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M. Lisa Parenti
College of DuPage

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A Traveler from Altruria: Book Analysis

by M. Lisa Parenti

(History 1140)

In analyzing *A Traveler from Altruria* by William Dean Howells, the author's descriptions and discussions of his women characters provide a coherent picture of what he believed to be the traits and attitudes of an ideal woman.

The focus of the book was on the interactions between the narrator, Mr. Twelvemough, and his guest from Altruria, Mr. Homos, as well as conversations with a number of people encountered by the two during Homos's stay in America. Through these exchanges, Howells intended to display the discrepancy between the idealized life of Americans during the late 19th century's "Gilded Age" and the realities of the existence of people just below that gilded surface, in contrast to the utopian world of Altruria (thus also expounding on class differences). To enrich this analysis, Howells, a supporter of the Progressive movement, included a depiction of what he saw as the role of women in American society. The introduction of Mrs. Makely, and later Mrs. Camp, to the narrative allowed Howells to highlight that role and, as a consequence, highlight his own perceptions about how women were viewed and treated, especially in contrast to women in Altruria.

In the beginning of the book, Twelvemough took Homos to a resort in the country, a place where the narrator told Homos professional men and their families went in the summer for relaxation. Looking for clarification, Homos asked, "The ladies come early in the summer, you say...What do they come for?" (45). Learning they come to rest, he asked what they needed to rest from. Twelvemough replied, "From care....There is nothing so killing as household care. Besides, the sex seems to be born tired" (46). As working-class women of the era were currently toiling along side men in factories, performing tasks far more exhausting than household chores, this is a negative statement about the privilege of upper-class women. Yet, in spite of his disdainful comment, Howells went on to write of American "men's willingness to subordinate themselves to our women." (46) From this, Homos assumed "There can be no doubt that the influence of women in your public affairs must be of the greatest advantage" (46). He was surprised to learn that this was not the case. In questioning Twelvemough, Homos discovered that women were more cultivated than men, better read, better schooled, and relieved of most domestic cares. So, he asked, "why have they no part in your public affairs? (47). The answer "they don't want it" (47) was not satisfactory to Homos; he asked again. The narrator deferred the question, and said Homos would have to ask the women himself. In not giving a definitive answer to Homos, Howells left the question open. This forced the reader to consider how American society dealt with women regarding this issue, one hotly debated during the late 19th century by both proponents and adversaries of the Women's Suffrage movement.

Howells then introduced his major female character, Mrs. Makely. Homos was interested in speaking with Makely to learn about the class differences he saw in American society, and was especially interested in her definition of a lady which, according to Makely, did not imply rank. Makely said "a lady must be above the sordid anxieties in every way (74). Her description led Homos to conclude that a lady should have nothing to do. Makely took exception to that: "Nothing to do...a lady is busy from morning till night... You don't have a moment to yourself; your life isn't your own!" (75). It was the social (teas, concerts, charity meetings) life Makely described, not the working (cooking, scrubbing, mopping) life. This led Homos to ask "what the use of your social life is?" (75). When Makely replied, "Use? Why should it have any? It kills time" (75), Homos concluded, "Then you are shut up to a hideous slavery without use, except to kill time, and you

cannot escape from it without taking away the living of those dependent on you?" (75). This far from flattering, even withering, depiction of the upper-class American woman forced the reader, once again, to consider the role to which women were consigned. Perhaps the Gilded Age had put women in gilded cages. In contrast, Homos stated that "everyone in Altruria does some kind of manual labor -- ladies, too." (73). Since Howells was presenting Altruria as his utopian country, we see that he did not frown upon manual labor as did the characters of Twelvemough and Makely.

As Howells continued his story, he painted a negative picture of upper-class American women regarding their views on health and exercise, as well. Since Makely had told Homos that ladies could not do manual labor, he assumed they exercised. Makely said "we prefer to take medicine" (76), and went on to describe as "wrecks" (77) those women who did exercise. A large percentage of the working class in Howells's time included working women, so Howells knew women could certainly handle exercise (and even exertion). Once again, Howells avoided a straight answer, and prodded the reader to consider the divergent views of American and Altrurian society.

Soon after, Homos made a very droll comment about upper-class women. Homos and Makely were observing working-class families, and Makely commented, "it's astonishing how strong and well those women keep, with their great families and their hard work" (79). Homos asked in reply if "they are aware of the sacrifices which the ladies of the upper classes make in leaving all the work to them, and suffering from the nervous debility which seems to be the outcome of your society life?" (79). By now, Makely had described American women as weak, nervous, and incapable of physical labor. Homos's sarcastic question will have led the reader to question that depiction. Now, not only had society placed upper-class women in gilded cages, it had placed them on pedestals -- women were too fragile to work, and like pieces of brittle porcelain, had been placed on a shelf for their own protection. (Perhaps this was what the narrator meant when he said American men had subordinated themselves to women.) Any man or woman reading that passage would have wondered: was this how American women were viewed? And, yet again, they would have been left with the slightly uncomfortable feeling that perhaps this view was not quite right.

Howells provided an insight into his opinion of working-class women with the introduction of Mrs. Camp. Camp was a widow who was trying to hold onto her farm with the help of her son and daughter. Instead of focusing solely on the plight of many farmers during this time of agrarian crisis, and using the Camp's story to illustrate it, Howells provided a side-story about Camp. The widow described how things went bad for her: "I tried to carry on the farm after he first went, and before Reuben was large enough to help much, and ought to be in school, and I suppose I overdid" (106). Howells contrasted this view that women were too weak to handle farm labor with the Altrurian's comment, "in Altruria every one works with his hands, so that the hard work shall not fall to any one class; and this manual labor of each is sufficient to keep the body in health, as well as to earn a living" (109). Yet again, Howells's contrast showed American society, with its class and gender stratifications, in an inferior light.

Having previously mentioned that American women were better educated than men, Howells went on to discuss the value education held in the minds of upper-class men. As the banker character stated, "It is no use to pretend that there is any relation between business and the higher education. There is no business man who will pretend that there is not often an actual incompatibility if he is honest" (116). Here, Howells had his American characters assert that education was bad for business, and since during the late 19th century the business of America was business (even though Coolidge did not assert that until the 1920s) with the rapid growth of big national firms and monopolies, the logical conclusion would be that education was bad for America. These statements would give pause to Americans reading this in the 19th century. What was it about business and education that were at odds? How could that be good? Certainly America prided itself on its colleges and universities. Once again, Howells gently prodded his readers to reconsider the status quo.

At the end of his book, Homos gave a speech about his homeland. In it, he described an ideal country, quite liberal and socialist by 19th century standards. In this utopian land, women were held in a positive regard: “it was possible for every woman to be a lady, even in competitive conditions. Her instincts were unselfish, and her first thoughts were nearly always of others” (157). In Altruria, a lady need not be helpless. This was quite the contrast to Howells’s depiction of Makely.

So, in 19th century America, upper-class women, as described by Howells, did not want to do physical labor, considered the work they did to be quite demanding, felt that it was the working class’s job to support them, and believed that the upper class was doing them a favor by allowing it. It could be argued that those were the opinions of Howells himself, as they were the prevailing opinions of many Victorian-era gentlemen. However, by contrasting these views with those of the Altrurian, Howells allowed the reader to see a society in which that was not the case. If Altrurian women were the utopian ideal women, then American women, as Howells quietly asserted, were far from ideal. Whether Howells himself thought the ideal woman should be involved in public affairs, or should run farms, or be a full participant in society, is not known from his book. What is known, though, is that in his story *A Traveler from Altruria*, Howells saw a society in which that could be, and subtly wrote in a way so that others would be able to see it, as well.

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Construction for a Healthier Home – The Earth

by Zach Porlier

(Biology 1110)

ABSTRACT

A growing global population will bring a demand for new homes and buildings. And with the growing awareness of the effect of humans on our ecosystem, the demand for more environmentally sound construction procedures arises. How should constructing a building be approached with the Earth in mind? Can construction facilities be held accountable to ensure swift and accurate procedures? Will this necessarily cost more to the consumer? Instead of simply disposing of those buildings that are not up to the environmental standards of recent construction, why not take those buildings and recycle their pieces for a newer facility? By reusing materials from outdated buildings to create modern facilities and using more environmentally friendly practices, construction companies can follow guidelines set by green building certification groups, such as LEED, to create usable buildings with a lesser impact on the Earth. But in today's society of economics and politics, sometimes doing the right thing is not the easiest.

WHY DOES IT MATTER?

With the world assessing ways to combat the growing amount of carbon being released into the atmosphere, the greening of construction practices is a necessary change. With already constructed buildings lending one-third of the world's CO₂ emissions, simply constructing buildings by traditional methods will not help the calls for a reduction in global carbon emissions (Li and Colombier 2008). And with 85% of the energy used by a building being used post-construction, the need for not only environmentally friendly construction practices, but also the creation of environmentally sound buildings is evident. The rise in urban development comes at the consequence of replacing the plant life in those areas with buildings and roads, all of which attract heat (Oberndorker et al 2007). With these areas attracting more heat, the use of more energy for cooling the facilities is necessary. This makes not only the sustainability of the initial building process the only factor to keep in mind, as the long-term sustainability is another piece to look at. Even if a facility is constructed with environmentally friendly building practices, heating, cooling, and lighting appliances can still cause the building to have a large carbon footprint if the energy efficiency of those pieces is not considered during construction.

GREEN CERTIFICATION AND LEED

The earliest rating system for building sustainability was created by the British Research Establishment in 1990, and it was called the Building Research Establishment Environmental Assessment Method, or the BREEAM (Gowri 2004). This idea of rating building sustainability led to the creation of the Leadership in Energy and Environmental Design system (LEED), and this is the process currently used in the United States and Canada. A building under the LEED system can be certified at a basic certification, silver, gold, or platinum all based on a point system. These points can be earned based on the building's water efficiency, the use of energy and atmosphere protection, indoor environmental quality, the material and resources used, the design process, and the sustainability of the site as a whole. Points for the design process are awarded based on innovation and the use of procedures and development ideas not addressed by the LEED team (Gowri 2004). Some of the criteria have set prerequisites for obtaining points, such as the necessity of a recycling

collection and storage area for those using the building. This has been a successful rating program, and has led to a greater demand for sustainable construction in the United States and Canada, with “green” buildings accounting for about 15% of public construction.

THINKING ABOUT IT NOW BEFORE IT’S TOO LATE

With about 85% of the energy use of a building taking place post-construction, planning for sustainability must not only take into account the construction period, but long-term use as well (Li and Colombier 2008). Energy consumption of buildings has more than doubled since 1980, and 52% of the energy used by a building is for space heating. While some believe that using sustainable building procedures can raise the cost of construction by as much as 17%, that increase can be brought down to 5% or less when taking into consideration long-term savings by implementing more energy-efficient technology during construction, so as to avoid costs due to inefficient design and equipment. China has already begun to improve the energy efficiency of buildings being constructed, as well as retrofitting existing buildings, and seeks to decrease the country’s CO₂ emissions some 2.54 Mt by 2010. While this may be impressive, the average energy consumption of a building in China is almost twice as much as some European countries, such as Sweden and Denmark. Some buildings are implementing a green roof system in urban environments to deal with the issues of energy use as well as storm water retention (Oberndorker et al 2007).

