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2010 Conference Proceedings

Gardner-Webb University Life of the Scholar

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LIFE OF THE SCHOLAR
Gardner-Webb University

Publication of the Proceedings of
The Life of the Scholar Multi-disciplinary
Conference
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Dedication:

The Proceedings were made possible by a generous donation from Dr. Donald W. Caudill, Professor of Marketing at GWU, in memory of his father and in honor of his mother - Alfred & Shirley Wampler Caudill.

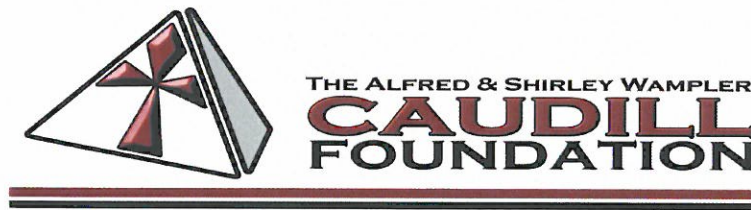


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SESSION A: LIND 102: PSYCHOLOGY

Tyler J. McCall – *Is Change REALLY Possible? A Study of the History and Effects of Therapies Designed to Change Sexual Orientation*

December 15, 1973, a day that will forever be in the minds of gay and lesbian individuals. It is on this day that the American Psychiatric Association, with a vote of 13 to 0, removed homosexuality as a mental disorder from their Diagnostic and Statistical Manual, also known as the DSM. 36 years later, gay and lesbian individuals are still facing a question raised then, and for decades before, **IS CHANGE REALLY POSSIBLE?**

Good morning, my name is Tyler McCall and this morning I ask you to join me as we explore the controversial and challenging topic of therapies designed to change sexual orientation. We will begin with a brief overview of some of the terms one needs to know in researching this topic. We will then work to understand the various arenas in which we can discuss this area of research: first being the early and modern history of the reparative therapy movement, second, the techniques used in conversion style therapies, and concluding with a new idea about reparative therapy that addresses religious and spiritual concerns.

Let's begin. The subject matter of gay and lesbian issues is foreign to many, and the issue of reparative therapy is even more unfamiliar. As we embark on this journey of understanding together, let me share some definitions with you that are needed to understand these areas.

The first of these being LGBT. LGBT stands for lesbian, gay, bisexual, and transgender and is a blanket term used to describe sexual minority populations including homosexual women and men, bisexual individuals, and transgendered persons.

The next term is one that is most vital to this study, which is reparative therapy. Reparative therapy is one type of sexual orientation change effort that attempts to change the sexual orientation of a person from homosexual or bisexual to heterosexual. Various groups have defined this term differently, but generally agree that the term deals with therapies designed to suppress or change sexual orientation; although, they have defined ex-gay ministry and transformational ministry, as "religious groups that use religion to attempt to eliminate [same-sex] desires." The majority of my presentation

will focus on ex-gay or transformational ministries and how reparative therapy is interwoven into these ministries.

Ex-Gay is a term used to describe an individual who has successfully undergone a reparative therapy program and considers themselves to no longer be gay.

An Ex-Gay Survivor is a term used in some circles to describe the LGBT individual who has undergone reparative therapy, but has since decided to live openly and fully as gay, lesbian, bisexual, or transgender.

Now, let us move to the history and techniques of the reparative therapy and ex-gay movement. Overall you will find that the psychological community did not reach a consensus on this issue until the late-1970's, although some individuals still use various therapies that seek to change sexual orientation, and some individuals, dating back to the 19th Century, never believed sexual orientation was changeable.

The history of conversion therapies begins in Europe in the mid-1800's.

Sigmund Freud, the father of psychoanalysis, was skeptical of therapies designed to change sexual orientation. He stated that homosexuality could sometimes be removed through hypnotic suggestion, and was influenced by a Viennese endocrinologist who transplanted testicles from straight men into gay men in attempts to change their sexual orientation, stating that his research had "thrown a strong light on the organic determinants of homoeroticism". However, Freud believed these operations could not be generally applied, arguing that such transplant procedures would be effective in changing homosexuality only in men with physical characteristics typical of women, and that no similar therapy could be applied to lesbianism.

Felix Boehm accepted Freud's earlier theory of homosexuality, involving the boys' identification with their mothers and resulting narcissistic object choice. His major work was a four-part series on homosexuality published in the International Journal of Psychoanalysis between 1920 and 1933.

Sandor Ferenczi denied the importance of inherited factors on homosexuality, claiming that it was caused by "excessively powerful heterosexuality (intolerable to the ego)". Ferenczi hoped to cure some kinds of homosexuality completely, but was content with reducing, what he considered, gay men's hostility to women, along with the urgency of their homosexual desires.

J. Vinchon and Sacha Nacht divided gay people into three categories: those with glandular abnormalities, sexual perverts, and neurotics. They believed that gay people who were "comfortably settled in [their] vice" were incurable.

The history of reparative therapy moves to the United States at the beginning of the 20th Century. It was at this time that psychoanalysis began to be widely accepted in the United States.

Abraham Brill asserted that the development of sexual attraction to the same sex was always related to narcissism. He denied that homosexuality was

influenced by inherited factors or necessarily related to emotional disturbance.

Dr. Wilhelm Stekel, believed that success was fairly certain in changing homosexuality through psychoanalysis provided that it was performed correctly and the patient wanted to be treated.

Dr. La Forest Potter believed that homosexuality was caused by psychological and hormonal disturbances, and that it could be cured if the patient wanted to change. Potter advocated a mixture of psychoanalysis and hormone treatment.

Edmund Bergler was the most important psychoanalytic theorist of homosexuality in the 1950s. He was Alfred Kinsey's biggest opponent. Bergler used confrontational therapy and openly violated professional ethics, bullying patients, calling them liars and telling them they were worthless.

Charles Socarides regarded homosexuality as an illness arising from a conflict between the id and the ego usually arising from an early age in "a female-dominated environment wherein the father was absent, weak, detached or sadistic".

We conclude with Joseph Nicolosi, who is credited as the 'Father of Modern Day Reparative Therapy' and who has shaped and influenced much of the technique used for these types of therapy today. Nicolosi began playing an important role in the development of conversion therapy in the early 1990s, publishing his first book *Reparative Therapy of Male Homosexuality* in 1991. In 1992, Joseph Nicolosi, Charles Socarides, and Benjamin Kaufman founded the National Association for Research & Treatment of Homosexuality (NARTH), a mental health organization that opposes the mainstream medical view of homosexuality and aims to "make effective psychological therapy available to all homosexual men and women who seek change." NARTH is a secular organization that does not use the Bible as justification for their positions, yet they often partner with religious groups. We will learn more about Nicolosi and his techniques, a little bit later.

Next, let us discuss the techniques used in these types of therapies. There are five main areas.

The first being behavioral modification. Early behavioral forms of conversion therapy mainly employed aversive conditioning techniques, involving electric shock on the genitals and nausea-inducing drugs during presentation of same-sex erotic images, while less cruel methods included masturbatory reconditioning and social skills training. All of these methods were based on the idea that homosexuality is a learned behavior that can be reconditioned. Douglas Haldeman discusses the work of M. P. Feldman, who in "Aversion therapy for sexual deviation: a critical review", published in 1966, claimed a 58% cure rate. Haldeman concludes that such methods applied to anyone except gay people would be called torture, writing, "Individuals undergoing such treatments do not emerge heterosexually inclined; rather they become shamed, conflicted, and fearful about their homosexual feelings."

The second technique is the ex-gay ministry, which can be described as a style of conversion or transformational therapy. Ex-gay ministries use religious rhetoric and spiritual techniques, along with the techniques of reparative therapy. The most well known ex-gay ministry is Exodus International. Exodus is a nonprofit, interdenominational Christian organization that promotes "the message of Freedom from homosexuality through the power of Jesus Christ." Exodus states reorientation of same-sex attraction is possible, but warns its members not to go to counselors who claim they can help eliminate all attractions to the same gender. It does not conduct clinical treatment but holds the position that, "reparative therapy - a holistic, counseling approach to addressing unwanted same-sex attraction - can be a beneficial tool." Techniques can include abstinence, lessening of homosexual temptations, strengthening a client's sense of masculine or feminine identity, and correcting distorted styles of relating with members of the same and opposite gender."

The third technique is psychoanalysis. This technique uses long-term therapy to change sexual orientation and address issues from childhood that has resulted in homosexuality.

The fourth technique is one we have addressed earlier, being reparative therapy. Joseph Nicolosi introduced reparative therapy as a term for psychotherapeutic attempts to convert gay people to heterosexuality.

Nicolosi's intervention plans involve conditioning a man to the traditional masculine gender role, it includes encouraging the client to "participate in sports activities; avoid activities considered of interest to homosexuals, such [as] art museums, opera, symphonies; avoid women unless it is for romantic contact; increase time spent with heterosexual men in order to learn to mimic heterosexual male ways of walking, talking, and interacting with other heterosexual men; attend church and join a men's church group; attend reparative therapy group to discuss progress, or slips back into homosexuality; become more assertive with women through flirting and dating; begin heterosexual dating; engage in heterosexual intercourse; enter into heterosexual marriage; and, father children". Most mental health

professionals consider reparative therapy discredited, but it is still practiced by some. This is the form of therapy used by most religious ex-gay ministries, especially Exodus International.

The final technique used is that of sex therapy. In *Homosexuality in Perspective*, published in 1979, Masters and Johnson viewed homosexuality as the result of blocks that prevented the learning that facilitated heterosexual responsiveness.

So, we arrive at the question this presentation has promised to address: Is Change *really* Possible? The research, along with the psychology, psychiatric, and medial fields, says no, change is not possible.

At its meeting in August, 1997, the American Psychological Association overwhelmingly approved a resolution affirming its longtime position that homosexuality is not a disorder and raising serious questions about so-called reparative therapies.

In 1998, the American Psychiatric Association Board of Trustees unanimously endorsed a position statement opposing reparative therapy. According to the 1998 position statement:

"The potential risks of 'reparative therapy' are great, including depression, anxiety and self-destructive behavior, since therapist alignment with societal prejudices against homosexuality may reinforce self-hatred already experienced by the patient."

And again, last fall, the APA revisited this issue through the formation of the Task Force on Appropriate Therapeutic Responses to Sexual Orientation.

The task force conducted a review of all the available research in this area and found serious methodological problems in this area of research, passing a 2009 resolution that stated, "the APA concludes that there is insufficient evidence to support the use of psychological interventions to change sexual orientation."

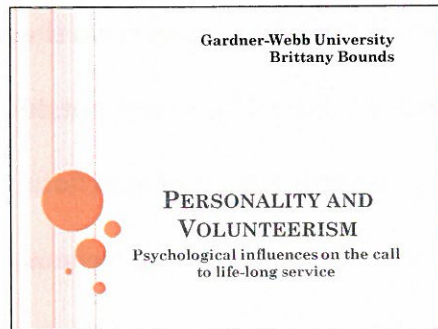
Furthermore, I would like to propose to you this morning that not only is change not possible, but that efforts to create a change from homosexuality or bisexuality to heterosexuality, especially through the spiritual and religious realm, are perpetuating a cycle of spiritual abuse and spiritual violence. Spiritual violence is not a new phenomenon, as it has taken an endless variety of forms and expressions throughout human history. From the casting out of people who don't believe the prevailing religion to hanging witches and burning heretics, spiritual violence has been one of the more persistent human activities manifested in social behavior. It can involve demeaning and condemning, shunning, public humiliation, family rejection, the pollution of religious literature and texts, and confusion.

In researching reparative and conversion therapies and ex-gay survivors we find a community of individuals who feel they are lucky to have escaped residential, group, and individual counseling services that were designed to change their sexual orientation. At the 2009 Anti-Heterosexism Conference, held last fall, participants from around the world gathered to share their direct and indirect experiences with reparative therapy. Stories of lost faith,

suicide attempts, depression, internalized homophobia, and self-hatred were common among individuals who had survived Christian conversion therapy experiences. These stories and experiences are shared by many, outside of the 2009 Conference. They are frightening and true pieces of anecdotal evidence that show reparative and conversion therapies are hazardous and unsafe. While change from gay or bi to straight may not be possible, a change of attitude and a move in the direction of acceptance and celebration of diversity with regard to sexual orientation and gender identity is, I encourage you to move freely in that direction. Thank you.

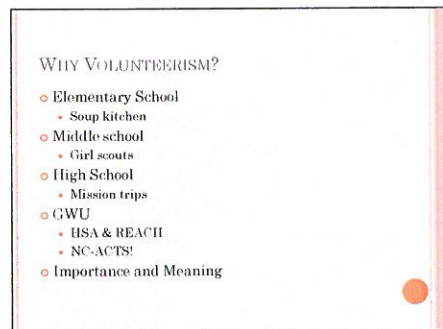
Brittany Bounds - *Personality and Volunteerism: Psychological Influences on the Call to Life-Long Service*

Slide 1



Good morning! Today I'm going to share with you about Personality and Volunteerism and the psychological influences on the call to living a life of service. You may be wondering why I chose to present a topic combining two seemingly unrelated fields. And yet, here I am ready to tell you this morning about how personality does influence the choice to become a life-long volunteer.

Slide 2

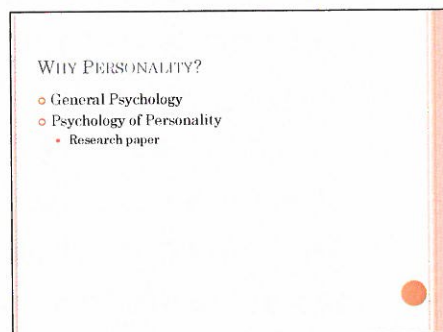


For me personally volunteering is as natural as riding a bike or drawing a stick figure. I remember feeding the homeless with my mom in a soup kitchen in elementary school, then in middle school I joined Girl scouts and dove into serving my community. In high school I served my church and went on mission trips. But upon arriving here at GWU, my perspective of service was radicalized and I realized how sheltered my volunteer experiences were and soon learned what it takes to be a

dedicated volunteer. I got involved with HSA – which participates in several service projects each semester, and then joined REACH - a club with the sole purpose of serving the community. Just last semester I elected to participate in NC-ACTS! – a scholarship program requiring a minimum of 300 hours of service. Through this scholarship I've been able to visit BSES 2 or 3 times a week and work with some really amazing students. My favorite is a young 2nd grader – he loves to fix my hair! The many opportunities I've had in my life to serve others have shaped and molded my outlook of life. Thankfully the pain and suffering I've witnessed hasn't made me cynical, instead it taught me compassion. For me volunteering is the most fulfilling and enriching activity in which I could possibly participate. Because it is so integral in who I am, I decided to research the field. My commitment to the NC-

ACTS! Scholarship program, spurred me to entertain thoughts about why it was exactly that I had such a desire to help others. Being the psychologist that I am, my first thought was “What psychologically makes me serve?” This leads into the other part of my presentation equally as significant as volunteerism.

Slide 3

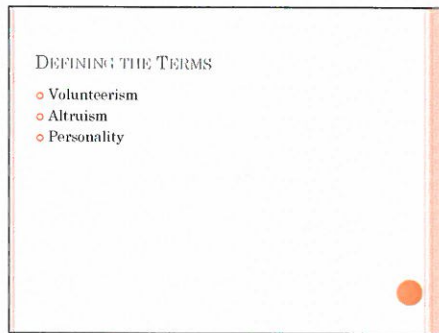


Personality.

My first exposure to the Psychology of personality was in my General Psychology class. I thought it was interesting, but never really gave it a second thought. Then, last semester I decided to take a class called “The Psychology of Personality”. As a final project our professor asked the each member of the class to write his/ her own theory of personality – an overwhelming prompt I must admit. But by the time I finished writing my personality theory I was hooked! I couldn’t wait to tell people about humanistic and positive psychology and logotherapy – man is always searching for life’s meaning. In my research for this paper, I stumbled across a concept within Humanistic psychology – altruism. I immediately approached my advisor, Dr. James Morgan and asked him if this included volunteer work. He said that yes, it did and we discussed how altruism is one component of the

path towards self-actualization – where an individual's self-concept matches how he/she envisions him/herself.

Slide 4



These are some terms you will hear me use throughout my presentation and I want to make sure we are all on the same page before we get started.

Volunteerism – means that a person helps of their own freewill without receiving a material reward, it comes from the Latin *voluns* (choose) or *velle* (want) thus personal choice and freewill are key components.

