's relationship with Jill also gives her a sort of understanding of her late mother by offering her a taste of the challenges and obligations of motherhood and thus allowing her to empathize with her mother's situation. In short, Warshawski's relationship with Jill provides V.I. with the feeling of motherhood without presenting her with some of the more serious consequences that accompany true conventional motherhood. In the end, V.I. makes the decision that although motherhood has its benefits, her independent lifestyle is something that she—at least for now—is unwilling to sacrifice. In addition, she recalls her brief experience with marriage and concludes that the cultural conception that true womanly fulfillment comes from being wife and mother remains largely a "myth."

In her book *Feminism and Psychoanalytic Theory* and her article "The Sexual Sociology of Adult Life," Nancy Chodorow explores the important role that the mother-daughter relationship plays in the development and reinforcement of a woman's identity and her understanding of gender roles. Chodorow argues that mother-daughter relationships, as well as all relationships between women, benefit both parties in unique and distinctive ways. Chodorow also discusses how the continuation of female relationships is essential to the emotional well-being of women. In Sara Paretsky's novel *Indemnity Only*, V.I. Warshawski exhibits longing to experience both spheres of the mother-daughter relationship. Although she lacks a daughter or living mother, Warshawski seeks out meaningful affective relationships with other women and constructs an alternative family from her relationships with Lotty and Jill. Both these women provide V.I. with an idyllic taste of motherhood and daughterhood respectively, while still allowing her to maintain the independence and freedom which is so important to her lifestyle as an autonomous, modern woman.

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Contributors

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