With many urban environments consisting of dark colored roads and roofs, these areas are generally much warmer than the surrounding areas, and thus need use more energy for cooling purposes. A study in Ottawa, Japan found that the annual heat gain of a building could be reduced by up to 95% by switching from a regular roof to a green roof. These green roofs reduce the heat gain from the building by reducing the amount of heat transferred from the roof to the building itself, and a study in Singapore found that the typical heat transfer from a green roof was less than 10% of the total from a regular roof. Implementing ideas and design such as this during construction can have positive effects not only on the cost of energy use during a building’s life span, but also on the Earth’s environment, as well.

USING WHAT’S THERE TO SAVE WHAT’S LEFT

A three-bedroom home creates four to seven tons of leftover debris upon completion, at least 60% of which can be recycled or used for the new building (Segelken 1997). And while some facilities may not accept the refuse, there are ways to reuse the pieces, such as leftover wood. It can be reused to make furniture or be chipped and used as mulch for landscaping. Wood has one of the largest environmental impacts of resources used for buildings, and it is also one of the easiest ones to reuse and recycle (Bohne et al 2008). For steel buildings, reusing the steel from previous buildings takes 47% less oil and releases 86% less emissions than if the constructors had created new steel (Gorgolewski 2006). The Mountain Equipment Co-op building in Ottawa, Canada has steel components from a building previously on that site, and has earned an LEED certification rating of gold.

European legislation has begun to make the producers of a building responsible for the refuse material after a construction project, so it makes recycling and reuse favorable to the producers of a building. But reuse of material does not always have to mean the individual resources of a building. In the Gulf of Mexico, rather than destroy the 4000 decommissioned oil rigs, the Morris Architects design company has created a plan that turns these rigs into a series of high-end hotels, getting power from wind turbines and wave energy generators (Birkett 2009). Rather than simply reusing the steel and other materials, they are reusing the entire structures, with minor modifications.

CONCLUSION

The construction of a building is not a small procedure, and the environmental impacts can be quite large, as well. But by innovative planning and design, sustainable building practices are simple, affordable, and good for the environment. Thinking about the energy use of a building prior to construction and assessing how one can use building materials already in place to cut down on the need for new materials are just two ways to increase the sustainability of a construction project, and new certifications and legislative standards continue to develop and improve. A beautiful and comfortable home no longer has to take a large toll on human's first home, the Earth.

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Species Extinction From Anthropogenic Disturbance Versus Habitat Resilience: Despair Or Hope
For Planet Earth's Viable Biodiversity

by James T. Ricker

(Biology 1110)

Introduction

The Merchants of Venus is an overlooked novella by Frederick Pohl. In it, the advertising has run amuck, leading to runaway consumerism, suppression of environmental damage awareness, addictions, and unbridled capitalism. Horrific when it was published, read in light of 2009 it seems almost tame and matter of fact. There is one planet Earth that holds seven billion human beings in a vast variety of circumstances. Some drive Hummers just for a few blocks to buy a Starbucks coffee, while many walk miles for a clay jar of dirty diseased water. Perhaps 1/100th of one percent of Earth's prairie grass biomes remain, open sores abound on the planet from fevered searches for minerals to make things, and CO₂ (as shown by Withgott et al [2008]), and other greenhouse gasses have been poured into our atmosphere at an alarming increased rate. Ornamental and more tropical plants with high water and maintenance requirements are replacing those plants that used to grow in harmony, formerly creating viable habitats that refreshed and rejuvenated our land, sea and air. The question becomes if we already are past the point of ultimate Earthly extinction, or if it is yet possible to reverse our abuse of our living home and find a way to allow people-kind to continue on in a sustainable planet-wide habitat.

Despair

Habitat destruction is a major anthropogenic disturbance to ecosystems. Chen et al (2009) find this can lead to an unprecedented rate of species extinction. This includes extinction debt, which is the number of future species loss by current habitat destruction, and extinction order, both of which are crucial for efficient conservation plans. When climate change and biological invasion (also both human activity driven) are included, studies have shown species disappearing up to 1000 times faster than without the human intervention. Once a portion of habitat equal to the equilibrium of the focal species is destroyed, the species is doomed to extinction.

Chiba et al (2009) concluded that local-scale diversity patterns are not necessarily regulated by contemporary processes, but also from historical events such as habitat changes and selective extinctions that occurred in the past. Hence, the effects of habitat destruction remain long after the habitat's recovery.

Global warming and increased human water use are attributed to reducing and changing Australian wetlands, from species-rich freshwater communities to species-poor salt tolerant communities (Nielsen and Brock 2009). Short term recovery is possible in some communities, but long term indicates fewer wetlands with increased salt levels and only surviving as wetlands with colonization by salt tolerant species adapted for the new hydrological conditions. As the landscape becomes more developed to accommodate the need for water in a warmer drying climate, increasing human intervention will result in a net loss of wetlands and wetland diversity.

Hope

Verdú and Valiente-Banuet (2008) define facilitation as a positive interaction assembling ecological communities and preserving global biodiversity. Going beyond pair interactions with plant species, they show that a few generalist nurses facilitate a large number of species. Behaving as do

mutualistic networks, these generalist “nurses,” the most abundant species in the community, make facilitation network communities strongly resistant to extinction, and the nested structure yields greater biodiversity. Interacting predator and prey species can be seen as keystone as they also can relate to species extinction (Mills, et al 1993). If a keystone species is maintained, species extinction can be lessened.

The Mesopotamian marshes of southern Iraq had been all but destroyed by Saddam Hussein's regime by the year 2000. Efforts to reflood the marshes have not as yet been successful. Hence, efforts taken to replace process, like reflooding a marsh, may not equal wetland restoration (Richardson et al 2006). There are preliminary signs of hope for the restoration of the world's Garden of Eden, but any celebration is premature. Time will tell.

Conclusion

By any measurement it is clear that significant change to the environment of Earth is underway. But change does not have to equal disaster. Just as Verdú and Valiente-Banuet found generalist nurses facilitating a large number of species, there are a number of survivors that might fill future needs. Once the human species begins to “go with the flow,” the future has the potential to yield unexpected rewards. Rather than massing huge mono species agricultural monopolies, then shipping the produce thousands of miles, a modern update of the local feudal system could have tremendous positive impact. Buying grapes laced with DDT from Chile because they are on sale would no longer be a cultural imperative. The apples or peaches grown locally without pesticides could easily substitute. Even the grapes might well grow further north and south as we deal with the existing global warming. Miniaturization through nanotechnology can yield fantastic assistance and results as our understanding grows. Virtual tours of destinations around the globe can minimize fossil fuel extravagant travel. While some plants are dying as the climate gets warmer, there are many weeds that thrive. If it is green, there should be a way to eat it or convert the mass into energy. Imagination and ingenuity can turn despair into hope. Understanding and coordinated effort can be the goal to allow the world and its inhabitants to thrive.

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Margaret Sanger: The Fuel of Her Revolution

by Shannon Rohn

(History 1140)

After spending years witnessing the horrors of motherhood on the Lower East side of Manhattan while she was a nurse, Margaret Sanger bitterly resolved that nursing would not help solve the vast tribulations of the floundering society. She wrote about the tragedies that prompted her to become an advocate for the free use of contraceptives in her 1931 autobiography, *My Fight for Birth Control*. After treating a mother who died at age twenty-eight, Sanger exclaimed, “I would never go back again to nurse women’s ailing bodies while their miseries were as vast as the stars” (*Awakening and Revolt* 3). Sanger alluded to the fact that working women’s problems due to excessive reproduction were so great that they were comparable to the cosmos. Thus, Sanger spent the rest of her life seeking to reduce this hardship. Although controversial in her actions and stances on reproductive, racial, and economic views, Sanger nevertheless pioneered the effort to make contraceptives available. Her legacy continues today in the form of the institution she started, Planned Parenthood, amidst endless praises and criticisms. In her autobiography, Sanger exclaims, “Women should have the knowledge of contraception” (*Awakening* 3). Her story serves to remind generations of the hardships women faced in the early 1900s and to voice the still debated opinion that women should have control over their own bodies.

Sanger’s views about the need for contraception were first fueled by her family life. Her mother suffered the toils of excessive motherhood, having had eighteen pregnancies and eleven children (“History & Successes”). She died in 1899 at the age of fifty due to tuberculosis, and Sanger became convinced that the excessive passion of her father led her mother to her grim fate (*Awakening* 1). Although critical of her father, Sanger gained some of political views from him. A political radical himself, Michael Higgins provided his daughter with various books about strong women, which Sanger later described as “ammunition about the historical background of the importance of women” (Galvin). Ironically, Sanger’s father provided her with the tools to become a liberated woman while still portraying a sexist male role in her life.

In Sanger’s professional life as a nurse, she witnessed further tragedies. Sanger claimed, “I have seen groups of fifty to one hundred women going to questionable offices...for cheap abortions” (*Awakening* 1). When such places were not available, Sanger described how women would resort to drastic measures such as “insert[ing] slippery-elm sticks, or knitting needles, or shoe hooks into the uterus” (“Awakening” 2). Sanger even saw some women so desperate that they committed suicide to avoid pregnancy. Such a tragedy occurred when, according to Sanger, “Mrs. Kelly...put her head into the gas oven to end her misery” (*Awakening* 2). Not surprisingly, the state of affairs became a “nightmare” for Sanger (*Awakening* 1).

The desperation of the women resounded in Sanger, and she did her best within the stifling constraints of the law to give them information that would prevent the women from harming themselves. Unfortunately, she was not able to help in any significant way. The Comstock Law of 1873 banned the dissemination of birth control information and devices because they were “obscene” (Maier et al. 561). Even when Sanger tried to pass information through word of mouth, women disregarded her advice out of disbelief (*Awakening* 3).

Sanger also witnessed the discrimination women faced from male doctors. When she went to treat the twenty-eight year old woman, Mrs. Sacks, who suffered after attempting an abortion, Sanger revealed, “Never had I worked so fast, so concentratedly as I did to keep alive that little mother”

(*Awakening 2*). Sanger put forth her best effort, while in contrast the doctor acted coldly. While recovering, Mrs. Sacks expressed her fears about dying should she become pregnant again and the doctor replied, “Any more such capers...and there will be no need to call me” (*Awakening 2*). The doctor bluntly hints at death to Mrs. Sacks in a condescending tone, emphasizing his indifference. When Mrs. Sacks then asks him about the possibility of preventing pregnancy, the doctor said, “Oh ho!...You want your cake while you eat it too don’t you.” Well it can’t be done... I’ll tell you the only sure thing to do. Tell Jake to sleep on the roof!” (qtd. in *Awakening 2*). The doctor’s statement contained two eminently sexist positions. First, he used the metaphor to suggest that Mrs. Sack does not *deserve* to engage in sexual intercourse without getting pregnant. Second, his sarcastic remark about forcing her husband to sleep on the roof suggests that a husband’s passions outweigh the wife’s desires about pregnancy, and in Mrs. Sacks’ case, death. After three months, Mrs. Sacks died because of another home abortion and Sanger’s grief and anger at the original sentiments of the apathetic doctor pushed her to a turning point. She was “stunned and horrified” (Kerber and De Hart 2) and the doctor’s evident lack of compassion. However, Sanger promised never to let herself be part of that kind of indescribably hurtful tragedy again.