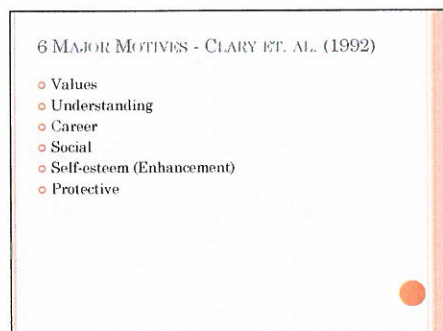
Altruism – means to give sacrificially of your self to meet the needs of others without any compensation, in its Latin form it means for the other, or for the “alter”

You may be asking yourself,

“What then is the difference between volunteerism and altruism?” Volunteerism emphasizes this concept of freewill, where as altruism is often entails a sense of duty or a reflex, compelled.

Personality – answers the question Who am I? For the sake of this presentation we will say that it encompasses various traits associated with certain behaviors. This is better known as trait theory (famous names often mentioned in conjunction with this approach include Allport, Murray, and Cattell).

Slide 5



What motivates someone to spend his/ her life serving others? A functional approach (which means to adapt one's own attitudes to fulfill different psychological functions) has been used to study volunteerism. This approach developed by Clary and his associates has 6 major motives that emphasize the diversity of motivations driving volunteers to serve. In my research, I compiled a list from 8 different sources

looking for volunteer motives, I then took that list and categorized the motives by following this 6 motive approach. Basically, from my research I was able to expand these categories and give examples of motives within each major motive.

Values motive – means that a person is helping because he/ she believes in the importance of assisting others. Includes religious obligation and creating a better community

Understanding motive – means that this activity serves as a way to fulfill the volunteer's desire to understand others, the organization with which he/she serves, as well as a way to better understand him/herself in relation to those being served. Includes stretching one's comfort zone as well as gaining new cultural knowledge

Career motive – means that the activity provides an opportunity for the volunteer to enhance his/ her career options and skills as well as create new career contacts.

I included service clubs and classes requiring service learning under this category b/c each prepares a student to get out in the Real World

Social motive – volunteer engages in activity because it meets the expectations of others – it's almost a peer pressure thing. This encompasses anything from a friend asking you to join an organization to you wanting to create a good appearance

Self-Esteem motive – means that the volunteer helps as a way to feel good about him/ herself, to feel needed and/or important. This involves the volunteer feeling a sense of personal satisfaction or a warm glow from their work. Basically to grow and develop psychologically.

Protective motive – means the participant uses service work as a way to escape negative or aversive feelings (i.e. loneliness or guilt). Loneliness – maintain contact within community, guilt at seeing another's suffering

Slide 6

CHAPMAN & MORLEY (1999)

- A study of college-aged students
 - used the Volunteer Functions Inventory (VFI)
 - differentiates the 6 major motives
 - Values and Understanding
 - Protective and Social

Conducted a study of 150 college students at St. Joseph's University in Pennsylvania. One of the goals of the study was to "assess the motives that underlie volunteerism in a traditional-aged college population." Found that values and understanding were ranked most important - most often by participants. Protective and social motives were ranked least important by the most participants.

Slide 7

PERSONALITY TRAITS ASSOCIATED WITH VOLUNTEERISM	
Trait	Study
◦ Empathy	◦ Oliner & Oliner (1988)
◦ Self-Concept	• Altruistic personality
	• Capacity for extensive relationships

Moving on to the next part of my research, I once again compiled a list, only this time it was of the personality traits associated with volunteerism. I chose four that were the most commonly cited in conjunction with the service-minded population.

In their study, Oliner and Oliner compared rescuers of Jews during the Nazi regime with non-rescuers. This led them to develop an altruistic personality which includes empathy, the first trait on my list. Empathy means – to be understanding of another – to put yourself in their shoes to try and understand where they are. They interviewed over 400 people who had assisted Jews in Europe during WWII. From this altruistic personality they created the concept of extensive relationships – which means a person has a strong attachment to and feels responsible for others. This concept points us to my next trait – self-concept.

This might be better termed strong self-concept, but fit better within the structure as is. Strong self-concept accepts the ideas of an internal locus of control – meaning a person believes he/ she has a direct impact on his her future. A strong self-concept also includes self-efficacy – which is the idea that we believe our efforts will be successful.

Slide 8

PERSONALITY TRAITS ASSOCIATED WITH VOLUNTEERISM	
Trait	Study
◦ Extraversion	◦ Batson (1991) and Bekkers (2004) <ul style="list-style-type: none">▪ Big 5 (5 factor model)<ul style="list-style-type: none">◦ Openness◦ Conscientiousness◦ Extraversion◦ Agreeableness◦ Neuroticism

Extraversion is the 3rd trait I found to be consistently correlated with altruism.

Extraversion means that the person gains his/ her energy from the outside world – they are often more active and typically excitement seekers.

Batson and Bekkers

both correlated extraversion to altruism based on the Big Five trait theory (which includes openness, conscientiousness, extraversion, agreeableness, and neuroticism). The Big 5 is one explanation applied to our current understanding of personality.

Slide 9

PERSONALITY TRAITS ASSOCIATED WITH VOLUNTEERISM	
Trait	Study
◦ Optimism	◦ Allen & Rushton (1983) ◦ Marta & Pozzi (2008)

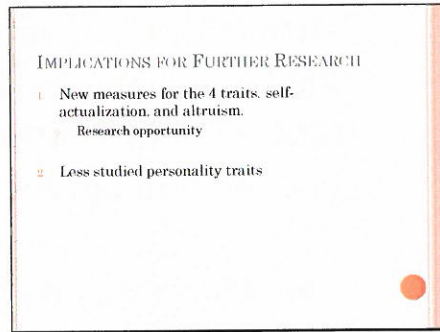
I chose optimism as the 4th trait possessed by volunteers. It can be identified as a positive attitude towards the self and others. A study which reviewed 19 comparison studies of volunteers and non-volunteers conducted by Allen and Rushton concluded volunteers displayed optimism more prominently than did non-volunteers. They also concluded an that

“Altruistic personality” was a logical classification of the traits: empathy, strong self-concept, and optimism.

In another study by Marta and Pozzi their research led them to find that all 4 of these traits (empathy, strong self-concept, extraversion, and optimism) are associated with volunteers. They found their volunteers to score significantly higher on prosocial personality which is synonymous with volunteerism.

In a way, you could say that I am proposing my own altruistic personality, only saying that it include optimism along with empathy, self-concept, and extraversion.

Slide 10



There is no doubt from my research that personality directly influences the call to volunteer. I believe further research would be beneficial in helping push the field to a new level. The **first** way to conduct further research stems from the need to devise a fresh study to measure each of the four traits: empathy, self-concept, extraversion, and optimism. It would be ideal to create new measures for these. Because of my inclusion of optimism in the altruistic personality, I think a study combining the 4 traits, and then measuring altruism, self-actualization, and hours per week spent serving would create an in-depth and useful study. I have

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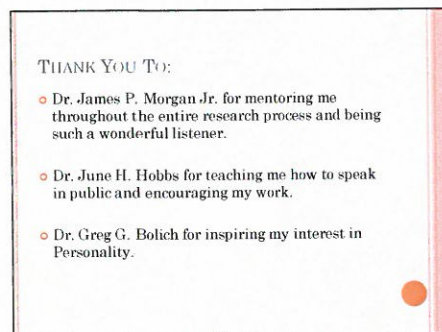
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a survey.

The second implication stems from a question I stumbled upon in my research “within the extensive list of personality traits associated with volunteerism, is it possible

that those not as replicated are less frequent because they have been studied and measured less?" If this is the case, then new measures – measuring these lesser studied variables- need to be created and made available to the scholastic community for further research. Some of these lesser studied variables include, but are not limited to: responsiveness to others' pain and suffering, capacity of extensive relationships, emotional stability, and narcissism.

Slide 11



Thank You to Dr.
James Morgan, Dr.
June Hobbs, and Dr.
Greg Bolich.

Slide 12

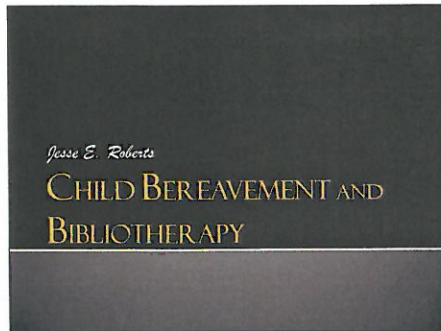
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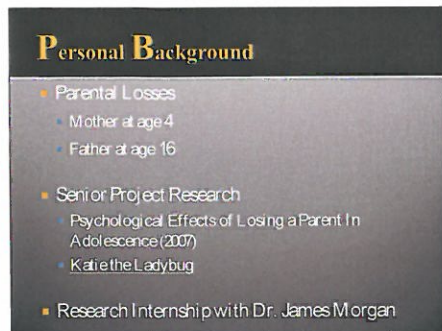


Jesse E. Roberts - *Bibliotherapy: A Creative Intervention for Bereaved Children*

Slide 1



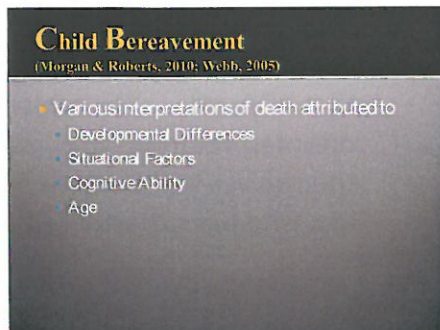
Slide 2



*Wish I would have had something such as bibliotherapy to help me to understand my mother's death

*High school Senior Project: Met with counselors at Hospice to get ideas about writing children's book

Slide 3



Slide 4

Compare and Contrast (Sigelman, 2009)		
Concept	Adult Understanding	Child Understanding
Finality	Cessation of life and of all life processes such as movement, sensation, thought	Can a dead person move? Get hungry? Think? Dream? Do dead people know they are dead?
Irreversibility	Cannot be undone	Can a dead person become a live person again? Is there anything that could make a dead animal come back to life?
Universality	Inevitable and happen to all living beings	Does everyone die? Will your parents die someday?
Biological Causality	Result of natural processes internal to the organism, even if external causes set off these internal changes	What makes a person die? Why do animals die?

Slide 5

Cognitive Developmental Theory (Piaget & Inhelder, 1969)	
• Sensorimotor Stage	• Birth to 2 years
• Preoperational Stage	• 2 to 7 years
• Concrete Operations	• 7 to 11 years
• Formal Operations	• 11 to 12 years and older

Slide 6

Preoperational Stage Age 2 to 7
<ul style="list-style-type: none"> • Use of words and symbols to talk about a problem and can imagine doing something before actually doing it • Difficulty adopting perspectives other than own • Incorrect ideas are typical, because they want them to be true

As you can see, the cognitive ability of a child in this age group is not extremely capable of understanding or comprehending a topic as abstract as that of death.....You can see how misinterpretations may manifest themselves in the minds of a child this age who has experienced a loss.

Slide 7

A Child's Perspective . . . Early Childhood
(Morgan & Roberts, 2010; Webb, 2005)

- Child Perception – Misconceptions of Death
 - Self Blame
 - Continuation of Biological Functions
 - Temporary or Reversible
- Individual Coping Mechanisms
 - Social Withdrawal
 - Attachment Issues

*Each child's concept of death depends on his or her level of cognitive development, culture, and personal experiences of death.

*Self Blame because of the inability to differentiate between thoughts and deeds (Webb, 1993 from Dr. Morgan's Article)

*Temporary or reversible: Band-aid fix

*Attachment Issues: In case of losing a parent – may not want to leave surviving parent's side (i.e. no sleepovers, birthday parties, etc.)

Slide 8

Concrete Operations Stage
[Age 7 to 11]

- Can now:
 - Think concretely
 - Draw sound, general conclusions based on observations
- Difficulty with:
 - Abstract and hypothetical problems
- Trial-and-Error Approach used when solving problems - Ex: Don't touch the stove

Slide 9

Perspective on Death . . .
Ages 7 to 11 (Morgan & Roberts, 2010; Webb, 2005)

- Permanence – Death Becomes Real
- Misconceptions:
 - Age fallacies
 - Death is Preventable

*Age fallacies: may believe that only the old and weak die – can be avoided if you are strong/fast enough (Webb, 1993 – Morgan's article)

*Death can be overcome: May believe they could have done something to prevent the death – feel guilty (Morgan)

Slide 10

Formal Operations Stage
[Age 11 and older]

- Can now:
 - Think abstractly and hypothetically
 - Make hypotheses and predictions
- Ex: Can now recognize justice as fairness (abstract) as opposed to seeing it as a police officer on the corner or judge in the courtroom (concrete).

Slide 11

Bibliotherapy: A Creative Intervention
(Malchiodi, 2008)

- Bibliotherapy
 - the practice of using books and stories as a part of the treatment of emotionally and mentally disturbed individuals
- Provides a clearer understanding for difficult subjects
- Provokes thought and conversation about sensitive topics

As you can see, we are in great need of a way to effectively help children to understand death....I can't imagine a method much better than bibliotherapy. I wish I would have had something such as this to help me to understand the loss of my mother in 1993, when I was 4 years of age.

Slide 12

Bibliotherapy Applied

(Malchiodi, 2008)

- Better understanding of death through use of stories
- Evokes thought and may spark questions
- Opens the door for conversation about child's experiences and emotions

Slide 13

Case Study . . . Malchiodi, 2008

- A group of children who were anxious because of the attacks of September 11
 - All had been exposed to TV broadcasts, and news reports about the attacks
- Children made drawings of feelings: sad, fearful, etc.

Slide 14

Malchiodi, 2008

- Can anyone think of a story that may resemble the "bad day when the planes crashed into the buildings?"
- *How the Grinch Stole Christmas*
 - (8 year old boy)
 - Analogy of 9/11 attacks to the experience of someone "stealing all the presents under the tree and ruining everyone's fun"

Slide 15

Malchiodi, 2008

- The story was read and drawings were made
- Results
 - The children, in the spirit of the story, wanted to hold hands and sing songs like the citizens of Whoville – who despite the loss of Christmas presents found a sense of appreciation in each other at a time of crisis

Slide 16

Malchiodi, 2008

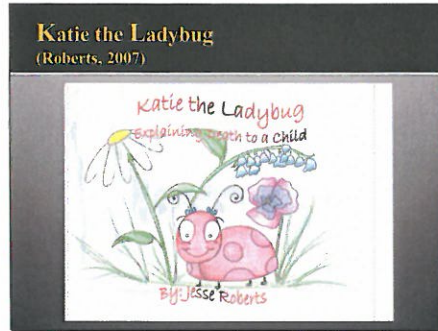
- Empowered the children to express fears, worries, and questions
- They found comfort and meaning for their emotions and experienced hope through a story with universal themes

Slide 17

Senior Project

- Psychological Effects of Losing a Parent in Adolescence (2007)
- Worked with Hospice to develop approach to writing a children's book

Slide 18



Slide 19

Katie the Ladybug

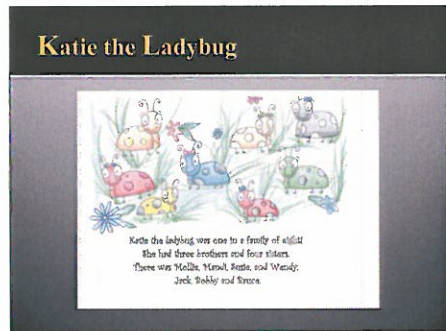
- Seven brothers and sisters
 - Each experiences a different emotion
 - Sadness, anger, jealousy, happiness, fear, nervousness, guilt
- Katie becomes sick and dies
 - Katie "becomes a part of the garden"
 - Metaphor for heaven - universal for all faiths
- Each sibling deals with the loss in a different way - explaining the different emotions

Slide 20

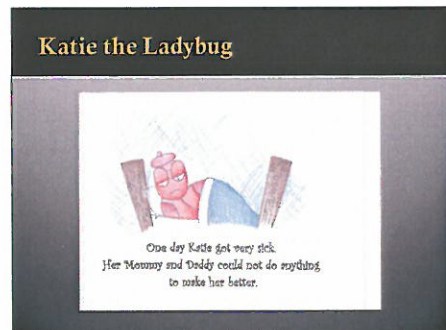
Katie the Ladybug

- Cognitive Association: Concrete with Abstract
 - Color with Emotion
 - Ex: Blue - Sad
 - Facial Expression (Illustration) with Emotion
 - Ex: Smile - Happy
 - Action with Emotion
 - Ex: Mollie became very SAD. All she could do for weeks was CRY.

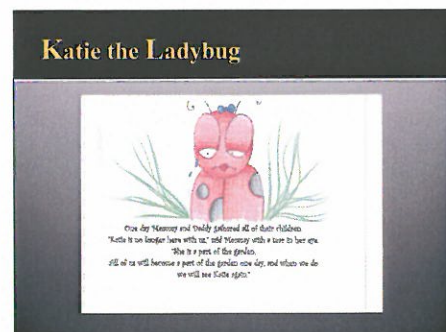
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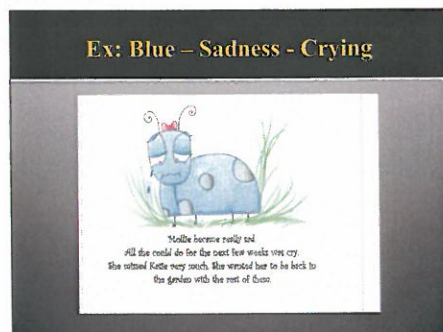
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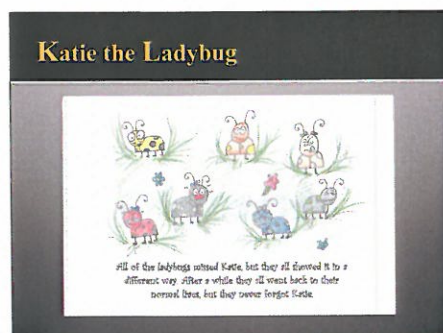
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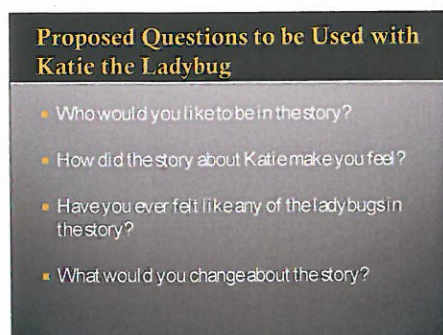
Slide 24



Slide 25



Slide 26



Slide 27

In Conclusion . . .

- Every child varies in their method of grieving
 - Situational factors, age, cognitive ability
- Helping a grieving child is one of the most difficult challenges we may ever face
- Bibliotherapy is a creative way to help a grieving child

Slide 28

Goals for the Future

- Have Katie the Ladybug published
- Work with Hospice to make Katie the Ladybug available to grieving children
- Use my personal experiences to help those who have lost loved ones

Slide 29

Special Thanks To:

- Hospice of Rutherford County
- Dr. James Morgan, Associate Professor of Psychology, Gardner-Webb University
- Dr. June Hobbs, Alpha Chi Sponsor, Gardner-Webb University

Slide 30

Works Cited

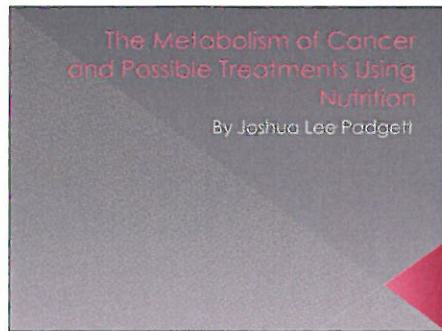
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SESSION B: LIND 103: SCIENCE

Josh Padgett - *The Metabolism of Cancer and Possible Treatments Using Nutrition* [poster]

Slide 1



Slide 2



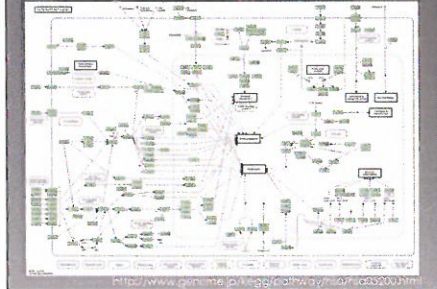
Slide 3

Problems with Current Treatments

- Too many side effects
 - Many times the treatment makes patients sicker than the actual cancer does
- Often times very expensive for patients
- Are usually only cancer specific – meaning there must be a treatment for each different type of cancer

Slide 4

Need for a Simplification



<http://www.genome.jp/kegg/pathway/hsa/hsa05200.html>

Slide 5

There is a Much Simpler Way to Approach the Problem

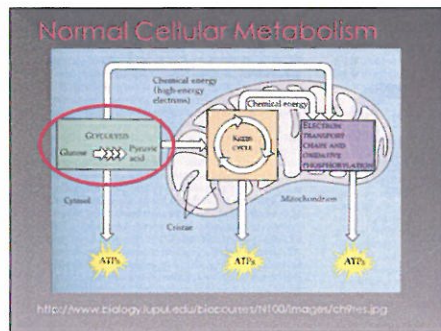
- In 1926, Dr. Otto Warburg discovered that cancer cells had an altered metabolism
- Warburg found that cancer cells exhibited increased aerobic glycolysis
- This became known as the Warburg effect and most cancers exhibit the effect

Slide 6

What is Glycolysis?

- Glycolysis is a process that converts glucose to pyruvate in the cytoplasm of cells
- It is normally an anaerobic process and only occurs during oxidative stress
- In cancer cells, it becomes a major energy source and also aids in the evasion of apoptosis

Slide 7



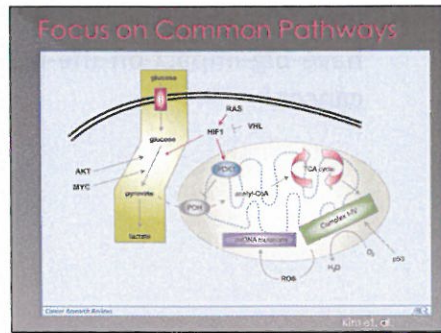
Slide 8

Higher Glucose Uptake

- PET scan showing higher glucose uptake of tumor than surrounding cells (Michelakis et. al.)

The PET scan image shows a cross-section of a brain. The tumor area is highlighted in red, indicating higher glucose uptake compared to the surrounding brain tissue, which appears in shades of gray.

Slide 9



Slide 10

Why does this matter?

- Since the increased glycolysis reduces mitochondrial activity, apoptosis is reduced
- Apoptosis is basically controlled cellular suicide and helps maintain the integrity of the organism
- By evading apoptosis, cancer cells are able to grow unrestricted

Slide 11

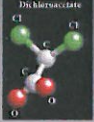
Possible New Treatments

- Dichloroacetate (DCA)
- Ketogenic Diet (KD)

Slide 12

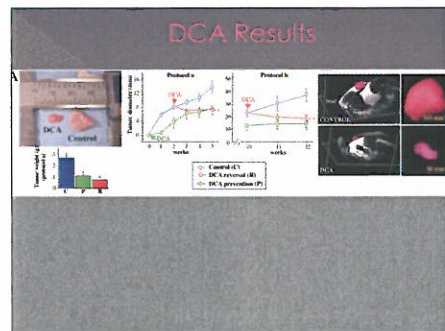
DCA

- DCA is a small, generic molecule that acts as a metabolic modulator
- It is a byproduct of the chlorination of drinking water
- Has been safely used to treat other diseases such as lactic acidosis



<http://laughingsquid.com/dca-may-have-big-impact-on-the-fight-against-cancer/>

Slide 13

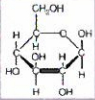


Bonnet et. al.

Slide 14

Diet as a Possible Treatment

- A low carbohydrate diet (KD) reduces the amount of glucose available for cancer cells to use for glycolysis
- This starves tumor cells due to their increased reliance on glycolysis for energy



<http://www.biochem.arizona.edu/classes/bioc462/462bh2008/462bhonorsprojects/462bhonors2007/gsantarelli/experimentbackground.html>

Slide 15

Mechanisms of Diet Therapy

- Decreased glucose does not harm normal cells
 - Normal cells can use fatty acids for energy
 - Seyfried et. al. showed this was effective
 - Other studies have shown promise as well
- This is not dangerous to normal cells because they are able to utilize the β -oxidation pathway in the mitochondria
 - Converts fatty acids to Co-A and then enters the TCA cycle

Slide 16



<http://www.ncbi.nlm.nih.gov/pmc/articles/PMC1819381/>

Slide 17

Foods for Diet Therapy

- Breakfast:** egg with bacon
- Snack:** peanut butter ball
- Lunch:** tuna salad
- Snack:** keto yogurt
- Dinner:** cheeseburger (no bun)
- Snack:** keto custard

Slide 18

Conclusions

- Manipulation of cancer's altered metabolism may be a promising new treatment
- It targets the common metabolic pathway of cancers making it more universal
- This is a cheaper treatment option, which may be why pharmaceutical companies do not fund research for it
- More research needs to be focused on the Warburg effect instead of the hundreds of independent pathways

Slide 19

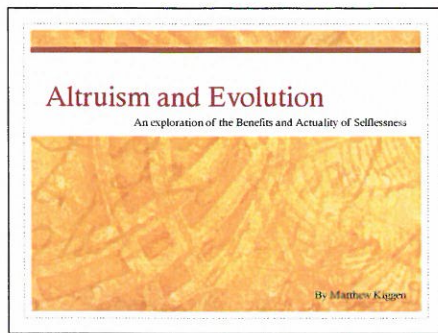
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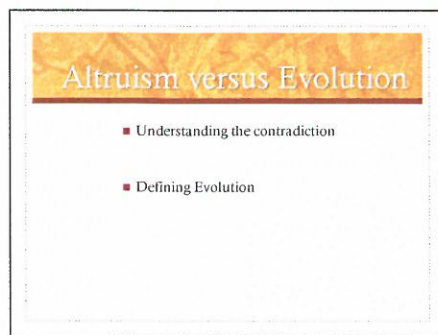


Matthew Kiggen - *A Pursuit of Darwinian Altruism: Can Altruism Be Explained Using Natural Selection?*

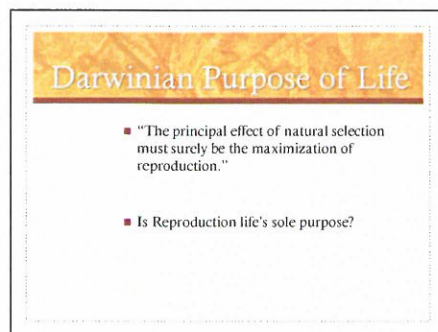
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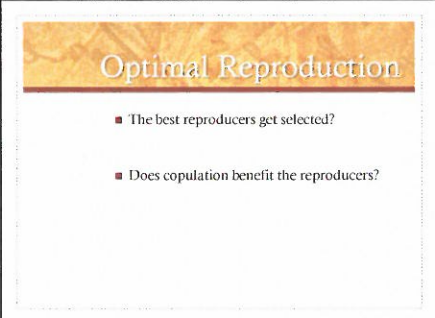
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Slide 4

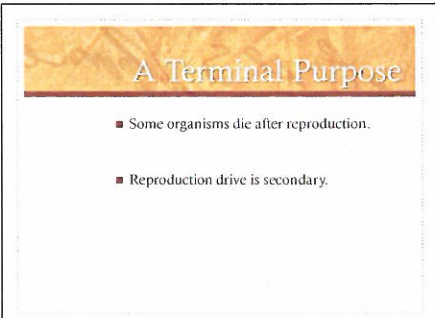


Optimal Reproduction

- The best reproducers get selected?
- Does copulation benefit the reproducers?

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Slide 5

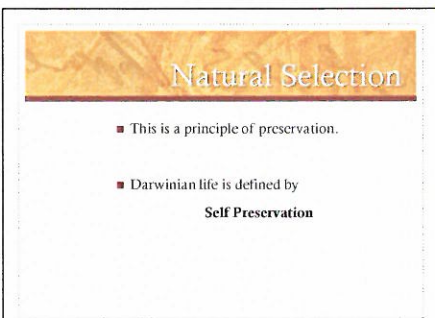


A Terminal Purpose

- Some organisms die after reproduction.
- Reproduction drive is secondary.

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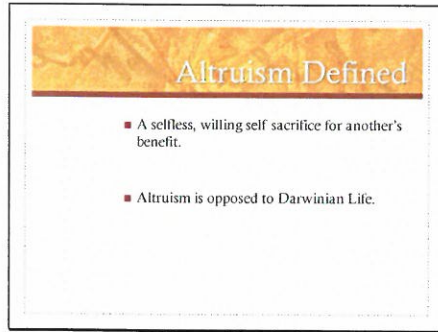


Natural Selection

- This is a principle of preservation.
- Darwinian life is defined by
Self Preservation

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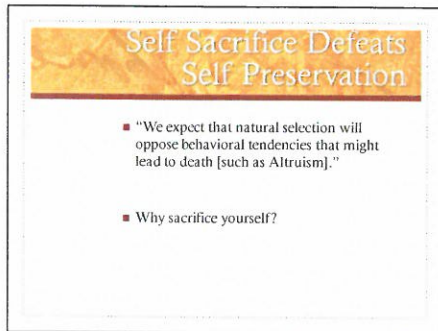
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Altruism Defined

- A selfless, willing self sacrifice for another's benefit.
- Altruism is opposed to Darwinian Life.

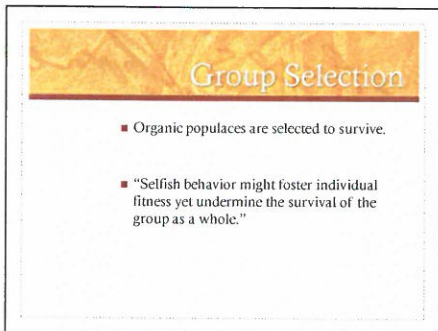
Slide 8



Self Sacrifice Defeats
Self Preservation

- "We expect that natural selection will oppose behavioral tendencies that might lead to death [such as Altruism]."
- Why sacrifice yourself?

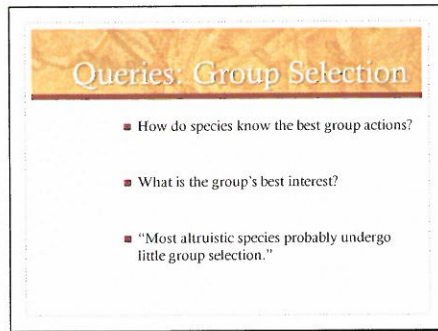
Slide 9



Group Selection

- Organic populaces are selected to survive.
- "Selfish behavior might foster individual fitness yet undermine the survival of the group as a whole."

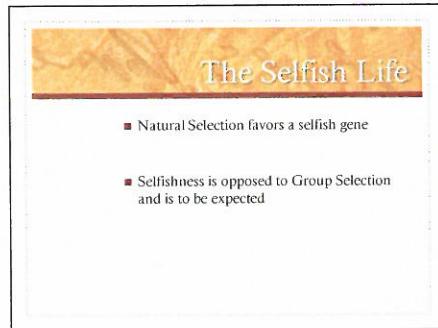
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Queries: Group Selection

- How do species know the best group actions?
- What is the group's best interest?
- "Most altruistic species probably undergo little group selection."

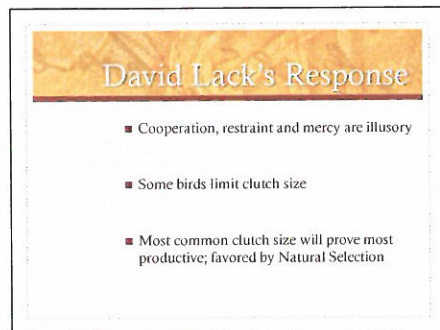
Slide 11



The Selfish Life

- Natural Selection favors a selfish gene
- Selfishness is opposed to Group Selection and is to be expected

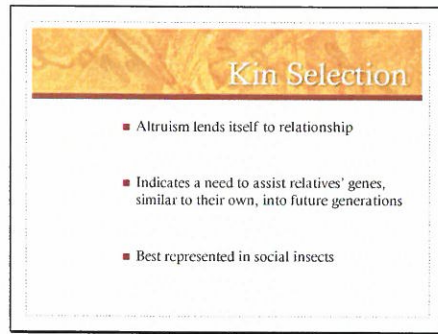
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David Lack's Response

- Cooperation, restraint and mercy are illusory
- Some birds limit clutch size
- Most common clutch size will prove most productive; favored by Natural Selection

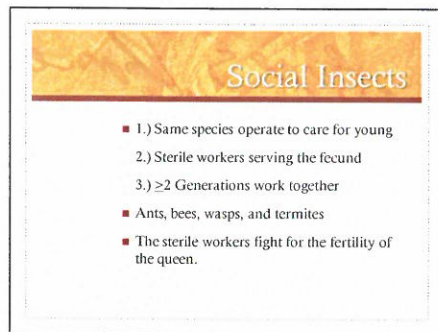
Slide 13



Kin Selection

- Altruism lends itself to relationship
- Indicates a need to assist relatives' genes, similar to their own, into future generations
- Best represented in social insects

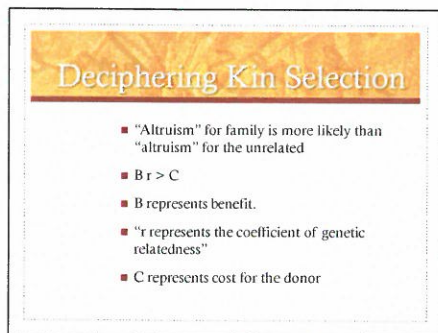
Slide 14



Social Insects

- 1.) Same species operate to care for young
- 2.) Sterile workers serving the fecund
- 3.) ≥ 2 Generations work together
- Ants, bees, wasps, and termites
- The sterile workers fight for the fertility of the queen.