Sanger experienced a dose of the hopelessness the desperate mothers like Mrs. Sacks felt. Sanger then bitterly came to the conclusion that, “It was the same result, the same story told a thousand times before” (*Awakening 3*). Although the situation appeared hopeless for so many women, Sanger herself reached a turning point after witnessing Mrs. Sack’s death. Sanger vowed, “I would tell the world what was going on in the lives of these poor women. I *would* be heard. No matter what it should cost. *I would be heard...*” (*Awakening 4*)

After that point, Sanger never relinquished her vow. She began her crusade by writing articles about women’s health in the Socialist Party paper *The Call*, and by publishing those articles in two publications: *What Every Girl Should Know* in 1916 and *What Every Mother Should Know* in 1917. Sanger also started her own paper for working class women, *Woman Rebel*, which promoted the female right to sexual freedom and bodily control in 1914 (Galvin). During this period, Sanger made clear many of her radical economic and political views. Her husband was a socialist who had an effect on some of her views (Galvin). Thus, she wrote for *The Call*, joined the Socialist union, Industrial Workers of the World (IWW), and aided in strikes. She voiced an opinion that condemned the capitalist system for manipulating the poor into “producing an endless supply of cheap labor” (Steinem). Sanger further attacked capitalism, and exclaimed, “Is flesh and blood and the virtue of the mother of the future so cheap in this land of plenty that it can be sacrificed for such passing whims?” (*What Every Woman Should Know 17*). Sanger sarcastically mocked the romanticized view of America by pointing out that women have few rights and are considered “cheap” in the eyes of society.

Sanger’s radicalism fueled her desire to change American society. In 1914, she founded the National Birth Control League (Lewis). Soon after, in 1916 she opened her first birth control clinic in Brooklyn, New York (“Censorship”). The clinic’s efforts were aimed at poor, working-class, immigrant women, many of whom lined up hours before the opening (“History & Successes”). Unfortunately, one such client was actually an undercover police officer who arrested Sanger and shut the clinic down (“Censorship”). Nonetheless, when the court required Sanger to serve a thirty day sentence at a workhouse, she managed to further her cause by offering other inmates advice on sexual hygiene while the matrons were out of sight (Kerber and De Hart). In 1923, she furthered her efforts by opening the Birth Control Clinical Research Bureau to disseminate contraceptives and study the safety and effectiveness of such devices (“History & Successes”). In 1936, Sanger encountered further judicial victories when the U.S. Circuit Court of Appeals ruled that new information about the dangers of unplanned pregnancy and the usefulness of contraceptives called for a further liberalization of the Comstock Laws (“History & Successes”).

Needless to say, Sanger’s efforts were not universally hailed. The Catholic Church, in

particular, condemned her efforts, and in 1921, Archbishop Patrick Hays even managed to have authorities arrest Sanger before she was supposed to give a speech titled “Birth Control: Is it Moral?” (Galvin). As historian Nancy Cott explained, “While reliable birth control was welcomed by some, others saw it as throwing a tremendous wrench into the social structure” (qtd. in Galvin). Nonetheless, Sanger continued to throw the wrenches. When her movement lost steam after women’s suffrage was obtained, Sanger made a controversial move by appealing to eugenists, claiming that the use of birth control would lower birthrates in working-class and immigrant groups, and would thus “improve the quality of the nation’s population” (Maier et al. 694). It was unclear as to what Sanger’s personal view on eugenics was. Despite her comments, she helped W.E.B. Du Bois and Mary McLeod Bethune open birth control clinics in the South (Steinem). Conversely, some of her comments were used to justify the involuntary sterilization of thousands in twenty states (Steinem; Galvin).

Even through such setbacks and criticisms, Sanger persevered. In 1957, geneticist Gregory Goodwin Pincus finished creating the birth control pill, a term which Sanger coined, and which Pincus called “the product of [Sanger’s] pioneering resolution” (Galvin). After this breakthrough, Sanger witnessed a further triumph a year before her death when in 1965 the Supreme Court ruled in favor of the Planned Parenthood League of Connecticut in the landmark case *Griswold v. Connecticut*. The Court found that married couples had the right to privacy, and thus had the right to seek information, and devices of contraception (“Griswold v. Connecticut”).

In Sanger’s time as a nurse she observed that, “the menace of another pregnancy hung like a sword over the head of every poor woman I came in contact with” (*Awakening* 1). The simile suggests that these women compared pregnancy to death, and thus, these women lived in fear. Sanger saw the agony and angrily concluded that there existed “no right to exhaust women’s vitality and throw them on the scrap-heap before the age of thirty-five” (*Awakening* 1). After seeing such a fate befall Mrs. Sacks, Sanger challenged the sexism, prejudice, and even the institutions of her time. She exclaimed, “Against the State, against the Church, against the silence of the medical profession, against the whole machinery of dead institutions of the past, the woman of today arises” (Lewis). Her radicalism made her extremely biased, her actions made her controversial, but she nevertheless continued the fight for women’s rights. Her story brings understanding to the movement for birth control through the surprising tales of what pregnant women endured. She titled the chapter of her stories as an early nurse “Awakening and Revolt” (*Awakening* 1). No matter what opinions one has of this woman, one cannot deny that once she awoke to the problems of the women of her time, she never stopped her revolution.

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What Employees Should Know About Electronic Performance Monitoring

by Susan Schumacher

(English 1102)

What is electronic performance monitoring (EPM) technology and how does it affect the workplace? As stated by Ariss, Nykodym, and Cole-Laramore, in the Industrial Age, factories focused on employee productivity and equipment capacities to manage the cost of products. The mass production of items such as automobiles and clothing are examples where, according to M. R. Losey, “employee monitoring has been utilized in the manufacturing industry for several decades to track output, inventory, and general efficiency” (qtd. in Mishra and Crampton). “In the Information Age, those same techniques have found their way into the office environment. Today’s factories are found in offices where people work on computers collecting data, generating reports, and creating documents” (Ariss, Nykodym, and Cole-Laramore 22). *Harper’s Index*, January 2010, stated that the estimated change in the U.S. markets use of technology to monitor employees and the workplace since 2007 has risen 43 percent. Employers are seeing a rise in personal use of the Internet and phone at work, causing a major concern about the loss of employee productivity (not focused on a task or customer) and the possible misuse of corporate assets, such as computer network failures from high-volume usage and viruses, and firewall breaks that allow hackers to steal trade secrets and compromise confidential information. While the practice of using EPM appears justified from an employer point of view, how does EPM affect the workplace and employees? I plan to review statistics that show an alarming increase of monitoring by U.S. companies, address why the use of monitoring is on the rise, and discuss its effects on the work environment and employees.

Employees beware. Electronic monitoring of employees and consumers has quickly become the new norm in American organizations and society. While monitoring can protect an organization against theft and harassment suits, it also can help identify the misuse of corporate assets, which can result in employee terminations. According to the 2007 Electronic Monitoring & Surveillance Survey cosponsored by the American Management Association (AMA) and The ePolicy Institute, more than half of all employers combined fire workers for e-mail and Internet abuse (AMA Press Room):

A total of 28% of employers, out of the 304 U.S. companies surveyed, fired workers for the misuse of e-mail and the Internet for acts such as violation of company policy, inappropriate or offensive language, excessive personal use, and breach of confidentiality rules. Web surfing is a primary concern for employers, so much so, that more than 65% monitor its use through software that blocks connections to inappropriate Websites (this violation has increased 27% since the AMA/ePolicy 2001 survey). Additionally, employers engage in tracking content, keystrokes, and time spent at the keyboard (45%). Some even track and review stored computer files (43%), as well as monitoring the blogosphere (12%) and social networking sites (10%). Employers also engage in monitoring time spent on and number of phone calls, and record conversations and voicemail messages. The latest technology includes video surveillance to reduce counter theft, violence, and sabotage; global positioning systems (GPS) to track company vehicles and monitor company cell phones; and ID/Smartcards technology that monitors and controls employee access to buildings and data centers. Currently, a few companies are engaged in the highest forms of monitoring technology such as fingerprint scans, facial recognition, and iris

scans. (AMA Press Room)

While monitoring is designed to improve performance and reduce the loss of company assets, its use can produce negative effects on an organization. Primarily, monitoring breaks down communication and creates a void in personal contact or observation between workers, managers, and customers. Sony Ariss, Nick Nykodym, and Aimee A. Cole-Laramore, researchers from the University of Toledo, College of Business Administration, examined how the new “virtual organization” has caused a reexamination of traditional controls. One aspect to be examined is traditional management styles. In Douglas McGregor’s 1960 book, *The Human Side of Enterprise*, he proposed two management theories to motivate employees. Both theories agree that management’s role is to assemble the factors of production, including people, for the economic benefit of the firm. Of the two, Theory X assumes that people work only for money and security. The Theory X approach relies on coercion, implicit threats, close supervision, and tight controls which in turn can result in hostility, low-output on purpose, and hard-line union demands (NetMBA). Theory X is used negatively when “[m]anagers. . . use electronic monitoring to micromanage rather than to benefit the company (AI-Shear, 2000)” (qtd. in Ariss, Nykodym, and Cole-Laramore 24).

G. Stoney Alder, a professor in the Management Department, College of Business and Technology at Western Illinois University wrote that:

[while] GE’s customer satisfaction rate increased 96 percent after it implemented a telephone surveillance system (similar results for AT&T, MCI, and Pacific Bell) (Communications Daily, 1993; Gerdelman, 1993) . . . [a] number of case studies and empirical investigation indicate that EPM may prove detrimental to both organizations and their employees. Example: Research by Grant, Higgins, and Irving (1988) demonstrated that EPM may hinder an organizations performance by inducing workers to sacrifice product quality. . . . [m]onitored workers may focus exclusively on quantitative aspects of the job to the detriment of customer service (Lewis, 1999). (qtd. in Alder 325)

Furthermore, Alder stated that “critics counter that EPM invades consumer and employee privacy, decreases job satisfaction, increases stress, and engenders work environments characterized by diminished trust and negative work relationships (Greengard, 1996; Lewis, 1999; Piturro, 1989). Indeed, a frequent criticism of EPM is that monitored workers may sacrifice quality because monitoring produces a natural preoccupation with quantitative results [Grant & Higgins, 1989; Lewis, 1999] (qtd. in Alder 324-329).

The article “Big Brother Bosses” published in the *Economist* 2009, quotes Peter Cheese, managing director of Accenture’s talent and organization practices, “He warns: If you have to check up on employees all the time, then you probably have bigger issues than just productivity” (qtd. in “Big Brother Bosses”).