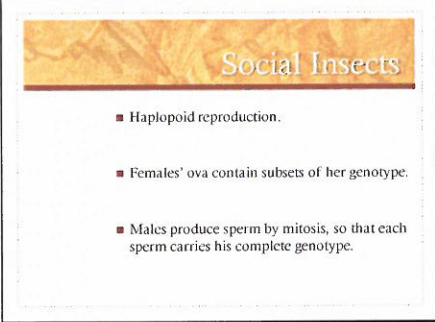
Slide 15



Deciphering Kin Selection

- "Altruism" for family is more likely than "altruism" for the unrelated
- $B r > C$
- B represents benefit.
- "r represents the coefficient of genetic relatedness"
- C represents cost for the donor

Slide 16

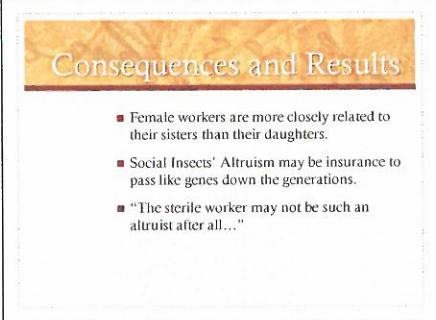


Slide 16 features a title bar with a wood-grain pattern and the text "Social Insects". Below the title bar, there is a list of three bullet points, each preceded by a small red square. The first bullet point discusses haploid reproduction, the second discusses the genetic composition of female ova, and the third discusses the production of sperm by males.

Social Insects

- Haploid reproduction.
- Females' ova contain subsets of her genotype.
- Males produce sperm by mitosis, so that each sperm carries his complete genotype.

Slide 17

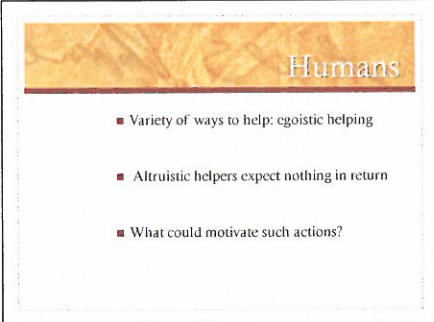


Slide 17 features a title bar with a wood-grain pattern and the text "Consequences and Results". Below the title bar, there is a list of three bullet points, each preceded by a small red square. The first bullet point compares the relatedness of female workers to their sisters and daughters. The second bullet point discusses altruism as a form of insurance for passing genes. The third bullet point is a quote about sterile workers.

Consequences and Results

- Female workers are more closely related to their sisters than their daughters.
- Social Insects' Altruism may be insurance to pass like genes down the generations.
- "The sterile worker may not be such an altruist after all..."

Slide 18

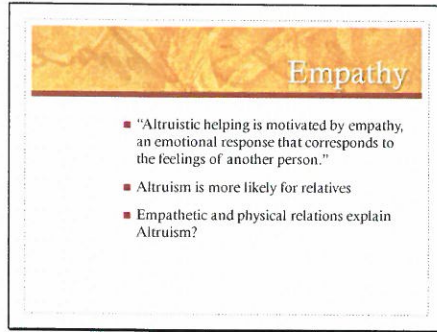


Slide 18 features a title bar with a wood-grain pattern and the text "Humans". Below the title bar, there is a list of three bullet points, each preceded by a small red square. The first bullet point mentions a variety of ways to help, the second mentions altruistic helpers expecting nothing in return, and the third asks what could motivate such actions.

Humans

- Variety of ways to help: egoistic helping
- Altruistic helpers expect nothing in return
- What could motivate such actions?

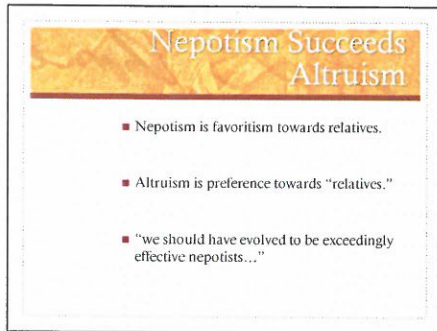
Slide 19



Empathy

- "Altruistic helping is motivated by empathy, an emotional response that corresponds to the feelings of another person."
- Altruism is more likely for relatives
- Empathetic and physical relations explain Altruism?

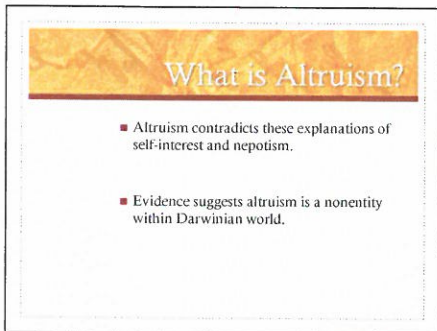
Slide 20



Nepotism Succeeds Altruism

- Nepotism is favoritism towards relatives.
- Altruism is preference towards "relatives."
- "we should have evolved to be exceedingly effective nepotists..."

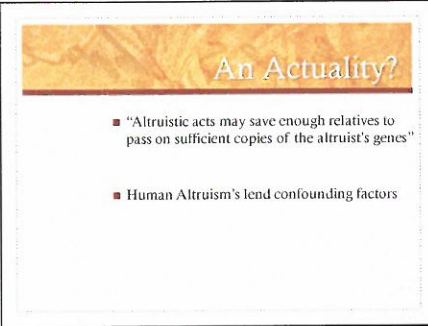
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What is Altruism?

- Altruism contradicts these explanations of self-interest and nepotism.
- Evidence suggests altruism is a nonentity within Darwinian world.

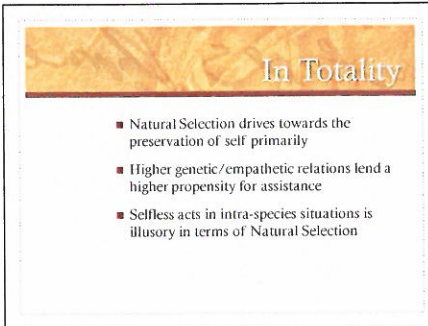
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An Actuality?

- "Altruistic acts may save enough relatives to pass on sufficient copies of the altruist's genes"
- Human Altruism's lend confounding factors

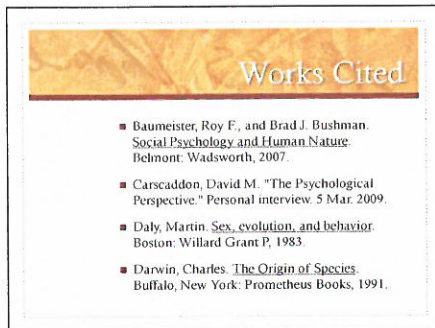
Slide 23



In Totality

- Natural Selection drives towards the preservation of self primarily
- Higher genetic/empathetic relations lend a higher propensity for assistance
- Selfless acts in intra-species situations is illusory in terms of Natural Selection

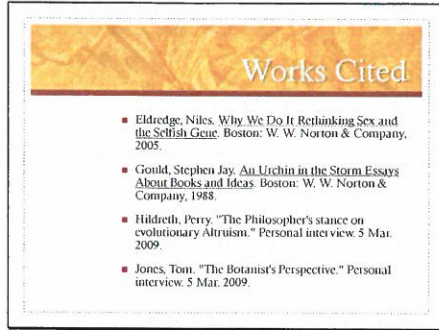
Slide 24



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Slide 25

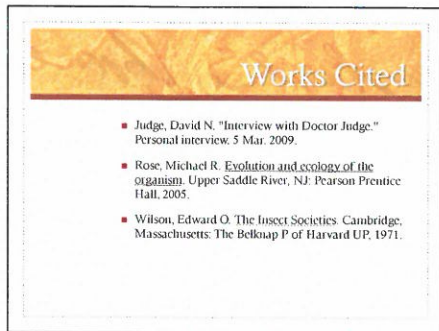


Slide 25 is a presentation slide titled "Works Cited". It features a decorative orange header with a textured pattern. Below the header, there is a list of four references, each preceded by a small red square bullet point. The references are: Eldredge, Niles, "Why We Do It: Rethinking Sex and the Selfish Gene", Boston: W. W. Norton & Company, 2005; Gould, Stephen Jay, "An Urchin in the Storm: Essays About Books and Ideas", Boston: W. W. Norton & Company, 1988; Hildreth, Perry, "The Philosopher's stance on evolutionary Altruism," Personal interview, 5 Mar. 2009; and Jones, Tom, "The Botanist's Perspective," Personal interview, 5 Mar. 2009.

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Slide 26

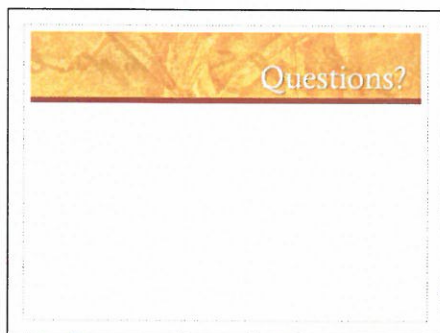


Slide 26 is a presentation slide titled "Works Cited". It features a decorative orange header with a textured pattern. Below the header, there is a list of three references, each preceded by a small red square bullet point. The references are: Judge, David N., "Interview with Doctor Judge," Personal interview, 5 Mar. 2009; Rose, Michael R., *Evolution and ecology of the organism*, Upper Saddle River, NJ: Pearson Prentice Hall, 2005; and Wilson, Edward O., *The Insect Societies*, Cambridge, Massachusetts: The Belknap P of Harvard UP, 1971.

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Slide 27



SESSION C: LIND 104: CULTURAL STUDIES

Nikki Raye Rice - *Voices for Today's "Other": Glee as a Social Production*

American culture has brought about a need for innovative television shows that are more than archetypal, but extremely current. "Current" in this respect deals with the need for pop culture to be relayed instantaneously through the entertainment discourses. Internet social networks such as Facebook and Twitter allow individuals to relay thoughts instantly through status updates and tweeting and this trend of instant communication has carried over into America's viewing pleasure. The past decade's obsession with reality T.V like *The Real World* and audience participation contests like *American Idol* shows a desire of the viewer to be reflected in the text or to participate, like in *American Idol* where the slogan is " You, America, decide." Television as a discourse is becoming more and more "current" as screenwriters tap into America's obsession with pop-culture, pushing social limits, and being included. 2009's hit new series *Glee*, a high school comedy centered on a glee club, is no exception. Of the new shows that have been surfacing recently, *Glee* should be noted for being intentionally current and entwined not only within American pop culture, but current social issues. Ryan Murphy, the creator of *Glee*, along with *Glee*'s writers set out to ask questions about America's current value system. Through sarcasm drenched stereotypes, exaggerated circumstances, and brilliantly intentional writing Murphy stages a cry for today's Other and uses the television discourse to actively participate in the development of America's current episteme.

It's ironic that *Glee* is centered on stage productions by high school students, because in all reality *Glee* itself is a social production. This can be seen in taking a look at what *Glee* is and what current cultural circumstances may have played a role in *Glee*'s airing on the Fox Network in May of 2009 with such instant popularity. *Glee* is a one hour high school drama/comedy

series that is placed in a small school in the Midwest. The school's Glee Club is at the center of the show and the basic plot tensions come from stereotypical television scenarios blown out of proportion. *Glee*'s cast is extremely diverse in race, religion, size, and sexual orientation. The writers were very intentional about pulling in as many stereotypical characters as possible. The show itself has many layers of tension within individual characters and within character interactions, and it is sprinkled throughout with musical numbers by the extremely talented cast. When looking at the current fads within our culture, it seems that *Glee* came out at an ideal time, premiering after the finale of *American Idol* and in the same year as the *High School Musical* craze subsides.

As America is just now passing the crest of the *High School Musical* obsession, *Glee* has come in as not just a replacement of that popular Disney movie series, but as a response to that series. Even if it was not an intentional response, the instant title given to *Glee* by some reviewers was "the Anti-*High School Musical*." *Glee* takes the same high school stereotypes and the same archetypal high school themed work and flips it on its head. *High School Musical* seemed to entertain more than question the stereotypes of jocks, geeks, and preps; *Glee* exaggerates its characters and uses sarcasm and extreme situations to slightly mock and question those typical high school characters. *Glee*'s embracing of the U.S pop culture phenomena goes beyond the production of the show and it's reaction to other popular fads such as *High School Musical*. It bleeds into its multimedia advertising through Facebook, Myspace, and Twitter. *Glee*'s website sells the music from the shows and links itself to every popular internet social network available. *Glee* uses multiple forms of media, entering itself into many forms of discourse and stimulating America with its questions about social issues.

Glee's pop-culture references and communication about social issues is sometimes very difficult to untangle. Just as in current society, all these threads twist within each other creating a web of reactions and responses to anything and everything that defines our value systems. Looking at *Glee*'s responses to social issues can shed much light on its inclusion in the development of today's episteme. Episteme is a term developed by French philosopher Michel Foucault and discusses how "through language and thought, each period in history develops its own perceptions about the nature of reality (Bressler 220)" and sets up its own standards and values. *Glee* is very much a part of this development. Exploring the use of pop-culture as a means of communicating ideas is what makes *Glee* so powerful and unique. *Glee* takes what is popular right now and uses it as a vehicle to give voice to what the writers feel are important social issues. Looking at the diversity of the characters as Others, their antithesis Sue Sylvester as a character, and even more specifically how the episode "Preggers" is a prime example of this meshing of pop-culture and social issues, one can come away with an understanding of *Glee*'s participation in the development and change of our current society's value systems.

The diversity of the characters presents many social issues that are a part of American society right now. Episode four titled "Preggers" shows some specific social issues surfaced by Ryan Murphy and the writers of *Glee*. Quinn, the popular cheerleading captain who sports a tiny cross necklace over her uniform, is president of the celibacy club and in episode four admits her pregnancy to her boyfriend. This brings up, in a subtle manner, the tensions within our society for modern Christians whose religious expectations are very different from the standards or social norms of secular society. Besides Quinn, another character, Kurt, makes a statement about social issues in episode four. Kurt is obviously gay to the viewer and to everybody else in the show as well, but he doesn't admit it to anyone until this specific episode. Other characters that

mesh into our current American social circumstances and whose stereotypes are utilized in the show are an overweight character, Jewish characters, Asian characters, and a handicapped character who does all of the staged dances in his wheel chair. Almost all of the characters within the show connect with a people group in society that have been marginalized in some manner. This speaks strongly to purpose of *Glee* as a text and to the creator of the show, Ryan Murphy, who is an openly gay man and therefore is directly effected by our society's marginalization of the Other.

While almost the entire cast is made up of other Others, the characters who are not Others are created to be despised by the audience. Murphy makes a strong statement through *Glee*'s characters in relation to Sue Sylvester, the abrasive and abusive cheerleading coach who obviously represents dominant culture. There are significantly more Others than there are representations of dominant culture. Murphy emphasizes the fact that there are many more others in our society than dominant, yet the few dominant control the circumstances of all the others. This unbalanced situation between the dominant and the Other is the tension within *Glee* as Sue Sylvester dominates over the entire school. She manipulates and overpowers while pushing her ridiculous ideologies upon others. For example, Sue has her own segment in the local news where she speaks out about social issues like environmentalism and human torture by taking a pro-littering stance and proclaiming "caning works." Also Sue's main goal in the show is to destroy the glee club, the only place where the Other characters are given a voice. Murphy, one can see, has strong statements to say on behalf of the modern American Other and the oppression of their voice. Murphy himself was a member of a glee club in high school and stated in an interview with the *Los Angeles Times*, "When you do get the lead in something or you're performing, you sort of feel that the world is suddenly available to you, and you have so

much optimism about what you can become (Wyatt).” It is clear that Murphy, being an Other, is not only responding to that experience, but also calling the country to action through his work. One of the strongest statements that Murphy makes about being an Other, though, is through the layers that is added to Sue as a character, who later is revealed to secretly take care of her handicapped sister. Murphy would not allow this dominant character to be represented as non-human as he attempts to cry for all the Others of society through *Glee*.

By exploring a specific episode, one can see how intricately pop-culture references and social issues are intertwined. Episode four, titled “Preggers,” is a strong example of *Glee*’s blending into the historical and cultural context of 2009. The episode opens with Kurt, the small gay glee club member, in his basement. He is re-enacting this years most popular music video, “All the Single Ladies” by Beyonce with two other girls as his father walks in and catches him. The pop-culture element of this reenaction is two fold, not only is this video popular, but reenacting this specific video became an internet phenomena with Youtube having over 11,000 hits on “All the Single Ladies” reenactments. This scene not only calls in a very current pop-culture phenomenon, but surfaces questions of gender. The current aspect of the pop-culture reference bleeds all through the opening scene as Kurt asks his father why he came home early and his father responds, “*The Deadliest Catch* is on.” This is itself is an extremely present reference that alludes to his father being manly, as *The Deadliest Catch* is a reality show based on rough and tough men who crab fish in the dangerous Baltic Sea. Kurt, wearing a uni-tard and a sequin glove on his left hand, must then explain himself. Setting up the funny crisis of the episode: Kurt pretends to be on the football team and ends up helping it win by teaching the entire team how to dance and loosen up. This plot is paired with the more serious plot in Quinn finding out she is pregnant.

Teen pregnancy and sexuality is an ongoing theme throughout *Glee* and our society. Our country's ideologies concerning sexuality are in constant question as so called "limits" are being pushed among young people and the gay/lesbian/bisexual/transsexual population. Murphy's inclusion in the discussion of GLBT social issues plays a role in the themes that are communicated through this show. Questions of Gender are raised through this specific episode as Kurt teaches the football team to dance. Kurt learns to kick through the quarter back, Finn, who is also in the glee club. At one point another football player calls Kurt "Lance Bass" in essence calling Kurt gay, because Lance Bass is a popular pop singer who came out publicly as homosexual recently. Once again, a pop-culture reference is utilized as a vehicle to raise social issues as Kurt helps the team to win their first game in years, teaches the judgmental team to loosen up, and feels empowered within himself to be honest about his sexual orientation.

The end of the episode conveys a very different message about homosexuality from the view of the Other. Kurt comes out to his father about his sexual orientation. The typical expectation and the expectation of Kurt himself was his father's anger and disapproval, but his father responded in love. This is an excellent example of *Glee* using stereotypes against themselves. Both Kurt and his father fit into the typical expected stereotypes, but the dynamics of Kurt's coming out was not stereotypical. GLBT rights and legislation is top on the social issues for many, and this show plays into the discourse of calling homosexuality non-taboo. Murphy and the writers use this scene as a tool to reject the familial response of rejection to coming out and to accept a response of love. In this way they participate in communicating change in society's value systems and therefore play a role in developing the current episteme.

Not only is *Glee* a reaction to the state of America's culture, but it influences that culture and therefore helps develop our current episteme. As America finds itself in a crucial time of

tension and change in regards to our values towards youth sexuality and specifically GLBT rights, Murphy makes strong statements about the Other is today's society and the dominant culture that marginalizes them. Himself, no doubt a victim of this marginalization, Murphy has been molded by the current value systems and perceptions of society toward Others and therefore he is entangled in the web that is being influences by society and participating in discourses that influence acceptance, change, and rejection of society's values. He uses a diverse cast of characters with plots that are typical, but through his sarcastic tone and exaggerated writing, he creates questions and gives a voice to today's Other. A voice, that in *Glee*, is singing for social change.

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Heather Adams - *Perspectives on Death in Emergency Medical Services*

Since the day I was born, there has always been an Emergency Medical Technician (EMT) in my life. When I was eighteen years old, my father retired after thirty years of service as a volunteer firefighter and EMT. When I was seventeen years old, I met Ben, a volunteer firefighter, EMT, and Rescue Technician (currently employed full-time as an EMT) who became my best friend and whom I will soon call my husband. Needless to say, issues surrounding this special group of people are very close to my heart and, as I am currently preparing for a career as a funeral director, so are issues surrounding the ways in which people deal with death.

Therefore, over the next few minutes, I plan to discuss the ways in which a frequent exposure to death affects EMTs, whose days and nights are devoted to serving the distressed members of their community. I propose that frequent exposure to death has a significant impact on these EMTs' attitudes toward death and compels them to employ a variety of coping mechanisms that, though seemingly irreverent, are necessary. My research is comprised of personal interviews with EMTs (who, in order to maintain confidentiality, are referred to as EMT 1, EMT 2, etc.,) textbook material, as well as scholarly secondary sources that deal with subjects such as death education in training and certification programs for EMTs, death anxiety among EMTs, desensitization and humor as coping mechanisms in sudden deathwork, and differences in patient death in emergency settings.

EMTs have the unique, yet sometimes difficult opportunity to perform life-saving measures that build a bridge of care between the time at which a traumatic event occurs and a patient's arrival at the hospital. Physician Peter Safar asserts that this valuable ability has only recently been made a reality. He states, "The Enlightenment in the 18th century brought a willingness to reverse sudden death. However, the ability to do so outside the hospital was

lacking until the 1950s, with the advent of external cardiopulmonary resuscitation (CPR) and its delivery through community-wide systems of emergency medical services (EMS)” (206). Since its development, CPR has become one of the more publicly recognized life-saving measures and is emphasized heavily in EMT training programs. In *Mosby’s EMT-Intermediate Textbook for the 1985 National Standard Curriculum*, protocols regarding the use of CPR are as follows:

In general, cardiopulmonary resuscitation (CPR) should be started on all patients who are without a pulse and respiration unless there is evidence of decomposition, decapitation, incineration, or massive injury incompatible with life. Do not stop CPR once it is begun unless patient care is transferred to a higher level provider (such as the hospital emergency department) or unless instructed to do so by medical direction. (Shade et. al 31)

Because of legal concerns regarding the right to die, living wills, etc. EMT textbooks must also include information on how to avoid legal ramifications surrounding these issues, while still providing the best possible care. Again, *Mosby’s* states, “The safest course of action is to proceed with care unless it is certain that the patient’s or physician’s intentions are clearly and legibly documented [such Do Not Resuscitate (DNR) Order]” (Shade, et. al 31).

In addition to outlining the processes for life-saving procedures, many EMT textbooks also include information intended to help the EMT deal with situations in which the patient’s life cannot be saved. *Emergency Care* (an EMT-Basic textbook) outlines EMTs’ encounters with terminally ill patients: “As an EMT-B, you will undoubtedly be called to patients who are in various stages of a terminal illness. Understanding what the families and the patients go through can help you deal with the stress they feel as well as your own” (Limmer and O’Keefe 34). The passage goes on to describe to the reader the emotional stages that the dying patients or their

family members may be going through: Denial, Anger, Bargaining, Depression, and Acceptance. Textbooks also attempt to prepare EMTs for their inevitable encounters with sudden, often tragic deaths. Again, *Emergency Care* states:

As an EMT-B, you will also encounter sudden, unexpected death . . . There are several steps that you can take in dealing with the patient and family members confronted with death or dying: *Recognize the patient's needs . . . Be tolerant of angry reactions from the patient or family members . . . Listen empathetically . . . Do not falsely reassure . . . Offer as much comfort as you realistically can.* (35)

Although the textbooks acknowledge that patient death is a very difficult situation and instruct students in how to deal with families of deceased patients, they provide little to no information that would realistically provide support for EMTs dealing with a dying patient or with the emotions that may result from the loss of a patient.

Despite the good intentions expressed by EMT textbooks and death education programs for EMTs, it is apparent that many EMTs are ill-prepared to deal with their encounters with patient death and the families of those patients. When reflecting on his twenty-three year career, EMT 2 describes his experiences with death education training as “minimal in my EMS education. The training did not in any way prepare me for reality” (Adams). Many scholars have encountered similar responses in their own research. Tracy Smith-Cumberland asserts that, “EMS providers who make death notifications also counsel families and provide emotional support. These roles are uncomfortable and unfamiliar for most EMS providers” (637).

Although the EMT textbooks that I referenced are each easily over five hundred pages in length, less than three pages each are dedicated to issues surrounding patient death. Smith-Cumberland again states, “Few death and dying courses teach medical professionals to interact appropriately

with families at the moment of death . . . and most courses do not cover the unique features of death in the prehospital setting” (638). While some death education programs are more successful than others in preparing students for inevitable encounters with patient death, all death education programs for EMTs have room for improvement and program administrators should be continually mindful of creating opportunities that give students the opportunity to, as Smith and Walz state, “learn new skills and attitudes related to death and dying” (266).

EMTs encounter situations on a daily basis that those not associated with EMS may never encounter in their lifetime—situations that often cause a perpetually high level of stress for these men and women and the effects of which are all too often overlooked. EMT 1 recalls that, “In your initial training, you learn the definition of death, and the five mental steps of death. The focus, though, is more oriented toward the patient’s [family] as they initially grieve and come to face the initial shock of the experience. Dealing with your own difficulties is not the focus, because we (as a profession) are there to help other people” (Adams). Regardless of whether or not EMTs are trained to focus on their own emotions that result from witnessing the death of a patient, continuous exposure to these occurrences can have a huge impact on the well-being of these individuals. C. Eddie Palmer states, “. . . Emergency Medical Technicians encounter death and dying routinely in the course of their jobs. Many times the death is not a clean and sterile occurrence but is witnessed and/or participated in under the most trying physical and emotional conditions” (183). If EMTs are not given the resources to deal with their feelings about these experiences with patient death, stress and anxiety *will* result—a big concern for administrators in EMS. Ted Coleman states, “for many paramedical professionals, death anxiety, frustration, and unresolved grief have a deleterious effect on their careers . . . Death anxiety is generally considered to have a strong influence on the high rate of attrition in

emergency medical services” (124). In order to help students avoid death anxiety, many EMT programs encourage detachment from the situation—if the EMT can look beyond the *person* who is injured and see them as a merely a *patient* in the back of their ambulance, they gain a valuable coping mechanism. Again, Palmer states:

Just as blood becomes a group of cells under a microscope the training involved in becoming an EMT changes the blood and guts and gore’ [sic] to signs to be surveyed, symptoms to be elicited, procedures to be initiated, radio contacts to be made and medical protocols to be followed . . . Understanding diminishes fear and awe, and procedural skills vitiate [reduce] helplessness . . . The patient is a machine and some part if it is broken or needs work to make it go again. (84-85)

In other words, EMTs are often encouraged to take a more hands-off and impersonal approach to patient care—to view the patient as a broken object that needs to be fixed. The repair process should be carried out swiftly and in an organized manner. However, if something goes wrong and the patient dies, the lack of a personal connection to the patient allows the EMT to remain focused on the task at hand without serious emotional repercussions. Tricia Scott asserts that, “Death challenges the taken-for granted “business as usual” attitude in society becoming an existential problem that inevitably leads to fears regarding mortality decay and decomposition” (360). Avoiding emotional connections with patients and adhering to the protocols set before them by administrators allows EMTs to continue with “business as usual.”

Desensitization to the patient takes on many forms. For most EMTs, this includes a complete transformation of the language used to discuss the deceased. Scott discusses the importance of “disengagement from the dead body legitimizing the use of the term ‘it’. This is particularly apparent for the paramedic discipline, who . . . indeed preferred, to disengage from

the scene of the death as soon as possible after the person has died” (106). The relegation of a person to a thing allows the formation of a disconnect between the EMT and the patient, often resulting in the use of humor as a coping mechanism. Through humor, EMTs can often express feelings about situations that they have encountered without appearing “soft” to their colleagues. The use of humor as a coping mechanism most commonly takes on the form of language alteration; for instance, a burn victim, rather than being referenced in human form, becomes a “crispy critter” (Palmer 85). EMT 2 openly admits that “albeight [sic] unprofessional in some eyes, such abbreviations are limitless [. . .] ART: assuming room temperature. DDDN: [D]omino’s don’t deliver here now, etc.” Although humor at the patient’s expense is often terribly irreverent, it is also vital in coping with difficult situations. EMT 3 asserts that the use of such language “helps you relax a little” (Adams), indicating the stressful nature of the work in which these professionals are involved and the necessity of an outlet for that stress. If EMTs were not successful in finding something of humor in an otherwise horrific situation, they would have to keep their emotions bottled-up inside—so why not laugh and get some relief? Timothy R. Tangherlini asserts:

He [the EMT] ultimately recognizes that life—and death—are unpredictable and that all one can do, when confronted with these contradictions, is laugh.

Undoubtedly, this gallows humor, the treatment of death with irony, and the swagger associated with confronting death as an oddly amusing event allow medics a much-needed emotional outlet for coming to terms with the horror of many accident scenes. (67)

Despite their seemingly irreverent qualities, the necessity for these kinds of linguistic coping mechanisms is perfectly clear.

Although the use of desensitization and humor can be very successful in expressing feelings about most of the tough situations encountered by EMTs, there are some situations that will forever remain difficult for them—especially that of the death of a child. In a chilling narrative, EMT 2 states that even when there is no hope, EMTs often refuse to give up on a dying child:

[M]ost any child we'll work [to resuscitate] for the family. Give them a shot at hope. I was the OIC [officer in charge] on a 10-50 [traffic accident] where a child was found up under the dash of a van as the wrecker moved the vehicle. We were all agast [sic] at what we saw and found. We worked the child, knowing he would die, it's just he wasn't dead yet. Undenably [sic], the worst moment ever in my 23 year career. We all second guessed how we missed the child and what happened. (Adams)

The loss of a child seems to make EMTs more acutely aware of their actions, changing the aforementioned mechanical and procedural mindset in dealing with adult patients into a personal fight against the circumstance that is causing the child harm. EMT 1 conveys, "Thankfully, I have never dealt with the loss of a child. The thought scares the hell out of me. It makes you very conscious when working with a child that is very ill" (Adams). Regardless of the circumstances, most professionals in emergency medicine admit that it is nearly impossible to avoid making connections with pediatric patients, making their deaths more difficult to deal with than any other. Children are the hope—the next generation. They just aren't supposed to die and when they do, the sadness of the event is clearly evident.

Whatever the circumstances, it is clear that experiences with patient death affect all EMTs in similar ways. Patient death is something that brings these professionals face to face

with their own mortality on a daily basis; a reality that forces them to rely heavily on a variety of coping mechanisms. Though these practices may seem irreverent to the outsider, they are quite necessary to the field of emergency medicine. Without these valuable coping mechanisms, these professionals could not continue to effectively provide the often life-saving services upon which we, as a society, so heavily rely.

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Carrie Sippy - *"Playing School": The Educated's Struggle for Social Capital*

"Students, please get out your books and turn to page 24."

The students flip quickly through their books. One student begins to look quizzically at the text as he turns pages forward and then backward. He begins to speak aloud.

"Raise your hand if you have a question, Daniel." Daniel complies with the teacher's request, hand stretching into the air.

"Teacher, I don't know what page 24 is. I can only count to 10."

This situation mostly resembles a possible scenario in any school today; however, this occurred nearly 15 years ago, in my childhood bedroom. The students were my little brother, Daniel, and several stuffed animals. As a child, I loved to play school; I was always the teacher. My little brother Daniel needed to know how to read and write, and it was my job as teacher to teach him that. Contrary to the uncooperative stuffed animals, my brother could answer and did, winning praise from his "teacher."

Fast forward approximately 15 years. Here I stand, a college senior, a student teacher. No longer "playing school" as I had when I was five, I am the teacher. What does that mean? Even though I was new to the school system at age five, there were some things I already knew about how school functioned, a system of power and knowledge which rested within the teachers until they decide to bestow that knowledge on the students. School as an institution exerts certain demands upon students to work the system and play the school game, serving as a gateway to societal success. I've realized as I look back on myself using my "student lens" over the years, I have never stopped playing school. I do not speak to degrade or bash the educational system; I have profited from this and it has worked for me. However, I want to expose the notion that school worked for me because I could work for it.

I may raise questions for which I cannot provide an answer, but just because this question may be unanswerable does not mean that it should not be asked. Most importantly today, I want us to feel free to ask questions of ourselves and school as an institution, to take a step back, and to make ourselves aware of the power behind being educated. To be educated, an individual must be able to work the United States' school system which is underwritten by the notion of social capital.