The reality is that monitoring can cause serious effects on employees both emotionally and physically. Monitoring affects employees’ self-esteem and confidence and causes complacency (do just what the company asks for), unnecessary stress, anxiety, paranoia, carpal tunnel syndrome, and nerve disorders. Research that supports this statement includes:

a study by Grant and Higgins (1991), 1,500 service workers were questioned on the monitoring practices of their employers, and 75 percent believed their work quality had suffered due to electronic monitoring [Grant and Higgins, 1991]. Some studies have linked anxiety, depression, and nervous disorders to the stress induced by workplace monitoring. Those who are monitored may be “constantly apprehensive

and inhibited” due to the constant presence of an “unseen audience” (Fairweather, 1999). . . . Some employees have even compared electronic monitoring to “working as a slave and being whipped, not in our bodies but in our minds.” One data processor felt her work life was intolerable because her screen periodically flashed. “You’re not working as fast as the person next to you” [Nussbaum, 1992]. (qtd. in Ariss, Nykodym, and Cole-Laramore 23-24)

Another way of categorizing how people respond to monitoring is based on culture. While many of us have knowledge about the different country-based cultures in the world today, Alder’s research references E. J. Wallach’s organizational cultures, such as the United States having a innovative culture (an environment that allows more personal freedom and less structured work procedures) compared to Japan’s supportive culture (family-type structure) (Alder 329). Alder’s research is based on the model that:

Wallach (1983). . . . [i]dentified and clearly defined three separate, measurable organizational cultures; bureaucratic, innovative, and supportive. . . . Innovative organizations provide workers with challenges and stimulation. These environments, however, also tend to be associated with high levels of worker stress and burnout. . . . The supportive company’s environment is fair, equal, safe, social, encouraging, relationship oriented, collaborative, and a giver of personal freedom. It attempts to base its style on humanistic principles. . . . Bureaucratic companies have clear lines of authority [hierarchical], structured, regulated, and procedural. . . . A bureaucratic culture has a nonsignificant negative association with satisfaction and involvement. Thus, it appears as though Wallach’s framework is a useful instrument for assessing culture’s impact on employee attitudes and behaviors. . . . Hood and Koberg (1989) found that both innovative and supportive cultures were positively associated with satisfaction and involvement and negatively associated with the propensity to leave the organization. (qtd. in Alder 328-329)

While the cost of monitoring software is becoming more affordable for organizations of all sizes, companies should approach using it with caution. J. H. Foegen, a professor of business at Winona State University, writes that technology should not be considered the end all solution. Foegen points out that management skills and logical thinking cannot be replaced by technology; it should be used primarily as a tool to help managers be more effective. Foegen also states that:

One dark side of technology [i]s the psychological effect of electronic monitoring. One author wrote, “New technology is enabling management to monitor a worker every second of the day—counting key strokes and average work time, for each specific job function. . . . Many systems technicians now carry a handheld computer with an employee control software program.” Members from one major union have complained about the pressure of meeting average-work-time quotas, the fear of being observed and the resulting stress, and the indignity of undercover monitoring. The Communications Workers of America has for years pushed for legislative and collective bargaining restrictions on monitoring. One operator-member in Texas got to the heart of the matter: “Absolutely nothing is secret or sacred during the seven and one-half hours you are plugged into that computer.” (qtd. in Foegen 45)

In addition, Dean Elmuti and Henry Davis, authors of “Not Worth the Bad Will” published in *Industrial Management* (2010), stated that:

Studies have shown time and time again that employees who are monitored have a decreased productivity rate. . . . Employee monitoring does not increase productivity when employees know they are being monitored. . . . One suggestion per Jack Cooper, former chief information officer at Bristol-Myers Squibb Co., and now president of JMCooper and Associates, is to “monitor only those elements of employee behavior that have a substantial effect on profitability.” He states that, “If it doesn’t have to do with the employees day-to-day work, it shouldn’t be monitored.” Conrad Cross, chief information officer for the city of Orlando, says that, “Employees are less likely to complain if they have some level of control over the monitoring, even if it’s only the freedom to check their own data. If they see the system as a way of helping them to do their job, then they will feel less that it is a way for management to spy on them.” Richard Hunter, a privacy analyst at Gartner, Inc., states “The point of the technology is to help employees to be more productive, not to make them paranoid.” (qtd. in Elmuti and Davis 5)

What is legal today might not be legal tomorrow because our legal system is having trouble keeping up with and interpreting the fast changing world of technology. EPM laws are in their infancy and are still being developed, analyzed, and interpreted by the U.S. judicial system (Wen and Gershuny 169). U.S. courts frequently struggle with the following:

the best workplace policy, with respect to monitoring, [which] needs to consider the value of creating a pleasant working environment as well as what is legally defensible. . . . In the early years, employee cases challenging monitoring under the established common law tort known as “invasion of privacy,” have been extraordinarily favorable to employers. Court decisions have supported employer monitoring of employees’ email [24]. Courts have even allowed the use of video cameras in employee changing rooms when the employer’s objective was to prevent theft. Despite these favorable decisions. . . . gaps exist between the capability of the employer to monitor and the factual scenarios of the cases brought to court. For example, although monitoring employee website visits is a common practice, only a few cases have currently challenged its legitimacy [18]. . . . In 1986, Congress updated the 1968 Omnibus Crime Control and Safe Streets Act with the Electronic Communications Privacy Act (ECPA). The courts and legislators are finding these statutes dense and confusing. The Ninth Circuit Court of Appeals considers this a “complex, often convoluted, area of the law.” This distinguished court apparently found the act so challenging that in an unusual move, it withdrew its original opinion in one case and reversed itself [16]. Proposals for revising the act abound [15]. (qtd. in Wen and Gershuny 169)

To achieve a balance or win-win perspective on monitoring requires employers and the employees to act responsibly toward one another. Employees need to remain focused on their work and minimize personal use of company property. Employers should develop a policy (involving the employees in the process, if possible) that applies to everyone in the company, in writing, and openly discuss with all employees to clarify and avoid misinterpretations. Alder argues that “consistent with research on organizational justice and participative decision making. . . . monitoring systems will be perceived as more fair if the monitored employees are involved in the design and implementation of

the system (Alge, in press; Ambrose & Alder, 2000; DeTienne & Abbott, 1993)” (qtd. in Alder 10). Alder suggests that employers and employees should collaboratively create a workplace monitoring policy to establish common goals that may relieve stressful issues. One way is for management to explain why the company feels they need a monitoring policy, and then allow the workers to voice their opinions and offer constructive suggestions to make the policy effective but unobtrusive. This method establishes a buy-in to a mutually agreed on policy that both the employer and the employees accept. In some cases, loyal employees fully embrace having a policy, secretly hoping that employees who previously abused company privileges will be held accountable for their actions.

Beyond being responsible there are legal issues that concern both employers and employees regarding the use of electronic monitoring. Dennis R. Nolan, from the University of South Carolina, Columbia, addressed the need for both the employee (to self-monitor personal use of the Internet at work) and the employer (to avoid overuse of monitoring technology that would cause unnecessary stress to employees) to not overstep ethical and responsible boundaries. Nolan notes that there is a fine line between privacy and profitability when analyzing the reasons for workplace monitoring, noting that:

Employers and employees alike can and should act to minimize the intrusions, employees by avoiding questionable use of employer-provided equipment and systems, and employers by adopting reasonable rather than draconian computer and communications policies. The temptation is great for employers to overreach: avoiding that temptation may well be a bigger challenge than the possibility of employee’s misconduct. (qtd. in Nolan 229)

Jeffrey M. Stanton, PhD and Kathryn R. Stam, PhD, worked on a four-year research project that suggests the need for a balanced approach to workplace monitoring; one that protects the employer’s assets and respects the employee’s privacy and value to the company. One significant finding was that organizations simply do not devote the time necessary to develop and maintain an up-to-date monitoring policy. Stanton and Stam found:

...consistently among managers, information technology professionals, and employees alike: In many organizations, policies are frequently nonexistent and, in those cases where they have been written down, are frequently not disseminated, enforced, or updated. . . . [I]t should be evident that policies are largely a management construct, presumably developed in service of positively influencing behavior throughout the organization. . . . an organizational policy is documentation concerning right behavior, where rightness is determined on the basis of the organization’s mission and values. . . . while the concept of policy as a behavioral tool was not foreign, the idea that policies needed to contain motivational mechanisms was. (qtd. in Stanton and Stam 236-237)

To date, according to Apama Nancherla, “Only Delaware and Connecticut require companies to inform employees about monitoring activity. Interestingly enough, the vast majority of employers notified workers that monitoring is practiced, though their methods of notification are not failsafe.”

Elmuti and Davis stated, “If the employers are going to monitor employees, they need to have a policy explaining what monitoring will take place and get employee consent. If the employee consents to the policy, the expectation of privacy is gone, and the legal liability for the employer is reduced” (30).

Manny Avramidis, senior vice president of global human resources at AMA, suggests that “Surveillance policies are drafted in the company’s best interest, but it is HR’s responsibility during

onboarding to give specific scenarios to employees to make these policies clear, he says. . . . Seventy percent of organizations informed employees via an employee handbook; 40 percent relied on email notices; 35 percent used written notices; 32 percent used Intranet postings; and 27 percent incorporated it into on-site training—the recommended method of increasing compliance” (qtd. in Nancherla).

Conclusion

U.S. companies have and always will continue to look for ways to produce more with less overhead expense and employees, in order to price their product attractively to the consumer. Over the past 20-plus years, monitoring has swung from counting assembly line products in factories to the office environment collecting employee data on the use of time in the office and on equipment such as keystrokes, and company versus personal use of computers, the Internet, emails, and telephones. The *Economist* (2009) article “Big Brother Bosses” presented findings from Gartner Research (a consultancy and leader in the monitoring software market) about the increase in security monitoring software from 2008 to 2009. Based on Gartner’s research, networking forensic software is the fastest-growing technology and “Gartner found that spending on security software rose by 18.6 percent to \$13.5 billion in 2008 . . . The market for security information, . . . which can be used to mine emails for keywords and security breaches, grew by 50 percent.” It is alarming to see, that within one year, there was a 50 percent increase in the use of employee monitoring software. Is all this monitoring necessary when, studies show that while monitoring may produce some positive short-term results on productivity, the long-term negative effect on the workplace deteriorates the relationships between management and workers and causes unnecessary stress, and emotional and physical health problems for employees? A manager with good leadership skills doesn’t need to use electronic monitoring; a manager can increase company loyalty and productivity by respecting employees and acknowledging their contributions. As an employee who works in a monitored environment, I feel anxious, nervous, and time pressured to complete projects on schedule while maintaining billable hour standards, and, at times, the quality of the final product does suffer due to insufficient time allocation. An example of this is when gathering the required information for a project it takes an inordinate amount of time forcing quality control measures, such as proofing, to be skipped in order to meet a firm deadline.

The majority of the quantitative information written about EPM weighs heavily in favor of businesses: companies protecting themselves from information leaks, non-company related internet usage that reduces employee productivity, increases in a company’s risk of network crippling viruses, and breaches that threaten confidential information. In contrast, few reports have quantified the emotional and physical effects on employees or offered suggestions to help relieve or reduce the stress-related symptoms. Further study is needed to determine the long-term health ramifications for employees managed using electronic performance monitoring.

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Supremacy: The People and Institutions That Strip Gertrude of Her Power in William Shakespeare's *Hamlet* and John Updike's *Gertrude and Claudius*

by Alana Shuma

(English 1102)

God saw both man and woman as very good in the Book of Genesis. It is man, not God, as stated by Timothy. In his Book 1, chapter 2, verse 10-11, Timothy believes that “a woman should be quiet and respectful. I give no permission for a woman to teach or to have authority over a man” (*The New Jerusalem Bible*). William Shakespeare's Gertrude lacks power in her life, which spirals out of control until her death in the final scene in *Hamlet*. In a prequel to *Hamlet*, John Updike begins the story of Gerutha [Gertrude] in *Gertrude and Claudius* as a teenager controlled by her father in her betrothal to Horwendil [King Hamlet]. As Eugene Wright observes, “Shakespeare's view of humanity is not always pleasant, but it is accurate.” Shakespeare and Updike provide pointed insights into the difficulties women faced during the medieval period. Although Gertrude is a member of the royal family, the boundaries laid out by the Christian Church and the men in the royal court define Gertrude's life. Gertrude may appear to permit herself to be a controlled and weak woman; however, it is her insignificant societal status that does not permit her any power to control her destiny.