To begin a discussion of school as an institution driven by social capital, I must first understand what social capital is. Karl Marx refers to production of physical goods when defining capital. For example, if a country is a primary producer of coffee, coffee is the capital which they possess. Coffee is something that is in demand worldwide, and since the country produces coffee, the coffee is a form of capital that allows them to make connections and gives them power with others. Not actual goods that are produced, like in the coffee example, the forms of capital such as cultural, educational, and social capital, are values and ideas that are transmitted within society.

While the concept is difficult to define, in my research I will focus on the definition Pierre Bourdieu, a French sociologist, gives for social capital and apply this to my own understanding of this concept. When introducing social capital in his work "The Forms of Capital," Bourdieu writes,

Social capital is the aggregate of the actual or potential resources which are linked to possession of a durable network of more or less institutionalized relationships of mutual acquaintance and recognition—or in other words, to membership in a group—which provides each of its members with the backing of the collectivity-owned capital, a 'credential' which entitles them to credit, in various senses of the word (248-49).

Bourdieu, unlike other theorists, does not believe that all social capital actually has to actually be gained for it to exist; it can be the **potential** of gaining membership within a group that gives a person capital. These groups are not necessarily organized entities, but must be membershiped into through relationships or knowledge. Education is a source of social capital, deciding what is valued—for example, in the English classroom, what works are read—and therefore what acts or ideals receive social capital. Education and society are constantly in flux. Society does not make a person educated, and education does not make a person fit for society. Fluid entities, they press against, swirl around, and chip away at each other. Education is a place in which students are able to gain a lot of social capital, *if* they know the proper ways to approach the system.

The educational system of America claims to strive towards production of independent, critical thinkers. The North Carolina Standard Course of Study says, “If graduates are to function effectively . . . they must be able to acquire and integrate new information, make judgments, apply information, and reflect on learning.” Paulo Freire discusses critical thinking in a similar way, believing a critical thinker interacts, analyzes, converses with, and dissects information in light of the world around them and their personal knowledge. However, upon closer examination, the very structure of school, with its drive for social capital and achievement, does not ask for this kind of thinker claimed to be desired. Often this inconsistency goes unrealized; school is being done the way it has always been done. Therefore, familiar, seemingly appropriate, and ingrained, education remains unchanged (Oakes 5). As Jeannie Oakes says, “I think that this uncritical, unreflective attitude gets us into trouble. It permits us to act in ways contrary to our intentions” (5).

To avoid getting myself into the situation Oakes describes, reflection and questioning are necessary. The question that shapes schooling is this: what is the true purpose of education? The North Carolina Standard Course of Study states, "Historically, American schools have prepared students to join an industrialized economy and become contributing citizens in their communities." This type of school does not ask students to think or question. It just asks them to *be* educated. Developing during the height of industrialization in America when the factory was the model of efficiency, school functioned, as a factory, producing one type of product with as much efficiency as possible. In the case of schooling, each student was hopefully a successful product, rolled off the conveyer belt in a neat, little *educated* package (Oakes).

I want more than this type of education; if the purpose of education is not to train effective, educated individuals with specific knowledge, I want to know what it is. If education is to encourage learning, students must have value and worth besides their ability to parrot information given them by a teacher. There seems to be a wide gulf between what stakeholders claim is the aim of American education and what is actually practiced within the classroom. "Education has long served as the key to equal opportunity for American citizens," claims the North Carolina Standard Course of Study. However, the social capital driven system has continued to structure school based on inequality. To examine this disconnect and the effect of social capital on schooling, it is important to look at the history of the American education system.

According to John G. Richardson, the school systems that Americans know today originated "when schooling ceased to be confined within autonomous social groups and became the responsibility of the state" (41). Within this quote, the discussion swirls around who will have the "responsibility" of deciding what it is to be educated. What it means to be *educated* is

determined by society. When education became much more uniform at the turn of the 20th century, the goals and undercurrents of education were changed. The group responsible for education became the government; it would define what education meant and what its aims were for students. Jeannie Oakes discusses the phenomenon that occurred at the turn of the 20th century: the influx of immigrants into the United States created a push for education to take the role not only of educating, but also “Americanizing” these students. This idea that school is for the transmission of values and fundamental knowledge has been perpetuated into the 21st century system of school.

Current educators would agree with the assumption that students have worthwhile contributions to bring to the classroom; however, the style of teaching, and even what is taught within schools, often reflect Paulo Freire’s idea of the “banking” model of education. Freire, in his work *Pedagogy of the Oppressed*, argues against this “banking” concept of education—the typical model that has existed within the educational system. In this model, the teacher is the person with the knowledge; the students are fundamentally lacking knowledge and so the teacher must pour her knowledge into the empty student-receptacles. It’s similar to my childhood game of school; I gave the knowledge about reading to my brother because he lacked it. In chapter two of his work, Freire states, “Implicit in the banking concept is the assumption of a dichotomy between human beings and the world: a person is merely in the world, not with the world or with others; the individual is spectator, not re-creator. In this view, the person is not a conscious being ...he or she is rather the possessor of a consciousness: an empty “mind” passively open to the reception of deposits of reality from the world outside” (chapter 2).

Looking back on myself as student, I see very few opportunities for me to implement my thoughts into the realm of learning in this banking system of education. Now, aware of these

facts, I am not content to be merely an onlooker while the world around me constantly spins and changes, and, as a future educator, I am not content to let my students believe that is all they can be. I believe that not only I, but my students, can make meaning out of the world that I see; that the world is moldable for me to be “re-creator,” as Freire says, making the educational process meaningful.

Nowhere can the effects of social capital be seen better than in the English classroom, particularly in the realm of literacy. I currently serve as a student teacher in a high school English classroom. In an English classroom, the teacher is an agent of what Margaret S. Archer calls the “educationally dominant group”—the group determined by the institution of school. This agent must follow the policies given them by the “educationally dominant group,” including deciding what texts students will interact with in the classroom.

Many times teachers are given the opportunity to make these choices. What sense of power is present in deciding the literature to teach in a classroom? If the teacher chooses the texts, he or she is assigning social capital to certain works, values, and viewpoints. This choice of texts is not simply a negative thing, and I, as a teacher, must be aware of the consequences of the choices I am making within my classroom. This awareness more than anything is key, for when an individual becomes aware of something, they then have a choice to make about it. By examining critically the choice of texts within the classroom, I as a teacher can reflect on the effect my decisions have on my students, the power to choose what is valued and assigned social capital or the power to value my students’ ideas as worthwhile ways of making meaning.

In my research the struggle for social capital has become clearer within the ever fluctuating definition of literacy. Even as I type this paper, Microsoft Word smites the word literacies with an angry red squiggle, saying that it is not a word, not a fact, not a reality. As real

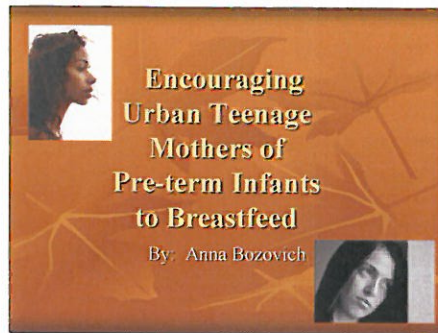
as the existence of multiple literacies is, the definition for literacy remains archaic, dating back to the 15th century. The idea of being literate, according to Merriam-Webster's Online Dictionary, is defined as, "educated, cultured; able to read and write." Times and thoughts about literacy have morphed over the years. Technology has shaped and molded society and education into something much more complex and richer than just reading black words on a white page.

Examine the definition of "literate" more closely. When most people think of being literate, they think of the skills of reading and writing. However, notice what is listed first in this definition of what it means to be literate: "educated, cultured." The first classifications are defined **socially**, illustrating the relationship that exists between society and education, a relationship that has given society the right to describe, define, and dictate what education means. There is power in naming something; when society names what it means to be educated, social capital is assigned to certain values and actions. What motivates this drive to attain what society dubs education? This all-important, desire to be educated within American society is driven by the need for social capital.

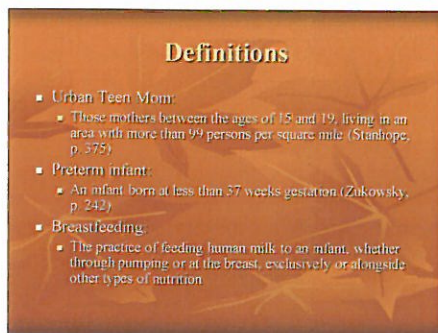
Education is a means for attaining social capital and the educator has previously been the primary means of bestowing social capital. There must be some alternative to asking students to merely be filled with information that teachers pour into them, some way to de-power this system and empower the students and teachers as co-learners. Freire proposed an idea within education that he believed would enable true learning. Coining the term "*conscientizacao*" to describe the state of education he believes should exist, Freire states, "*Conscientizacao* is the deepening of the attitude of awareness characteristic of all emergence." When students become more aware of the power of their knowledge, and of themselves as independent thinkers, they emerge from the oppression of a school system that merely demands they be more concerned

SESSION D: LIND 102: HEALTH AND WELLNESS
Anna Bozovich - Encouraging Teenage Mothers of Premature Infants to Breastfeed

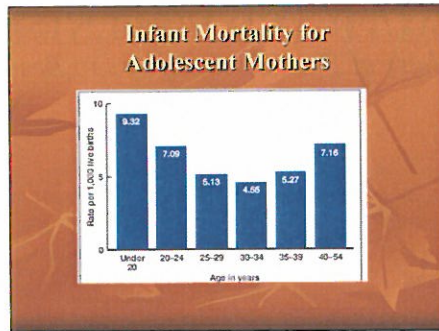
Slide 1



Slide 2



Slide 3



Slide 4


Mortality Risk for the Preterm

Around 12% of infants are born pre-term but these account for over half of overall infant deaths (Matthews, p. 7)

Slide 5

Healthy People 2010:
published by the CDC and PHRSA

According to Healthy People 2010:
"Breast milk is widely acknowledged to be the most complete form of nutrition for infants, with a range of benefits for infants' health, growth, immunity, and development."



Slide 6

Breastfeeding Among U.S. Children Born 1999—
2006, CDC National Immunization Survey:

Socio-demographic Factors	Number	Percent Ever Breastfeeding
Maternal Age, Years		
<20	361	55.6±8.0
20-29	5784	69.2±2.0
≥30	10840	78.0±1.4

Slide 7

Why Don't Adolescents Breastfeed?




- Lack of information or misinformation about:
 - Benefits of breastfeeding
 - Mechanics of breastfeeding
- Egocentric and short sighted psyche
- Poor support systems (Feldman-Winter, pp. 363-364)

Slide 8

Best for Pre-mature Infants

"Preterm HM [human milk] contains more proteins, lipids, and calories than term milk, differences that persist through at least 29 days of lactation (Spatz, p. 386)."



Slide 9

Benefits

- Lower rates of infection
- Faster switch from parenteral to enteral feedings
- Shorter time spent in hospital
- Lower medical costs
- Lower infant mortality

Slide 10


Barriers in the NICU

Difficulty because pumping is often necessary

- Must teach about pumping
- Must teach kangaroo care

Environment may be intimidating and lack privacy

- Nurses need to empower, not just be efficient care givers
- Nurses need to provide privacy and encouragement




Slide 11

Suggestions

- Early pre-natal care
- Educate before, during, and after delivery
- Nursing continuity of care
- Educate the family and friends
- Facilitated peer groups to encourage one another
- Community acceptance and encouragement of and for these mothers
- More research!

Slide 12

"The best thing about breast-feeding today was, to be honest, using it as an excuse to get rid of visitors."





"I got out of doing any housework when I'm feeding my baby. I was in my element. It's great being matted on it. I haven't left the couch today."

(Lavender, p. 355)

Slide 13

**"I tell you the truth, whatever you
did for one of the least of these
brothers of mine, you did for me."
-Matthew 25:40 NIV**



Slide 14

[illegible]

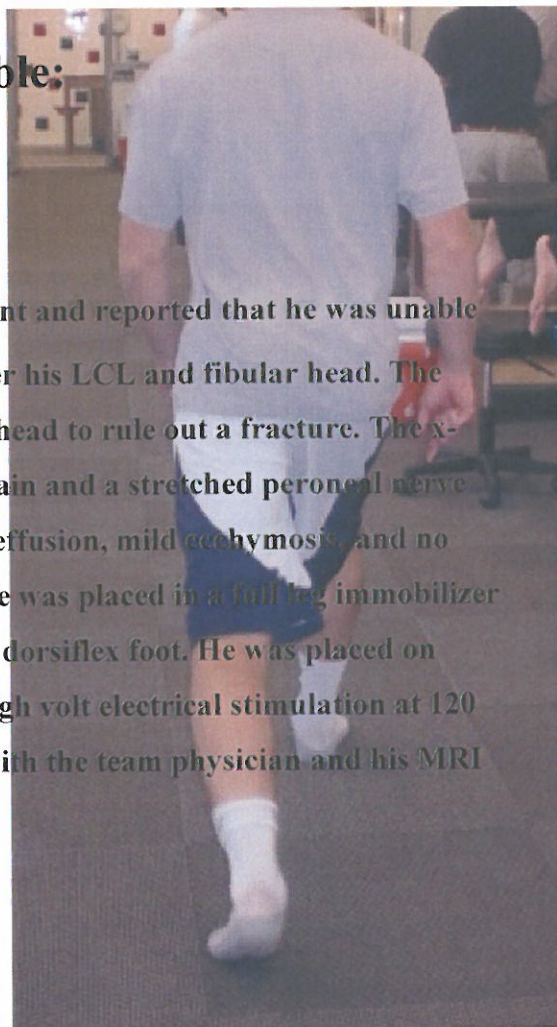
Physical findings/Differential Diagnosis:

9/19/09 Injury Assessment: Game at NC State approximately 8pm, athlete was receiving an onside kick when multiple players landed on him. His chief complaint was a sudden onset of pain and reported feeling a pop in his knee. His foot struck the ground when the opposing player hit his knee. Mechanism of injury is a possible valgus stress with rotation. The ATC observed no obvious deformity or swelling at the time of injury. His range of motion (ROM) was within normal limits (WNL) passively; actively he was limited in full extension and flexion by 2 degrees due to pain; resistively he was 4/5. Special tests performed include a positive Lachmans (performed by team physician), negative valgus and varus stress tests, a negative McMurray's, and a negative pivot shift. Upon assessment, the suspicion of the ATC and team physician was an ACL tear. The plan was to place the athlete on crutches PWB, take meds for pain, and follow up with team physician to schedule MRI.

Differential diagnoses includes possible:

- ACL tear
- LCL sprain
- Fibular head fracture
- Peroneal nerve damage

9/20/09 The next day the patient came in for treatment and reported that he was unable to dorsiflex and evert his left foot. He also had pain over his LCL and fibular head. The patient was taken to the ER for an x-ray of his fibular head to rule out a fracture. The x-ray was negative but the doctor diagnosed an LCL sprain and a stretched peroneal nerve with neuropraxis. The athlete presents with moderate effusion, mild ecchymosis, and no pain during the day but an increase in pain at night. He was placed in a full leg immobilizer and has difficulty ambulating secondary to inability to dorsiflex foot. He was placed on Game Ready that evening for 30 minutes along with high volt electrical stimulation at 120 pps with a negative polarity. The athlete followed up with the team physician and his MRI took place on 9/22/09.



biofeedback unit and converted into auditory and visual signals, or both, the patient can use to model for the activity.

Overall Conclusion of Study and Statistics

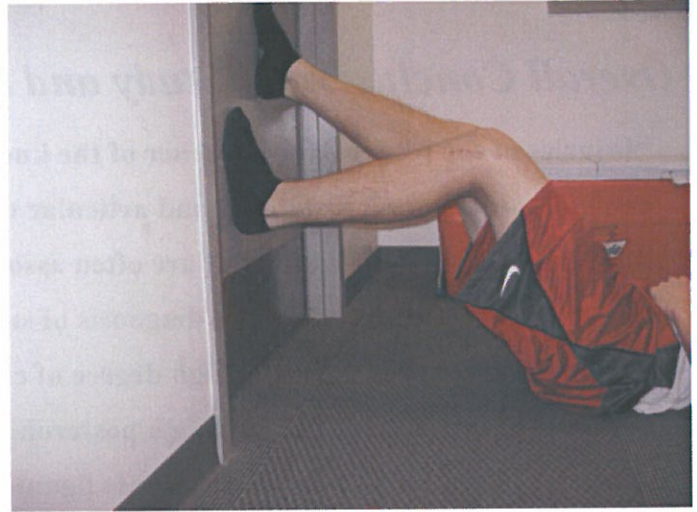
“Injuries of the posterolateral corner of the knee are infrequent but can cause severe disability due to both instability and articular cartilage degeneration. These injuries do not usually occur in isolation but are often associated with injury of the anterior or posterior cruciate ligament. The diagnosis of subtle lesions of the posterolateral corner can be elusive unless there is a high degree of clinical suspicion for possible injury of this region. The consequence of missing a posterolateral injury in the presence of a known tear of the anterior or posterior cruciate ligament can be failure of the reconstructed cruciate ligament.”

“Posterolateral corner injuries are defined to be an injury of the structures on the lateral and posterolateral aspect of the knee which contribute to an increased amount of varus, external rotation, and/or coupled posterior drawer and external rotation of the knee. Most posterolateral corner knee injuries are due to blows to the anteromedial aspect of the knee, contact and noncontact hyperextension injuries, and varus contact injuries to a flexed knee. The overall incidence of isolated posterolateral corner injuries is between 20% and 30%, with a majority of these occurring in combination with either an anterior cruciate ligament and/or posterior cruciate ligament injury. The main treatment options for posterolateral knee injuries depend upon the grade of instability (grade I through grade III), acute versus chronic injuries, functional deficits, and whether there are any other associated ligament injuries concurrent with the posterolateral corner injury.” Posterolateral Corner Injuries
by Robert F. LaPrade, MD

On the sideline, the team physician performed an evaluation and was certain the athlete's ACL was torn. The MRI stated that there was no ACL tear, however when the physician was performing surgery he found that the ACL was in fact torn.

The most unique finding in this case was the peroneal nerve axonotmesis. This is injury to the nerve that damages the nerve tissue without actually severing the nerve, which makes

regeneration possible. Though regeneration was possible, we did not know how the nerve would recover.



SESSION E: RITCH BANQUET: POTPOURRI I

James Withrow - *Beethoven Romance #2 in F, Op. 50 for Violin*



Shane Parnell McGrath - *The Uncrowned King of Ireland*

“Parnell was the most remarkable man I have ever met... He was an intellectual phenomenon... He did things and he said things unlike other men... There has never been anything like it in my experience in the House of Commons.”¹ These were the words spoken by British Prime Minister William Ewart Gladstone in regard to Charles Stewart Parnell, leader of the Irish nationalist movement in the latter stages of the nineteenth century. Irish nationalism steadily emerged as the force created by the passing of the Irish Act of Union (1800), which legislated Ireland’s entrance into the United Kingdom. Seemingly from the onset of Union in 1801, cries for a return to independence and the recreation of an Irish Parliament passionately raged throughout the majority of the nation, and a series of nationalist leaders, beginning with Daniel O’Connell (widely considered the father of modern Irish nationalism) emerged as the faces emblematic of the so-called “Irish Question.”² Parnell followed in this line of Irish nationalist leaders and separated himself as one of the most effective of the movement. With Gladstone’s comments in mind, his sentiments beg the question: exactly what factor(s) enabled Parnell to be an effective leader of the Irish nationalist movement? A careful examination of the evidence does not lead toward any one factor, but to a blending of factors, most notably a commitment to the tenant right as an answer to the Irish land question, a dedication to the Home Rule movement, an effective use of Irish America (particularly in terms of fund raising), the wielding of obstructionist tactics in Parliament, and a dynamic public image (comprised of both a striking physical appearance and eloquent public speaking abilities), which enabled Parnell to enjoy an effective reign as leader of the Irish nationalist movement.

¹ Noel Kissane, *Parnell: A Documentary History* (Dublin: The National Library of Ireland, 1991), 111.

² Lawrence McCaffrey, *The Irish Question, 1800-1922* (Lexington: University of Kentucky Press, 1968), 19.

One of the overriding issues in the realm of Irish nationalism and the “Irish Question” was the Irish land question. The preponderance of landlords in Ireland were either of British nationality or members of the Irish Protestant Ascendancy, and they wielded an immense level of power considering the agrarian nature of Ireland’s economy, which featured a high number of tenant farmers engaged in mostly subsistence agriculture. The landlords (many of whom were “absentee” landlords due to the fact that they did not reside in Ireland as did their tenants) often engaged in unscrupulous treatment of their impoverished Irish Catholic tenants and used excessive rent adjustments to evict tenants without any legitimate cause (as the tenants had little protection under the law) or regard for the often harsh economic conditions of Ireland.³ This state of affairs profoundly impacted the livelihood of the Irish tenant farmer and the cry for relief from the perceived tyranny became more and more aggressive throughout the nineteenth century. Parnell, upon arriving in Parliament in 1875 as a representative of Meath, deftly realized the necessity of enacting policy to alleviate the sufferings of tenant farmer, both for moral and political reasons.⁴ Along with Michael Davitt, Parnell formed the Irish Land League, with established aims of lowering rents, reducing evictions, and utilizing agitation as a way of pushing for peasant land ownership.⁵ The Land League elected Parnell as its first President in 1879 and immediately Parnell set to work in establishing a connection between the Land League and Irish nationalist ideology.⁶

Parnell illustrated the connection between the land question and nationalism when he said, “I feel confident that we shall kill the Irish landlord system; and when we have given

³ Joan Haslip, *Parnell: A Biography* (London: R. Cobden-Sanderson Ltd., 1936), 4.

⁴ Alan O’Day, *The English Face of Irish Nationalism: Parnellite Involvement in British Politics, 1880-1886* (Toronto: Gill and MacMillan, 1972), 53-54.

⁵ Terry Golway, *For the Cause of Liberty: A Thousand Years of Ireland’s Heroes* (New York: Simon and Schuster, 2000), 163-164.

⁶ J.C. Beckett, *The Making of Modern Ireland, 1603-1923* (New York: Alfred A. Knopf, 1966), 386.

Ireland to the people of Ireland, we shall have laid the foundation upon which to build up our Irish nation.”⁷ It is notable that, while Parnell used rhetoric describing the killing of the Irish landlord system, he consistently remained opposed to agrarian violence and uprising, instead advocating a policy of non-violent agitation and Parliamentary methods to meet the needs of Irish tenants. Parnell believed in using the threat of uprising to wield influence, but never seriously advocated its actual use.⁸ This can be especially demonstrated by Parnell’s comments in the aftermath of the Phoenix Park Murders, in which Lord Frederick Cavendish (Chief Secretary of Ireland) and Thomas Burke (Under-Secretary) were slain on May 6th, 1882.⁹ Parnell and the leaders of the Land League released a statement, which said, “we [Parnell, Davitt, and John Dillon] feel that no act had ever been perpetrated in our country during the struggle for social and political rights of the past fifty years that has so stained the name of hospitable Ireland as this cowardly and unprovoked assassination of a friendly stranger.”¹⁰ The statement, printed in *United Ireland*, would further go on to state that Parnell and his associates recognized that those responsible for the crimes perpetrated against Cavendish and Burke must be apprehended and justly punished in order for Ireland’s reputation to be at least somewhat repaired.¹¹

This stand of nonviolence in the realm of agrarian uprising led to an increased air of respectability regarding the Irish Land League and prevented the organization from being perceived as overly radical or bent on utilizing terrorist means. In fact, Parnell went so far as to

⁷ John Howard Parnell, *Charles Stewart Parnell, A Memoir, By His Brother, John Howard Parnell* (New York: H. Holt, 1914), 159.

⁸ George Dangerfield, *The Damnable Question: One Hundred and Twenty Years of Anglo-Irish Conflict* (Boston: Little, Brown, and Company, 1976), 18.

⁹ Tom Corfe, *The Phoenix Park Murders: Conflict, Compromise, and Tragedy in Ireland, 1879-1882* (London: Hodder and Stoughton Limited, 1968), Front Flap.

¹⁰ Kissane, *Parnell: A Documentary History*, 56.

¹¹ *Ibid.*

suggest that his presence in Parliament, as well as his status as the leader of the nationalist movement, directly led to an ideological shift away from a favorable view of violent uprising to one that embraced political procedure.¹² In establishing the Land League, Parnell effectively created a militant (though nonviolent), unified group in the form of the Irish tenant farmers, which began to identify with the nationalist movement as a whole as it became clear that the Land League exercised legitimate influence in Parliament. The land question became a rallying issue for all of Ireland as a case-in-point of the perceived Anglo tyranny that hampered the nation, and also acted as a forum for Parnell to champion the Irish cause abroad (to be discussed in detail later).

Parnell took several significant steps toward relevancy in the form of using his leadership and influence in Parliament to steadily erode the Irish landlord system through numerous pieces of legislation, notably the Land Act of 1881, the Arrears Act of 1882, the Land Purchase Bill of 1885, and the Amended Land Act of 1887, all of which succeeded in augmenting Parnell's appeal and reputation as a friend of the Irish farmer.¹³ These tangible legislative successes established the credibility of Parnell's leadership in the eyes of both his followers and opponents, and sent a clear message that his political prowess represented a force with which to be reckoned. In both working to pass this legislative aid to the Irish tenants, and in his public speeches, Parnell maintained a stance against the notion of land nationalization (as was favored by Davitt and others). While Davitt established himself as a radical socialist, Parnell attempted to take a more mainstream outlook to avoid being written off as an irrelevant extremist, even going so far as to explicitly denounce land nationalization in an interview with the *New York*

¹² Charles Stewart Parnell, *Words of the Dead Chief: Being Extracts from the Public Speeches and Pronouncements of Charles Stewart Parnell, from the Beginning to the Close of his Memorable Life* (Dublin: Sealy, Bryers, and Walker, 1892), 124.

¹³ Kissane, *Parnell: A Documentary*, 57.

Herald.¹⁴ In the interview, Parnell said, "In using the expression, 'The Land for the People', I never intended to convey my adhesion to nationalisation [sic], but I meant that if Irish tenants were converted into occupying owners the land would be held in such a way, and cultivated in such a manner as to be of the most advantage to the whole of the people."¹⁵

It is further significant that Davitt's hard line socialist tone, though on the surface appealing, was not accepted by the majority of the Irish peasantry (most of which were Catholic) and thus Parnell's stance against Davitt's ideology cost him little to no popularity points among the masses.¹⁶ Parnell's steady, clear opposition against a socialist approach to the land question enabled him to garner a wider range of support (including from elements of the Irish aristocracy and, at times, from the British conservatives in Parliament) which he would have otherwise alienated by adopting the extremist view shared by his premier colleague in the Land League.

One of the final elements of Parnell's platform in regard to the land question that enabled him to gain significant political success is perhaps one of the more underrated aspects of his stance on the land question. Parnell, initially a rather wealthy landlord of County Wicklow, established a renowned reputation for exercising tremendous grace in regard to tenants at his estate (Avondale). Parnell's opponents would often engage in baseless accusations that his personal activities at Avondale illustrated his hypocrisy pertaining to his treatment of the landlord system in Ireland. However, the accusations never succeeded in reducing Parnell's credibility, as sources at the time indicated that quite the opposite was true. In fact, a collection of Parnell's tenants wrote to *The Nation* in November 1880 in protest of the slander promulgated by Parnell's opponents, who accused Parnell of being a hypocrite in regard to the tenant right

¹⁴ Joan Haslip, *Parnell*, 241-242.

¹⁵ Charles Stewart Parnell, *Words of the Dead Chief*, 66-67.

¹⁶ Michael Hurst, *Parnell and Irish Nationalism* (Toronto: University of Toronto Press, 1968), 63.

issue. The tenants wrote, "We hereby declare that Mr. Parnell is treating us, his tenants, exactly according to his public declarations made at public meetings attended by him."¹⁷ Furthermore, a supplement in the November 15th, 1879 edition of the *Wicklow Newsletter*, read, "Mr [sic] Charles Stewart Parnell, MP, has granted a reduction of 20 per cent off this year's rent, and has given bog leave to all his tenants."¹⁸ Thus, his personal activities at Avondale (and his tenants public affirmation of those activities in reference to rent leniency) allowed Parnell to avoid substantiated criticism of hypocrisy concerning the landlord system of Ireland.

The second pillar of Parnell's effective leadership, a dedication to the Home Rule movement, necessitates a brief overview of the Home Rule issue of Irish politics. As was previously alluded to, the Irish Act of Union of 1800 eradicated the existence of an Irish Parliament in Dublin and incorporated a select portion of Irish MP's into British Parliament in Westminster, with the result being that Irish MP's could no longer craft policy specifically for Ireland without British influence. More recent historical evidence suggests that the Irish MP's, who supported the measure, were spurred on by various social, political, and commercial motivators more so than the previously commonly held theory of political corruption in both Irish and British Parliament.¹⁹ The Home Rule movement emerged (and was considerably augmented under Parnell's leadership) as a practical answer to many of the issues brought about by the Act of Union, and while not advocating for a complete elimination of the Union, the Home Rule movement pushed for the creation of a truly Irish Parliament in Dublin (sometimes

¹⁷ Noel Kissane, *Parnell: A Documentary History*, 36.

¹⁸ *Ibid.*

¹⁹ G.C. Bolton, *The Passing of the Irish Act of Union: A Study in Parliamentary Politics* (London: Oxford University Press, 1966), Front Flap.

referred to by Parnell and others as “restitution of Grattan’s Parliament”, after Henry Grattan, a leader of the Irish Parliament in the eighteenth century).²⁰

Parnell was instrumental in the creation of the Irish National League and (much like the case of its predecessor, the Land League), Parnell enjoyed the honor of being elected as the organization’s first President.²¹ The National League used its funds to pay salaries to Irish MP’s (who did not receive a salary for their work) and thus established constitutional principles that Irish MP’s were obligated to follow. Parnell built the National League’s constitution on five main planks: national self-government for Ireland, land law reform, local self-government, extension of the Parliamentary and municipal franchises, and the pursuit of industrialization and labor interests to grow the Irish economy.²² The National League represented a powerful, important opportunity for Parnell to unite the people of Ireland behind a single ideology, which the vast majority of citizens would support wholeheartedly. The National League enabled Parnell to cement himself as the face of Irish nationalism to all parties concerned.²³ Parnell’s beliefs concerning Home Rule can perhaps be best demonstrated in a speech delivered at the Imperial Hotel in Dublin on August 24th 1885 to Irish MP’s, when he said,

It is not now a question of self-government for Ireland; it is only a question as to how much of the self-government they [the British] will be able to cheat us out of. It is not now a question of whether the Irish people shall decide their own destinies and their own future, but it is a question with, I was going to say our English masters- but we cannot call them masters in Ireland- it is a question with them as to how far the day, that they consider the evil day, shall be deferred.²⁴

²⁰ Charles Stewart Parnell, *Words of the Dead Chief*, 96-97.

²¹ Alvin Jackson, *Home Rule: An Irish History, 1800-2000* (Oxford: Oxford University Press, 2003), 46.

²² Noel Kissane, *Parnell: A Documentary History*, 58.

²³ Joan Haslip, *Parnell*, 254.

²⁴ Charles Stewart Parnell, *Words of the Dead Chief*, 100.

Fundamentally, Parnell believed that the British were utterly incapable of governing the people of Ireland in an effective, efficient way.²⁵ In addition to holding the belief that the British continually proved themselves to be unwilling in regard to meeting the needs of the Irish masses, Parnell never shied away from railing against the system of government created by the Irish Act of Union, and, in doing so, often demonstrated a complete disregard for British establishment. Golway wrote, "his [Parnell's] strength was that he cared nothing for the good opinion of England's statesmen and politicians. Indeed, he seemed to welcome their scorn, and returned it in full measure."²⁶ Parnell effectively utilized the National League as a powerful force in crafting Irish public opinion and in influencing British policy. The organization allowed for another forum for Parnell to solidify himself as the face of the nationalist movement and acted as one of the signature issues of his political career. The National League also created an excellent platform for Parnell to illustrate his fundraising prowess (to be discussed in-depth later).

The notion of self-government, as expressed by the National League and the Home Rule movement under Parnell's leadership, dramatically increased the tangibility of Irish nationalism as a whole and (along with the aforementioned land question) created a rallying point for the Irish masses (particularly as their political [voting rights] and economic desires were met). Furthermore, the British government's general unwillingness to be appropriately concerned with issues germane specifically to Ireland and continual inefficient response to the demands of the Irish masses further fueled the fire of Irish nationalism and consequently, of Parnell's popularity among his people, who viewed him as an unapologetic, courageous champion of their causes who could not be bullied by British tyranny.²⁷

²⁵ *Ibid*, 89.

²⁶ Terry Golway, *For the Cause of Freedom*, 155.

²⁷ Carmel McCaffrey, *In Search of Ireland's Heroes: The Story of the Irish From the English Invasion to the Present Day* (Chicago: Ivan R. Dee, 2006), 183-184.