Gerutha begins her submissive role as a sixteen year old who does not want to marry a man she does not love and is more than ten years her senior. King Rorik, her father, reminds Gerutha that “To disobey the King is treason” (Updike 3). Gerutha knows that even as the Princess of Denmark she has no more rights than the peasant on the street when it comes to the orders of the King. As Laurence Mazzeno notes, as the only child of King Rorik, Gerutha is “stifled within the confines of society to which women are relegated.” Gerutha lost her mother at the age of three so she does not have a woman in the royal court that will stand up to King Rorik for her. Gerutha's submission to her marriage with Horwendil comes with her belief that she gained for herself “a reputation for realism, for reasonableness...A good woman lay in the bed others had made for her and walked in the shoes other had cobbled” (Updike 27).

Gerutha's feelings about religion and taking communion in Elsinore's chapel as a young girl are made known in this Updike passage: “Being in the chapel frightened her, as if her young body were a sin, to be avenged some day, pierced from underneath” (13). Updike continues, “even as she sipped the rasping wine the caustic blood of Christ, from the jewel-beknobbed chalice...the fusty smells made her feel *accused*; her natural warmth felt chastened” (13). The Christian Church uses wine in a chalice to symbolize the blood of Jesus Christ. As a practicing Christian, Gerutha was required to drink from the chalice as part of the sacrament of communion where the Christian Church then recognizes that all of her sins have been forgiven. Shakespeare's portrayal of Gertrude's adult life exposes her sin against the Christian Church as her eventual marriage to her brother-in-law, Claudius. Although Gertrude takes communion, she never receives forgiveness for her sin from Hamlet or the Christian Church and dies, ironically, when she drinks from a chalice containing poison filled by Claudius, the very individual who caused her sin in the first place. The paradox in Gertrude's death is, as Mazzeno notes, “She is a free thinker, able to criticize both the pagan rites with which she is familiar and the Christian beliefs that have become accepted doctrine in Denmark.” As much as Gerutha does not accept Christian doctrine, she is forced to participate in Christian rites and beliefs. It was the male doctrine of the Christian Church that condemned her marriage to Claudius, and it was King Rorik who forced Christian beliefs on her. Gerutha does not seem to

question whether there is a God; her actions later in life are condemned by a society that has confined her, never allowing her to choose her beliefs.

The marriage of Gerutha was a matter of state, not happiness for her. Horwendil had to prove his worthiness to King Rorik which he accomplished through battles and “seem[ed] to believe it is his right to take to bed young women from groups he has conquered” (Mazzeno). At the tender age of seventeen Gerutha marries Horwendil and laments the night before her marriage that once she is married “she must don the wife’s concealing coif in public” (Updike 20). Not only are Gerutha’s inner feelings squelched, but her outward appearance is greatly changed once she becomes a married woman. Gerutha is swept away from the only home and family she knows after her wedding reception to Horwendil’s home for a wedding night that disappoints her due to his excess of alcohol. Once the marriage is consummated and made known to the people of Denmark, Gerutha faces the realization that “Her virginity was a matter of state, for there was little doubt that Horwendil would be the next king, and her son the next after that, if God were kind. Denmark had become a province of her body” (Updike 26). Marriage for Gerutha was not a matter of having a husband who offered her a loving relationship and happiness for the rest of her life, marriage was another institution where Gerutha’s womanhood was valued only if she could produce an heir to the throne.

Gerutha continues her role as a dutiful wife and gives birth to her only son, Amleth [Hamlet]. Once Gerutha gives birth and the child is named by Horwendil, she expresses the opinion she “had hoped to have the infant named Rorik, thus honoring her father and planting a seed of prospective rule in the child. Horwendil chose to honor himself, though obliquely” (Updike 34). Gerutha is now Queen of Denmark and her husband, who would not be king without his marriage to her, does not care about her opinion or honoring her family. As a mother, Gerutha feels that as a young child Amleth “mocks me, even when he apes respect. Not yet six and he knows that women needn’t be listened to” (Updike 37). Raising a child is difficult, especially for a mother isolated and not supported by her husband. Gerutha, although shunned by her son and husband, loves Amleth. Gerutha is left by Horwendil while he rules Denmark and Amleth when he is sent to Wittenberg to attend school. Her usefulness to Horwendil is finished now that she has birthed a son. Amleth is removed from his mother’s care once he no longer requires breast feeding. This removal of a son from his mother is the beginning of the heartbreak of *Hamlet* since “this tragedy deals with death and sex and with the psychological and social tensions arriving from these basic facts of life” (Boyce 236).

After Gertrude’s marriage to Claudius, Hamlet arrives at Elsinore wearing all black. Gertrude encourages him, “Good Hamlet, cast thy knighted color off,/And let thine eye look like a friend on Denmark” (Shakespeare 1331). By wearing black, Hamlet is able to outwardly express his grief for his father and “forced to retreat from [the public domain] into some area not controlled by Claudius: the ‘privacy’ of his own subjectivity” (Mangan 124). Whereas Hamlet is allowed, although not happily by the royal court, to grieve publicly, Gertrude has not been allowed any significant time to mourn the loss of her husband. Although Hamlet is a grown man, Gertrude continues to worry about her son when she asks him, “Let not thy mother lose her prayers, Hamlet,/I pray thee stay with us, go not to Wittenberg” (Shakespeare 1332). Gertrude has suffered the tragic death of her husband and recently remarried. She gives the impression of wanting her son near her as a way for both of them to grieve and begin the healing process. As Sharon Ouditt notes, “She is not a whore, she is a good mother who made a mistake in marrying Claudius (not much perspicacity there) and who has been unfortunately branded ever since” (59). Gertrude has been told her entire life that she is to do what is best for Denmark and to follow the rules of the Christian Church. Unfortunately, her one act of marrying Claudius; an act she is led to believe is best for Denmark, ends up costing her the strained relationship with her son as well as being outcast by the Christian Church.

Gerutha grew up with Corambis [Polonius] as a trusted member of her father’s court. Without a mother, Corambis was a person she felt was a trusted friend. It was during her time of

loneliness she went to Corambis to help her find shelter outside of Elsinore to meet Feng [Claudius]. When she first approaches Corambis, “[i]t irritated her, even, to be at the mercy of her father’s and husband’s servant, a royal henchman, who in his habitual caution was making her beg unduly for a very modest favor” (Updike 99). Gerutha knows she is putting her life in jeopardy by trusting Corambis and even more so by secretly meeting Feng; however, she feels she is dying inside the castle. Gerutha is not innocent: she knows she is cheating on her husband. Despite her actions, she feels constrained by the men in control when she laments, “I confess this drawback: for one in my position, to keep a secret from the King is treason, the most capital of crimes” and although she confesses her sin to Corambis “the old politician would not let her off so cheaply” (Updike 101). Gerutha is risking her life and is completely in debt to Corambis for not only speaking to him of her desire, but in having him help her carry out the plan. Gerutha knows that Horwendil can have any mistress he wants, but she is left to sit in the castle and wait for him to come to her.

Gerutha resigns her life “as appraised through this inward eye had been a stone passageway with many windows but not one portal leading out. Horwendil and Amleth were the twin proprietary guards of this passageway and heavily barred death was its end” (Updike 56). As a wife and mother, Gerutha spends her time alone becoming a middle aged woman who enjoys the company of her brother-in-law, Feng, where she could have enjoyed a balance of power in this relationship. Even after Gertrude marries Claudius, she continues to be submissive to him when Claudius orders her, “Sweet Gertrude, leave us too” and Gertrude replies, “I shall obey you” (Shakespeare 1364). Gertrude’s resignation of her station in life does not seem to change with her age. As Ouditt observes: “it is as well to remember that feminism is a living, political practice with a range of goals. It constantly questions its own aims, blindneses, methods and assumptions from a number of perspectives” (57). As much as Gertrude might have wanted to change the balance of power in her life with her second marriage, she continues her role as an obedient wife and mother.

Claudius declares to the court, “Fortinbras,/Holding a weak supposal of our worth.../Our state to be disjoint and out of frame” (Shakespeare 1330). After the coronation, Claudius requires the members of the royal court to alter their names to a more Latin version. This change is a way for Claudius, himself, to turn over a new leaf and establish himself as the new king who, in fact, creates the tragic end of the entire court. Having Gerutha change her name to Gertrude was a way for Claudius to have his Queen as a different woman than his brother had. As Wright observes in his essay about several of Shakespeare’s plays, “The great tragedies and dark comedies written during this period analyze the most difficult problems concerning humankind, the cosmos, and human beings’ relationship with the cosmos.” What Claudius did not count on was that just because a person changes his or her name, it does not change the person inside. As noted by Harry Levin, “Claudius himself is unremittingly conscious of the distinction between the ‘exterior’ and ‘the inward man’” (52). Gertrude has changed her name because Claudius told her to do so to fit in with the new court, but all of the problems surrounding her have not changed.

As Ouditt writes, “This reading of Gertrude as a solicitous matriarch, her heart ‘cleft in twain’ by her equal loyalties to her son and to her husband, releases her from the female stereotype of ‘lascivious whore.’” She continues, “even if only to place her uncomfortably close to its dumb and vulnerable counterpart, characterized by unreflective passivity” (60). Gertrude’s role as Queen in the royal court, much less society, during the Dark Ages was a place of class rather than decision maker. She was seen as property to be used and discarded if necessary. The choices she made were for self-preservation in an era when wars were violent, kingdoms overthrown and women were not cared for because of their sex. Submission became a way of life for Gertrude to all the men in her life which took away her ability to have any power over her life.

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Examination of Human Skeletal Remains and Artifacts From el-Qantir, Egypt

by Emily Stephen

(Honors Biology 1152)

ABSTRACT

During a recent excavation of a common grave on the outskirts of el-Qantir, Egypt, a human skeleton, mummified cat and vase from the First Intermediate Period of the Eleventh Dynasty were discovered. Based on similar findings in the surrounding area, the human skeleton was surmised to be a mummy, decomposing because of water from a nearby irrigation system. Carbon dating concluded the archaeological ages of all items to be around 4060 years old. Egyptian history determined the cultural aspects of the burial, the human skeleton's middle socioeconomic class, the religious function of the cat, and the human's natural cause of death. The skeletal remains are those of a male between the ages of 17 and 25. The evidence and conclusions gathered in this study prove useful towards a higher understanding of the life and culture during the First Intermediate Period of ancient Egypt where there is a deficit of recorded history.

INTRODUCTION

The ancient Egyptians created one of the first and longest prospering civilizations in recorded history. Egypt ruled the areas of northern Africa and the Mediterranean from around 4000 B.C. to 31 B.C. (Shaw 2002). It was characterized by kingdoms and dynasties where innovations, large cities and massive architectures were built, including the pyramids which were used for tombs (Rice 2003). At the close of the Old Kingdom and beginning of the First Intermediate Period, specialized tombs were built specifically for the burial for those of high social status (Assmann 2002). These tombs are literally the foundation of Egyptian culture in which the afterlife was treated with great importance (Shaw 2002). In order to successfully venture to the afterlife, ancient Egyptians believed that the body had to be in pristine condition, and therefore all class members who could afford it went through the extensive process of mummification (Dodson 1971). Many had tombs and coffins, but those that could not afford tombs would be buried in the ground (Assmann 2002). Shaw (2002) states that animals were used in traditional burial because of religious reasons and many were buried with treasured possessions for use in the afterlife.

The excavation site in a common grave in the outskirts of el-Qantir, Egypt, located on the eastern Nile Delta where a human skeleton, mummified cat and vase were recently discovered could potentially be from the First Intermediate Period. The objectives of this study was to determine the archeological age of the human skeletal remains, mummified cat, and vase, the artifacts relationship with each other, gender, age of death, socioeconomic class and cause of death of the human skeletal remains. By determining this, possible information concerning living conditions and culture of the ancient people would further complete the understanding of history.

METHODS

The archeological ages of the human skeleton, mummified cat, and vase was determined using carbon-14 dating. Ten samples were taken from each artifact. Two-tailed t-tests were used by to examine if the skeletal remains were significantly different in age from the mummified cat and vase. Significance was determine at $P \leq 0.05$. Gender of the human skeletal remains was determined from sexually dimorphic regions. Age of death of the skeletal remains was estimated by bone size as well as development and quality of teeth. The socioeconomic status of the mummy and cause of

death were determined through study of ancient Egyptian culture and examination of the status of the skeletal remains.

RESULTS

Table 1 summarizes the mean archeological ages and standard error of the human skeletal remains, mummified cat, and vase as determined from carbon-14 dating. The human skeletal remains dated approximately to the same age as the mummified cat ($t = 0.304$; $P = 0.765$; $df = 18$), but both the human skeletal remains and mummified cat differed significantly in age from the vase ($t=2.416$; $P = 0.027$; $df = 18$). The similarity in age between the human skeletal remains and mummified cat is evidence that both objects were associated with one another at the time of burial. A difference in age of 20 years may indicate that the vase may have been a possession of the individual, albeit just in the afterlife.

Gender of the skeletal remains was determined male through sexually dimorphic observations. The pelvis was narrow, the sub-pubic angle was v-shaped with a lack of a developed ventral arc, the sub-pubic concavity was absent, the pelvic brim was a narrow and heart-shaped, a pelvic ratio of less than one, and the overall size robust, are all significant indicators that the skeletal remains are male (Mays 1998).

The presence of third molars with little wear indicates a minimal age of 17 to 25 (Isçan 1989). The skeleton's overall large, developed bones signify a mature male skeleton that has completed growth or is nearing completion. Therefore, the age was estimated to be between ages of 17 and 25. Due to the undamaged skeleton, the cause of a relatively early death is unknown but can possibly be due to infection or diseases prevalent during the First Intermediate Period of the Eleventh Dynasty. The socioeconomic class of the skeleton can be inferred to be that of the middle class because of its place and condition of burial, as well as the items buried with the remains.

DISCUSSION

The skeletal remains and artifacts discovered in el-Qantir, Egypt, represent a time period of the Eleventh Dynasty in the First Intermediate Period from 2150-2040 B.C. (Grimal 1994). Rice (2003) states the First Intermediate Period was one of constant conflict, change, and increased trade. These conflicts, Mertz (2007) says, resulted in a decline in recorded history. Young age and an absence of bone injury to the skeletal remains indicate a potential cause of death by disease or infection. The spread of disease heightened with states of conflict, increased trade and traveling people in conjunction with the high density in which the ancient Egyptian people lived. Prevalent diseases during the time were malaria, smallpox, measles, cholera and schistosomiasis (Grimal 1994). Additionally, the close proximity to the Nile River provided a fertile breeding ground for parasitic organisms which could cause infection.

The human skeletal remains are of an Egyptian male of middle socioeconomic class. The socioeconomic class was indicated by an absence of a sarcophagus or coffin, characteristic of people of high class, location in a common grave with great quality of skeletal preservation, indicating a greater fortune than low socioeconomic class, and presence of a mummified animal (Dodson 1971). The mummified cat and skeleton were buried approximately at the same time. This is indicative of the religious views that the ancient Egyptians held for certain animals, in which all of their gods were associated with an animal and those that could afford it would bring them along in the afterlife (Mertz 2007). Additionally, belongings in life, such as the vase, were also buried with individuals for success in the afterlife. Those of high socioeconomic class were traditionally buried in the city, whereas those of lower status found graves in less occupied places (Richards 2002). El-Qantir was a major city only after the Nineteenth Dynasty due to its royal establishment and access to trade, but has no previous documented traces of habitation (Kemp 2006). Thus, any evidence of habitation enriches historical understanding of the era.

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Table 1. Summary (mean + standard error) of artifact ages according to mean of carbon dating of object. All n = 10.

Artifact	Age Mean \pm Standard Error (years)
Human skeletal remains	4061 \pm 6
Mummified cat	4058 \pm 7
Vase	4042 \pm 4

The Road Often Taken

by Lauren Stull

(English 1102)

The Road Not Taken

Two roads diverged in a yellow wood,
And sorry I could not travel both
And be one traveler, long I stood
And looked down one as far as I could
To where it bent in the undergrowth;

Then took the other, as just as fair,
And perhaps having the better claim,
Because it was grassy and wanted wear;
Though as for that the passing there
Had worn them really about the same,

And both that morning equally lay
In leaves no step had trodden black.
Oh, I kept the first for another day!
Yet knowing how way leads on to way,
I doubted if I should ever come back.

I shall be telling this with a sigh
Somewhere ages and ages hence:
Two roads diverged in a wood, and I—
I took the one less traveled by,
And that has made all the difference.

—Robert Frost

Robert Frost's poem "The Road Not Taken" epitomizes nonconformity in its finest form: independent thinking and reasoning. His first description of "two roads diverged in a yellow wood" (1) symbolizes the choice the traveler in his poem must make. Frost's poem leaves no indication of which path was chosen, and while it remains unknown if the narrator regrets taking the road less traveled by—or if his decision had negative repercussions, it is quite clear that in doing so it "has made all the difference" (20). There have been many stories and poems written about rebellion, conformity, obedience, and compliance. These stories can be found in almost any culture, and each culture has its own adaptation reflecting its region's morals and beliefs. The poems "The Unknown Citizen" and "We Wear the Mask" as well as the stories "Orientation" and "The Bridegroom" very evidently depict how conformity often yields a uniform etiquette and instills an adequate sense of overall satisfaction in people, but never leads to personal happiness or fulfillment.

"The Unknown Citizen" is a poem that drastically contrasts "The Road Not Taken" content-wise, yet surprisingly complements the themes of rebellion and conformity in both works. Where Frost's poem emphasizes nonconformity, W.H. Auden's "The Unknown Citizen" features elements

of conformity. The unknown citizen was completely compliant with the norms of society. As the poem indicates there was a lot of documentation on how he lived his life: Union reports, Health-cards, conduct reports, and researched studies are all mentioned throughout the piece (Auden 3-22). None of these reports and studies found anything out of the ordinary. The narrator even states that “he held the proper opinions for the time of year; / when there was peace, he was for peace; when there was war, he went” (23-24).

It is depressing that certain people could seemingly find out everything they could ever want to know about how this “unknown citizens” lived his life, but would never really know who he was or if he was truly happy. The irony behind this poem is that the narrator uses quantitative research – the comparison of this man’s lifestyle to those of other citizens– to find a qualitative answer to the question of if he was truly happy. The role conformity plays in this poem is that while the “unknown citizen” completely conformed to societal standards –the standards that are perceived to result in a happy life– it was unknown whether or not his life of conformity was in fact a happy one. This implication is reinforced by the last two lines of the poem, in which the narrator writes, “Was he free? Was he happy? The question is absurd: / Had anything been wrong, we should certainly have heard” (29-30).

According to Alice Eagly, the definition of conformity “consists of stating an attitude or belief or engaging in a behavior that is consistent with that of other members of a group or with other people in one’s social environment” (Eagly 263). In order to be labeled as conformity, the belief, attitude, or behavior must indicate a change from a previously-held opinion that would have remained held in the absence of the influence of other people (Eagly 263). Two types of conformity are normative influence, defined as “influence to conform with the positive expectations of another” and informational influence, or “influence to accept information obtained from another as evidence about reality” (Eagly 264). Normative influence is most often found in manipulative behavior and the desire to gain positive outcomes such as liking and approval and avoid negative outcomes like rejection and personal embarrassment are why people respond to this specific type of influence. Informational influence occurs more often when people rely on others’ actions and attitudes as a valid or potentially valid source of information in regard to the nature of reality (Eagly 264). It is often found that people feel inclined to conform to social pressures due to fear of rejection, regardless of whether or not the individual is opposed to the behavior, attitude, or belief. Social Comparison Theory states that “our search for guidance strongly influences our self-esteem” (“Conformity” 600). Furthermore, our search for guidance has a major impact on our self-image. If an individual publicly conforms, it does not necessarily mean that he or she also agrees privately, or internally. This disagreement leads to inner conflict and unhappiness, an implied theme in “The Unknown Citizen” and the main idea that fuels Paul Laurence Dunbar’s poem, “We Wear the Mask.”

In his poem, Dunbar personifies a “mask that grins and lies” (1), or conceals our true emotions from our peers. He explains how people can be in pain and agony on the inside, and that their ability to disguise their actual feelings is the “debt we [people] pay to human guile” (3); in other words, it is the price we pay to artful deception in order to appear normal. The second stanza of “We Wear the Mask” ironically asks readers why the rest of their peers should need to know that they are in pain and why other people should see them in their most vulnerable state by inquiring “Why should the world be overwise / in counting all our tears and sighs?” (6-7). This is Dunbar’s justification as to why we wear the mask.

The final stanza of the poem continues emphasizing how people can appear calm, collected, and even happy on their exterior regardless of the torment, misery, and woe they may feel inside: “We smile, but, O great Christ, our cries / To thee from tortured souls arise. / We sing, but oh the clay is vile / beneath our feet, and long the mile. . .” (Dunbar 10-13). The poem’s last two lines, “. . . let the world dream otherwise / we wear the mask!” (14-15) plainly state that the rest of the world need not concern themselves with any one individual’s personal pain. This poem clearly exemplifies

the potential inner conflict of a person forced to conform to an environment he or she morally or ethically disagrees with, further validating that conformity does not always lead to personal happiness or fulfillment.

Another example of conformity leading to unhappiness is the story “Orientation” by Daniel Orozco, which depicts conformity differently than Frost’s, Auden’s, and Dunbar’s poems. Written as a workplace orientation monologue, “Orientation” starts out as a bland and boring “first day on the job” tour. In the story, the company symbolizes society and a job position within the company symbolizes an individual’s role within society. The company policies represent society’s rules, and thus conforming to the company’s policies resembles conforming to society. The perks and benefits mentioned throughout the story –i.e.: the comprehensive health plan (Orozco 455), the Costco membership (456), and the “generous vacation and sick leave policy” (456) – all symbolize the benefits of conforming to society.

Hypothetically, these representative benefits would result in the happiness of the office employees because they adhere to their job’s standards. This resulting happiness symbolizes the satisfaction and fulfillment in complying with society’s standards. As the story continues, however, readers are exposed to more personal information about the office workers’ lives: details revealing that the employees are far from happy, and that any regular job orientation would never include. For example, when the narrator tells readers that office employee Barry Hacker steals other people’s food from the office refrigerator, he also casually adds that “his petty theft is an outlet for his grief” (Orozco 456), and then begins to tell a story about Hacker’s deceased wife. Another instance in which more inappropriate personal details are given is when the narrator points out the restrooms; he states that John LeFountaine occasionally uses the women’s bathroom, and that “his forays into the forbidden territory of the women’s room [are] simply a benign thrill, a faint blip on the dull flat line of his life” (455).

Readers also discover that there are two types of employees in this workplace. Both classes of employee appear to conform to the assigned workplace role but in fact do not. The first type of workers do their job effectively without their personal issues obtrusively intervening in their everyday work life. Examples of this class of worker include Kevin Howard, the serial killer nicknamed the “Carpet Cutter” (457), and Anika Bloom, the psychic who “fell into a trance, stared into her hand, and told Barry Hacker when and how his wife would die” (455). The second kind of employee is undeniably miserable because their personal problems affect their workplace roles, yet they choose to conform nonetheless. This type includes the characters Amanda Pierce, a woman with an autistic son and a sexually abusive husband (455), and Gwendolyn Stich, a considerate and generous employee that has an eating disorder and is depressed because Kevin Howard –the serial killer– has a “secret” crush on her (457). These character types potentially resemble two varieties of people who choose to conform to societal standards regardless of whether or not doing so is in their own personal best interests.

One of the many rules and regulations in this workplace environment is that if the office workers do not comply with the rules, they “may be let go” (455). This adds to the underlying theme of conformity because if any employee chooses not to adhere to these rules, they suffer the consequence of losing their position in the company. The same idea is represented through an individual choosing not to conform to societal standards and consequently being shunned from society. All of the employees follow these rules which are meant to enforce a sense of conformity and result in their happiness. Regardless of their compliant nature, the office workers instead find themselves struggling through their workdays, coping with and attempting to mask their own personal misery.

The irony behind “Orientation” is that to any outsider, this office workplace would appear normal because all of its employees conform to the same standards of workplace etiquette; at first glance the employees also appear to be happy with their work and personal lives. However, it is

obvious through the monologue of the employee directing the orientation that all of the office employees are either miserable or disturbed. This story adds to the idea that Dunbar's "We Wear the Mask" is formed around: the recurrent theme that conforming does not yield happiness and that those who conform and are still in agony suffer silently.

Ha Jin's "The Bridegroom" is set in China, and contrasts the idea of people suffering silently due to submission to authority. Written in 1999 (Jin 413) –when homosexuality was banned by the Chinese government– the story's main characters Beina and Huang Baowen refuse to succumb to the pressures of conformity by accepting each other for who they truly are. Despite the discrimination and persecution that Chinese gays faced during the time the story is set, Beina accepts Huang as her husband regardless of his homosexuality, and Huang accepts and cares for Beina as his wife despite his attraction to men. An interesting fact that contributes to the hypocrisy of "The Bridegroom" is that homosexuality was once widely accepted throughout the Chinese culture (Elegant). What readers may find even more intriguing is that homosexuality is once again becoming more acceptable in China's society (Elegant).

"Historically, Chinese society was relaxed about homosexuality, which was tolerated so long as it didn't interfere with the Confucian duty to raise a family," writes Simon Elegant in an article for *Time Magazine* (Elegant). Elegant also writes that "although an imperial decree banned homosexuality in 1740 (probably under the influence of Christian missionaries), it was the Communists who first drove gays and lesbians underground" (Elegant). According to *The Encyclopedia of Lesbian and Gay Histories and Cultures*, the reasons why China shifted from a relative tolerance of homosexuality to open hostility are "complex and not yet completely understood" ("China" 187). The shift in perspective occurred in the twentieth century and was most likely influenced by western cultures, as "the Chinese reformers early in the century began to see any divergence between their own society and that of the West as a sign of backwardness" (187). This source states that it was in 1949 –when homosexuals were sentenced to "reeducation" in labor camps as punishment for their sexual preference and were penalized through anal rape and other forms of abusive behavior– that openly gay life in China came swiftly to an end (187).

More recently, the Chinese police have been preoccupied with the rising crime rate in China, and generally ignore the country's gay and lesbian citizens ("China" 187). China's policy on homosexuality has become one of a "don't ask, don't tell" nature, with more populated regions –such as Beijing and other major cities– carrying a similar "triple-no policy: no approval, no disapproval, no promotion" (Elegant). Beijing enforced this policy in 2005 by forbidding all theaters in the city from showing the film *Brokeback Mountain* (Hewitt). "The message: do what you want in your bedroom, but don't make a public issue out of it," wrote Duncan Hewitt in *Newsweek* last year. He concluded his article by writing that the city's reluctance to screen the movie is "yet another sign of how nervous Beijing is about any kind of activism it can't control" (Hewitt) and that homosexuals have a long way to go until they obtain a respectable level of tolerance and acceptance from the Chinese government (Hewitt). In 2001, homosexuality was taken off of China's official list of mental illnesses (Elegant), assuring that homosexuals will not have to tolerate treatments similar to those that Huang Baowen had to endure (Jin 407).

It is essential for Chinese homosexual activists and readers of "The Bridegroom" to realize that the nonconformity, in addition to the nonviolent forms of rebellion utilized throughout the story and the history of homosexual repression in the Chinese culture are what effectively achieved results. Though the story does not have a happy ending –Huang is ultimately sentenced to three and a half years in jail for committing the "crime" of homosexuality (Jin 412) –Huang and Beina's unconditional acceptance of each other not only shows tolerance for diversity, but also represents the significant element of nonconformity throughout the story. This element of the story is important because ultimately nonconformity and perseverance are what repealed the law banning sodomy in China in 1997 (Elegant). Beina and Huang's acceptance of each other for who they truly are also

symbolizes the hope of unconditional acceptance and understanding for people in a culture where there is none. This hope serves as an inspiration not to conform to society because it is appropriate, but to create a culture in which people are allowed to be whom they are without having to conform to or be judged by a general set of standards. Ideally, this level of acceptance has the potential of becoming present in any culture or society.

The underlying moral within each of these stories and poems is that conformity is an effective method of obtaining a uniform etiquette and adequate sense of satisfaction in a large group of people. However, in a diverse group of individuals, conformity is not always in the best interest of everyone. While rebellion without a cause is foolish, nonconformity for an unselfish and just cause – such as happiness and equality for a diverse group of people– is acceptable, and can be just as effective and appropriate as conformity. It is not only crucial for readers to comprehend this significant idea behind rebellion and conformity in order to better understand the collection of poems and stories referenced: it is also important for readers to realize because, in doing so, they become more open-minded and knowledgeable about the world they live in.

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Elementary-Teacher Preparation Programs

by Jennifer Wendt

(Education 1100)

While to some degree teaching can be a natural talent, students who seek one day to be a teacher must have some sort of preparation and education before they enter their own classroom. Education major students are introduced to the ideas, theories and practical application as well as direct practice and observation in the classroom through teacher preparation courses that one must complete in order to eventually become a teacher. These programs may vary depending on the ultimate goal of the student – be it to teach preschool levels, elementary, or secondary school, in addition to the style of the program itself. My goal in this paper is to discover what sort of preparation programs a student goes through in order to teach at the elementary school level, to understand how and if these programs work, and how they are evolving. Most teacher preparation programs are divided between the college-setting (learning theory, history, and information), and the field setting (actually observing and teaching students). However, this is by no means the only way to organize a teacher preparation program. Some alternative programs, such as Teach for America, focus on having students learning directly from being in a classroom. There are also many different types of programs available, and some are more effective than others. Teacher Education, once a subject that was rather overlooked in colleges, is now in the spotlight, in part due to the Obama administration's plans to change the No Child Left Behind Act. In the past ten years, groups like NCATE, or the National Council for Accreditation of Teacher Education have been encouraging the teaching community to redesign teacher preparation programs because new teachers were failing to be fully prepared for their first year in the classroom. It has also been said that reoccurring problem in traditional college and university teaching education programs is that there is a “lack of connection between campus-based, university-based teacher education courses and field experiences” (Zeichner, 2010, para 11). On the other side of the coin, educator preparation programs that – as mentioned previously – combine both college settings and field settings, have been shown to have higher success and preparation rates. The field of educating prospective students to become teachers has come a long way from preparing students not much older or more educated than their future pupils – as was the case in the 1900s – and is still studying and experimenting to see what programs will best prepare aspiring teachers, transforming them from student to teacher. With the recent flood of studies and debates conducted about teacher preparation programs, it seems that the field of education is still learning itself.

The simplest way to explain how aspiring teachers prepare for their own classroom, and in general, what teacher preparation programs *are* is that “there is no consensus on how to best prepare teachers” (Sadker & Zittleman, 2010, p.15). There are many different programs to prepare students to take on the role as teachers, but the two biggest approaches are known as “traditional” and “alternative.” Traditional programs are what most education major students go through at a college or university. This course has students learn the theory behind teaching, then go to a separate classroom in a local school to actually practice teaching and apply what they have learned. From there on, students may get a bachelor's degree or master's degree in teaching, or continue their student teaching for an additional year to obtain their teacher's license. Traditional programs are beneficial because they give a prospective teacher a hefty knowledge of the history of teaching, how children learn, and various methods and theories of education. Most prospective teachers graduate from this sort of program, and traditional programs actually *graduate* more of their students than

their counterpart, alternative programs (Sadker & Zittman, 2010, p.15). Alternative programs are more akin to apprenticeships a mechanic or electrician might go through. Rather than learn theory in a course, in these alternative-program students are expected to learn how to teach within a working classroom, a sort of direct approach. Support for this approach comes from the idea that traditional programs are too theory-heavy and do not place enough importance upon the experience of student-teaching. One program like this is called Teach for America, which “tend to attract students who majored in other subjects and train them in only a few months, providing an alternative method of certification” (Nelson, 2010, para 13). Alternative programs are beneficial to students because they give them a chance to dive into the world of teaching, to learn directly from on-the-job-experience and to see if this really is the career for them. Neither the traditional, nor alternative approach to teacher preparation is acknowledged to be better than the other, as they both draw supporters and critics. While each program provides beneficial experiences and lessons for their students, they also have their individual drawbacks and weaknesses.

While there has been a critical view placed on teacher preparation programs within the past ten years, with the No Child Left Behind Act's renewal looming above the world of education, there have been a massive increase in studies and debates over teacher education programs, as to whether or not they really are effective in adequately preparing and educating aspiring teachers. Both traditional and alternative paths of teacher education such as college universities and Teach For America have caught their fair share of criticism. Traditional universities, whose focuses are to teach pedagogical methods and theory while requiring prospective teachers student teach and observe at separate school facilities, have been accused of having a major disconnect between its campus-based and teaching-based components. Zeichner (2010) explains the common downfall of traditional programs:

Although most university-based teacher education programs now include multiple field experiences over the length of the program and often situate field experiences in some type of school-university partnership, the disconnect between what students are taught in campus courses and their opportunities for learning to enact these practices in their school placements is often very great even within professional development and partner schools. For example, it is very common for cooperating teachers with whom students work during their field placement to know very little about the specifics of the methods and foundation courses that their student teachers have completed on campus, and the people teaching the campus courses often know very little about the specific practices used in the [K-6] classrooms where their students are placed. (para 11-12)

The result of this phenomena is that students do not have opportunities to apply what they have learned in their campus course and get feedback on their use of those teaching methods. There occurs, for lack of a better word, a disconnect between what was intended to work dually. The college campus and the classroom become two separate worlds to the student. Therefore, what they are learning in the college course does not really carry over to their teaching career and students, now teachers, feel ill-prepared to teach their own classroom. “With the exception of a few assignments in methods courses that students are asked to complete in their field placements, student teachers and their cooperating teachers are often left to work out the daily business of student teaching by themselves with little guidance and connection to campus courses, and it is often incorrectly assumed that good teaching practices are caught rather than taught,” concludes one researcher (Zeichner, 2010, para 12-13). Alternative programs do not fare better than their traditional program counterparts. Alternative programs such as Teach for America and city-based teaching programs have been accused of inadequately preparing teachers because they leave out important pedagogical

methods. Beverly L. Young, Assistant Vice Chancellor for Teacher Education and Public-School Programs at California State University, says (as quoted by Nelson, 2010), “[Alternative certification can have] very minimum qualifications. Teachers who are trained that way can easily become frustrated and leave the profession.” While alternative programs are fast and offer a lot of in-classroom experience, they denote the importance of an understanding for the history of education, as well as important theories and methods of education. Young even says “Programs like Teach for America that focus on subject matter and not pedagogy really shortchange the teaching profession” (as quoted in Nelson, 2010). In actuality, Greenwell’s article has found that the majority of participants in Teach for America leave teaching after just two years (as cited in Sadker & Zittleman, 2010). From these accounts, it is clear that each teacher preparation path is not perfect, and can stand for improvement to better prepare aspiring teachers to feel secure and knowledgeable in their first years in teaching.

Luckily, the field of teacher education is, in a way, benefiting from the harsh critiques of the local, government, and education communities. “A profound sea of change is becoming apparent. The relatively small waves of intrusion that lapped on the shores of academe are becoming white-capped breakers,” says one writer (Goodlad, 1999, para 14). Debates are bringing about ideas for better methods of, well, teaching teaching, and various teacher education programs across the country are overhauling their programs to start programs better attuned to prospective teacher’s needs and what research has showed us is effective. In Arizona State, for example, education majors are taking less education courses, and more classes on the field they intend to teach. Interestingly enough, “the law school dean is writing a civics curriculum for aspiring elementary school teachers; university scientists have created a science program. It’s a university-wide effort to make teacher training more vigorous and effective” (Nelson, 2010, para 1). With a renewed interest in making their teacher preparation programs count by getting the entire university involved, the University of Arizona is bringing in more education-major students and, hopefully, will have a higher success rate. As Zeichner (2010) states that:

Two of the most in-depth national studies (Darling-Hammond, 2006; Tatto, 1996) of teacher education in the United States have shown that carefully constructed field experiences that are coordinated with campus courses are more influential and effective in supporting student teaching learning than the unguided and disconnected field experiences that have historically been dominant in American teacher education.

Fourteen years later, it seems America is finally listening, and working on developing the connection between campus and the classroom. In part, this change is thanks to the upcoming renewal of the No Child Left Behind act, and the changes the Obama administration is bringing. Mr. Obama has “expressed interest in reforming traditional teachers’ colleges” (Nelson, 2010, para 12) and issued grants to reward colleges of education that use a combination of traditional and alternative teacher preparation programs aspects. The University of Arizona is one of the first universities to change, and receive that grant. Now, teachers and universities have opened small laboratory schools where different teaching methods can be taught and practiced, to model what students can do when they are really in an elementary classroom. At the University of Wisconsin-Milwaukee, the resident teachers have created a stronger link between the campus and the classroom by hiring [K-6] educators with “evidence of a high level of competence in the classroom” (Zeichner, 2010) to spend two years working in all aspects of a teacher education program. During this two year time period, the public school teachers participate in seminars to improve teacher leadership skills, and after the two year residency, go back to their public schools. “I had a chance to interview several university faculty and teacher residents during the 2 years that I recently spend as the external evaluator for the UW-Milwaukee Teachers for a New Era project, and...the faculty I whom I interviewed spoke very

positively,” said Zeichner. With bringing in elementary teachers, students also have a chance to see the “artifacts of teaching” (Zeichner, 2010, para 20) from a teacher's work at elementary schools, such as tests, projects, or even videos displaying different teaching methods. These video clips are especially promising, because they give students a chance to see *how* they can incorporate pedagogical methods into classroom teaching. Co-teaching, also known as collaborative teaching, something that is common in elementary classrooms and usually involves general and special education professionals collaborating in the same classroom for better results, is something that will also be practiced in student teaching. Murawski (2002) explains:

Few teacher preparation programs provide instruction in co-teaching, and far fewer actually model the techniques for teacher trainees. Hence, it's not surprising that new teachers often feel unprepared to co-teach...[Yet] when two credentialed (or at least experienced teachers are collaborating together in one classroom, great things can happen. Few teachers can deny that.

So, by introducing student teachers to this method of teaching early, they ensure that they will be comfortable with a technique that can truly help their students do exponentially better than they would with just one teacher. Alternative programs are also being redesigned-program officials are examining Teach for America's recruiting and selecting strategies as well as making getting certification more challenging. Teach for America will “require education students to take more classes in the liberal arts and sciences, extend student teaching to a year-long teaching from a semester-long one, and create teacher-residency programs at elementary schools around the state...including some on American Indian reserves” (Nelson, 2010, para 17). Through more carefully coordinated field experiences that can tie into campus coursework, and creative, supportive mentors; students in traditional programs will lose the “disconnect effect” that has plagued traditional teacher preparation programs in the past. And through increasing course requirements and student-teaching hours, alternative program students will be fully educated and effective. With this mass redesign of teacher preparation programs, both types of students have a better chance accomplishing the ultimate goal of teacher education: to prepare teachers for their own classroom.

Teacher preparations programs have come a long way since the 1800s, and are evolving increasingly fast today. As people in the field of education researched and realized that neither the traditional nor the alternative preparation programs were a perfect path for aspiring teachers to walk on, they brainstormed new ideas and debated to combine the aspects of both programs into a more accommodating one. While the traditional path exercises a sort of transmission of culture – the passing on of pedagogical methods and theories that have served teachers for generations – it fails to show how to use this knowledge in the classroom, and while alternative programs give teachers a look into the world they may one day inhabit, they fail to really give them the right tools to succeed. Now, educators as well as the government are working to create a synthesis of the two programs, a plan that will give prospective teachers the important theories and methods of teaching while showing them how they can apply the things they have learned from their courses *in* the classroom and making sure students get adequate time to actually experience teaching. The goal of teacher preparation programs is to make our future teachers feel comfortable, confident, and prepared to take on the role of educating our future-no simple task. As Goodlaw (1999) states, “Now the time has come-it is long overdue-to launch an era of concentrated attention to teacher education. The reasons are both practical and moral: practical because the university's very standing is at stake; moral because it's the *right* thing to do.”

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Sex Discrimination in “The Catbird Seat” and Today’s Workplace

by Amanda Woolum

(Honors English 1150)

If the American Dream is an opportunity for all, then why do people feel that women should not be on top in the workplace? In “The Catbird Seat,” James Thurber leads his readers to ponder this question as he addresses the issue of women on top in the workplace, and how the American Dream is not an equal opportunity for all.

In “The Catbird Seat,” the main character Mr. Martin does not approve of Mrs. Barrows who happens to be “the newly appointed special adviser to the president of the firm, Mr. Fitweiler” (Thurber 864). Mr. Martin claims that “Ulgine Barrows stood charged with willful, blatant, and persistent attempts to destroy the efficiency and system of F & S” (865). Because of this, Mr. Martin devises a scheme to get Mrs. Barrows fired. Even though it seems as if Mr. Martin's problem with Mrs. Barrows lies with her personality and the fact that “she had begun chipping at the cornices of the firm's edifice and now she was swinging at the foundation stones with a pickaxe” (865), the real problem lies with the fact that she is a woman in a position of power in the workplace. This intimidates Mr. Martin, and also makes him feel as if his American Dream could be taken away from him by Mrs. Barrows. The discrimination of women on top in the workplace is not just a problem in this story, but also a problem in real life.

In today's world, even with laws such as the Equal Pay Act, women are still receiving less pay than men, have difficulties reaching higher positions in the workplace, and are discriminated against in hiring. According to the article “The Glass Ceiling,” “Today, nearly 60 percent of the nation's labor force are women or minorities, yet white males still hold most of the top jobs in corporations, labor unions, universities and other institutions”(Adams). Women particularly face the problem of the glass ceiling, meaning that they are unable to advance in their business. According to the same article, “[This] term was given currency by The Wall Street Journal in 1986” (Adams) and has since become a term that has stirred up many issues. Women can do more work than men in their workplace and still not be able to advance . . . women have only 5 or 6 percent of the higher management jobs” (Adams). According to the article “Women, Sexual Politics & the American Dream,” “Women sometimes vastly outnumber men in higher education and as recipients of degrees, yet do not rise to the top of corporations or law firms” (Mazur). Not only are women unable to advance in their workplace, but they also receive less pay than men. U.S. Rep. Rosa L. DeLauro stated that, “A significant wage gap is still with us, and that gap constitutes nothing less than an ongoing assault on women's economic freedom” (qtd. in Adams). How big is this wage gap exactly? According to the article “Gender Pay Gap”:

In 2006 full-time female workers earned 81 percent of men's weekly earnings, according to the latest U.S. Labor Department data...Separate U.S. Census Bureau data put the gap at about 77 percent of men's median full-time, year-round earning. (Billitteri)

Some people argue that the wage gap is a result of women's choices in careers or to have babies. However, the article states that “The pay gap exists even when women choose not to have children and when they choose male-dominated fields of study and occupation” (Billitteri). Evelyn F. Murphy, president of The Wage Project, stated that, “Women do not realize the enormous price that

they pay for gender wage discrimination because they do not see big bites taken out of their paychecks at any one time” (qtd. in Billitteri). This means that even though women are being discriminated against, they usually do not realize it. By not coming to this realization, they are unknowingly accepting this discrimination and letting it continue. Not only do women face this glass ceiling, but sometimes they can not even make inside the door of the workplace due to hiring discrimination. Some places do not hire women if they are pregnant or intend on becoming pregnant while working there because they do not want their employees to take time off work. Others feel that women are not capable of doing a man's job, like construction. According to the article “Legal Discrimination Against Women in Hiring,” “Employers [in Effort, Pennsylvania] not only can and do refuse to hire a woman if she admits to being a mother, they can even pay her lower wages based on this familial status if hired” (Peppard). This is only one example of sex discrimination that goes on in today's world. All of these types of sex discrimination wage gap, difficulties advancing, and hiring discrimination are just some reasons why the American Dream is not equally available to women.

As portrayed in “The Catbird Seat,” people do not feel comfortable with women in a position of power in the workplace, especially men. Because of this, women have a harder time achieving success in their careers and so they are unable to reach the American Dream. According to the article “Women, Sexual Politics & the American Dream,” Lawrence R. Velvel, the provocative dean of Massachusetts Law School states, “Today... there is one very large group of people who are beginning to understand that the American Dream is usually not true for them. They are just over half the population. They are women” (qtd. in Mazur). Women work just as hard as men, sometimes harder only to crash into the glass ceiling. Even if a woman is in a position of power, like Mrs. Barrows, they still face discrimination and can be fired for illegitimate reasons. This is just one example of how the American Dream is not an opportunity for all no matter how hard you work.

In “The Catbird Seat,” Thurber focuses on the belief that women should not hold positions of power in the workplace, bringing up the issue that the American Dream is not available to all. Women of today have made much progress since Thurber wrote this story; however, they are still being held back by sex discrimination. This is just one of many points that proves that the American Dream does not exist for everyone.

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