One of the further contributors to Parnell's tremendous effectiveness as a leader of Irish nationalism was his brilliant use of the resources of Irish America. Parnell believed that the Irish in the United States (of which there were many, particularly from the potato blight of the 1840's) represented an important group that needed to be utilized (especially in terms of public opinion) to maximize the coalition of support for the objectives of the Land League and of the later National League.²⁸ Parnell displayed an extraordinarily high level of appeal among the Irish-American population, often romanticized as a hero who rose to larger than life status.²⁹ Parnell's success in rallying the public support of Irish-Americans (and often of America in general) particularly manifested itself in the realm of fundraising (as had been alluded to previously). Parnell participated in multiple trips to the United States and occasionally viewed it as a model to be followed in order to earn independence.³⁰ During Parnell's third tour of the United States, he visited the New York Stock Exchange, traveled nearly 2,000 miles via railroad, and raised over \$200,000 for the Irish cause.³¹ Parnell's ability to rally and craft public opinion in the United States can be seen in the following anecdote relayed in his brother's memoirs. John Howard wrote, "after he [Parnell] made a vigorous speech at one of the large American cities; describing the awful results of the famine, and urging Home Rule as the only possible remedy, a man came up to him and handed him notes for \$30, saying, 'that's five dollars for bread, and twenty-five for lead.'"³²

The exploits of Parnell were often followed and chronicled quite closely in the American media, as the level of media attention he received correlated with his astounding rise in

²⁸ Charles Stewart Parnell, *Words of the Dead Chief*, 31.

²⁹ John Howard Parnell, *Charles Stewart Parnell, A Memoir*, 270.

³⁰ Robert Kee, *The Laurel and the Ivy: The Story of Charles Stewart Parnell and Irish Nationalism* (London: Hamish Hamilton, 1993), 470.

³¹ John Howard Parnell, *Charles Stewart Parnell, A Memoir*, 157-159.

³² *Ibid*, 161.

popularity in the United States. This enabled Parnell to enjoy the attention of a much wider audience and the resounding success of his American tours manifested itself in American newspapers, which closely followed and narrated his activities in Ireland, allowing the ever-growing loyal American populace to keep close tabs on the Irish cause. This is especially evident in that Parnell's death warranted headline status on the front page of the October 8, 1891 edition of the *New York Times*, with an opening paragraph that stated, "Since the tragedy of Ford's Theatre, twenty-six years ago, there has been perhaps no death of an individual which has created such a general shock or affected such wide national interests as the wholly unlooked-for demise of Mr. Parnell."³³ It is notable that Parnell rose to iconic status among the black community of the United States as well, as many of the emancipated blacks in America expressed their desire to see a figure in the mold of Parnell rally to their cause for equality in their country.³⁴

In addition, Parnell believed that having the support of the United States government would provide significant credibility to the nationalist movement, and he delivered a speech of intensely nationalistic fervor in front of the United States Congress, in which he said, "The public opinion of America will be of the utmost importance in enabling us to obtain a suitable settlement of the Irish Question... These Irish famines will cease when the cause has been removed. We shall be no longer compelled to tax your magnificent generosity, and we shall be able to promise that, with your help, this shall be the last Irish famine".³⁵

Parnell's efforts in the United States were further demonstrated by the establishment of an American branch of the Land League and an American Ladies Land League, which was

³³ "Parnell's Sudden Death," and "Parnell's Life and Work," *New York Times*, October 8, 1891.

³⁴ John Howard Parnell, *Charles Stewart Parnell, A Memoir*, 269.

³⁵ Charles Stewart Parnell, *Words of the Dead Chief*, 32.

facilitated by Parnell's sister, Fanny.³⁶ It is quite evident that Parnell recognized the value of having the support of American public opinion and his efforts in the United States were illustrative of his talent for molding public opinion in general. His fundraising abilities emerged as undeniably robust, which substantiated his credibility to the rank and file of the Irish Parliamentary Party, the Land League, and the National League, as fundraising represents a skill essential to prolonged political success. These exploits also dictated that the members of British Parliament consider the merits of Parnell's leadership and the influence he wielded internationally. In short, Parnell's various successes in the United States bolstered his popularity and continued to solidify his status as an effective and influential leader of the Irish nationalist movement in Ireland, the United States, and Great Britain.

One of the more recognized aspects of Parnell's period of leadership remains the obstructionists tactics employed in British Parliament, designed to force Parliament to deal with issues germane to Irish interests. Obstructionism has even been characterized as an "article of the faith" of Irish nationalism and represents yet another example of the romanticized view of Parnell leading a patriotic, passionate minority against the British establishment in Parliament.³⁷ Parnell's strategy behind obstruction centered on the practice of enacting a unified, disciplined Irish Parliamentary Party to hinder the proceedings of Parliament and deny the British people their ability to enjoy effective government, as Parnell reasoned that the Irish people were being denied the same privilege.³⁸ The logic behind such an approach was relatively simple: despite the fact that the Irish Parliamentary Party did not constitute the numbers and strength needed to exert their will over their colleagues, they did harness enough strength and discipline to prevent

³⁶ Robert Kee, *The Laurel and the Ivy*, 329.

³⁷ Alan O'Day, *The English Face of Irish Nationalism*, 126.

³⁸ Lawrence McCaffrey, *The Irish Question, 1800-1922*, 117.

the smooth operation of Parliamentary procedure.³⁹ The tactic proved to be an overwhelming success, as is demonstrated in the case of the Army Regulation Bill pertaining to the issue of flogging within the British military during the Spring of 1879, in which the Irish MP's took a stand against the practice in order to show their ability to constitute a significant faction in Parliamentary debate. After the episode, British liberals began to seriously consider the merits of forming an alliance with the Irish MP's.⁴⁰

While the Irish had employed obstructionist tactics prior to Parnell's arrival in Parliament (under the leadership of Joseph Biggar, contrary to the desires of prior nationalist leader Isaac Butt), the perception of the activity shifted from being seen as an utter nuisance to one of patriotic nobility. The *Illustrated London News* of August 4th, 1877 read, "Mr. Parnell has the outward appearance of a gentlemen. He is able; though obstinate. Nothing seems more surprising than that patriotism (with an emphasis on *pat*) should have thrown the hon. member for Meath into close companionship with Mr. Biggar, whose uncouthness of speech and manner formed a marked contrast to the refinement of Mr. Parnell."⁴¹ While Parnell did not innovate obstructionism, his entrance into its practice gave the tactic an air of sophistication and dignity that would have otherwise never been associated with its practice.

On other occasions, Parnell unapologetically used obstructionism in record fashion to prove the strength of the Irish element in Parliament. On July 2, 1877, Parnell and his associates kept the House of Commons in session from 4:00 PM to 7:15 AM the following morning over a vote of an Army Reserve Bill and achieved an even more impressive performance by keeping the House in session for 26 hours during the debate over the South African Bill.⁴² On still another

³⁹ Joan Haslip, *Parnell*, 51.

⁴⁰ *Ibid*, 91.

⁴¹ Noel Kissane, *Parnell: A Documentary History*, 18.

⁴² John Howard Parnell, *Charles Stewart Parnell, A Memoir*, 150-151.

occasion, Parnell and his followers kept the House of Commons in session for 41 hours consecutively. In regard to this marathon occurrence, Parnell reasoned, “we shall never gain anything from England unless we tread upon her toes.”⁴³ Parnell’s commitment to obstructionism also manifested itself in the form of the debate concerning the Coercion Bill, in which he sailed across the Irish Sea in less than ideal conditions to take his post in the House of Commons. Haslip wrote, “they [the Irish MP’s] found the honourable (sic) member for Cork sitting in his place, so elegant, bland and self-assured that it seemed hard to believe that only twenty-four hours had passed since he had stood in the dock accused of treason against the Crown.”⁴⁴

The obstructionist escapades staged by Parnell and his followers augmented the notion that the British government was callous and uninterested in the affairs of Ireland, and that Parnell and his party stood as the lone patriotic fighters against the powerful empire. Through exploits such as these, Parnell earned nicknames such as “The Chief” and “The Uncrowned King of Ireland”.⁴⁵ The ability of the Parnellites to effectively obstruct proceedings of Parliament acted as a testament to Parnell’s organizational skills and his ability to unite the Irish Parliamentary Party, which he did through unprecedented means of party discipline.⁴⁶ The tales of Parnell-led obstruction further cemented the image of Parnell as an emboldened, brazen leader not afraid of standing up to the British establishment and constitutes a critical aspect of Parnell’s overall effectiveness as a leader of the nationalist movement.

In addition to these policy and ideology oriented factors which enabled Parnell to attain such a high level of success, his astounding public image, comprised of a distinct, attractive

⁴³ George Dangerfield, *The Damnable Question*, 19.

⁴⁴ Joan Haslip, *Parnell*, 163.

⁴⁵ Katherine O’Shea, *Charles Stewart Parnell: His Love Story and Political Life* vol. I (New York: George H. Doran Company, 1914), 121, 126.

⁴⁶ Michael Hurst, *Parnell and Irish Nationalism*, 79.

appearance and a unique, signature style of speaking, also contributed to the effectiveness of his leadership. Simply put, Parnell looked the part of a dominant political figure and his image instilled confidence in his supporters and commanded the respect of his opponents (see Appendix A). His brother described his appearance, stating, "His appearance was always a striking one. Tall and thin... he always held himself erect... His white face contrasted vividly with his hair, and accentuated the brilliancy of his dark grey eyes, with their steady and at the same time far-away look."⁴⁷ His brother further made the case that Parnell was always aware and concerned with the significance of his appearance, showing that his attention to that detail was not accidental.⁴⁸ Dangerfield described his entrance into the House of Commons in 1875 at the age of 29: "tall and beautiful, he sat in impenetrable silence, a graven image."⁴⁹ Another account reads, "Parnell was always a good-looking man. One who knew him in his twenties described him as tall, slim, and handsome 'with the figure and face of a Greek statue'."⁵⁰ Thus it comes as no surprise that Parnell's physical appearance most certainly enhanced his prestige and aura, which amplified the effectiveness of his leadership.

Parnell's appearance served as a compliment to his unique and stirring public speaking characteristics. Edward Byrne, the editor of the nationalist publication, *The Freeman's Journal* and, at times, a close friend of Parnell, described his speech thus, "His [Parnell's] presence, manner, and genial personality seemed to fascinate both members and visitors [to his home of Avondale], and when he was there he was the cynosure of all eyes. His speech was rare,

⁴⁷ John Howard Parnell, *Charles Stewart Parnell, A Memoir*, 171-172.

⁴⁸ *Ibid*, 174.

⁴⁹ George Dangerfield, *The Damnable Question*, 19.

⁵⁰ Robert Kee, *The Laurel and the Ivy*, 47.

restrained, and in every way reserved. They hung, however, on his words, and as sure as he made a suggestive utterance, something startling was certain to follow in the country.”⁵¹

Although Parnell often complained of an intense sense of nervousness when addressing the public, his brother insisted that one could never perceive even the slightest bit of timidity in his voice. His brother wrote, “Although he [Parnell] frequently told me that he felt nervous, often to a painful degree, when speaking in public, he certainly never showed any trace of it.”⁵² His brother further described the tendencies of his speaking style: “He spoke in a rather low voice, but slowly and very distinctly, making every word tell. He rarely emphasized any point, however important by raising his voice or by gesticulating in any way with his arms.”⁵³ Perhaps one can develop a partial understanding of Parnell’s masterful speaking style by examining a few choice examples of some of his better-known speeches. In what many would regard as his most famous speech, Parnell uttered the following at Ennis in September of 1880 in regard to the practice of “boycotting”:

When a man takes a farm from which another has been evicted, you must show him on the roadside when you meet him, you must show him in the streets and the town, you must show him at the shop counter, you must show him in the fair and in the marketplace, and even in the house of worship, be leaving him severely alone, by putting him into a moral Coventry, by isolating him from his kind as if he was a leper of old- you must show him your detestation (sic) of the crime he has committed; and you may depend upon it that there will be no man so full of avarice, so lost to shame, as to dare the public opinion of all right-thinking men, and to transgress your unwritten code of laws.⁵⁴

The power of Parnell’s words can be seen quite plainly in this, the signature excerpt of his speaking career. Parnell possessed an uncanny ability to stir public opinion through his distinctive style that stands unique among nationalistic leaders. Parnell seldom used emotional

⁵¹ Edward Byrne, *Parnell: A Memoir*, (Dublin: The Lilliput Press, Ltd., 1991), 23.

⁵² John Howard Parnell, *Parnell, A Memoir*, 177.

⁵³ *Ibid*, 175-176.

⁵⁴ *Ibid*, 186-187.

fervor to incite riots or attempt to stir the passions of his audience; rather, Parnell depended on a simplistic, easy to comprehend message delivered in a clear, concise manner to inspire action from among the nationalist masses. His ideas were almost always practical and sensible to his listeners and aided in his ascent to the pinnacle of Irish public opinion.

This manner of discourse was further demonstrated in a speech delivered in a public meeting from December 10th, 1890, in the aftermath of the promulgation of the O'Shea affair and the subsequent questioning over Parnell's ability to continue in a leadership capacity of the nationalist movement. Parnell said, "I don't pretend to be immaculate. I don't pretend that I had not had moments of trial and temptation; but I do claim that never in thought, in word, or deed have I been false to the trust that Irishmen have confided in me."⁵⁵ Parnell never attempted to artificially elevate his status above the people of Ireland; rather, Parnell always conveyed a persona that enabled him to be a man of the people. As Hurst explained, "Parnell rose higher above the people than O'Connell and vastly higher than Butt, yet he was much nearer to it."⁵⁶ The impact of Parnell's extremely impressive ability to present arguments in a highly eloquent fashion, which continually proved successful in influencing and mobilizing public opinion and action for his cause, cannot be understated in their importance to Parnell's success as a nationalist leader. Parnell's oration abilities and their unique, signature style proved to be an irrefutably successful aspect of his leadership of the Irish nationalist movement.

Parnell's time in power atop the Irish nationalist movement remains one of the most romanticized and fascinating periods of modern Irish history. The effectiveness of his leadership, undeniably impressive in its level and scope, demonstrated a remarkable blending of factors converged together to cement Parnell's aptitude for holding the reins of Irish nationalism.

⁵⁵ Charles Stewart Parnell, *Words of the Dead Chief*, 139.

⁵⁶ Michael Hurst, *Parnell and Irish Nationalism*, 57.

These factors primarily include an undying commitment to the tenant right as the answer to the Irish land question, a dedication to the Home Rule movement, the effective use of Irish America (and subsequently, fundraising activities), the wielding of obstructionist tactics in Parliament, and a dynamic public image (comprised of the outstanding combination of a striking physical appearance and an eloquent, distinctive speaking style). The blending of these factors enabled Parnell to reach astonishing heights in terms of his effectiveness and popularity atop the Irish nationalist movement and is representative of a larger significance within the realm of nationalism.

Parnell's leadership qualities remain illustrative of broader trends among effective nationalist political leaders, which seem to be tied hand in hand with the overall success of nationalist objectives. It would be quite difficult to point to an example of a successful nationalist movement that did not attach itself to at least one signature leader who emerged as the face of the movement. Thus, it seems that the presence of an effective leader is absolutely crucial to the prolonged success of any nationalist movement throughout modern history.⁵⁷ Parnell, like other successful nationalist leaders, proved his abilities to unite the masses behind one or two select ideological pillars, raise the financial support needed to facilitate the attainment of those ideological objectives, and capture the hopes, dreams, and imaginations of the movement's supporters. These qualities, manifested in Parnell, have proved to be essential in nationalist movements across the globe, as they have in the case of Ireland, and attest to the overall historical significance of Parnell and his achievements. Parnell's remarkably unique effectiveness and talent, which so impressed Gladstone, remains a staple of Irish history and has eternally solidified Parnell's place as the "Uncrowned King of Ireland".

⁵⁷ Anthony Smith, ed., *Nationalist Movements*, (New York: St. Martin's Press, Inc., 1976), 138.

SESSION F: LIND 104: POTPOURRI II

Claire Saunders - *Suffering for Loyalty: Reasons for and Repercussions of Colonial Loyalism*

A Loyalist in the English colonies during the period of time surrounding the Revolutionary War would have suffered much oppression and uncertainty. Despite the seemingly plausible motives Loyalists had for remaining dedicated to the Crown, their political stance resulted in their persecution politically and physically. All Loyalists did not disagree with the act of separating from Great Britain itself, but rather the means that the rebels wished to attain it in America.⁵⁸ Due to the outcome of the Revolutionary War, the Loyalists have since been branded with the name traitor due to the failure of their political stance. "We are apt to judge morality by the outcome, and when Cornwallis surrendered at Yorktown he acknowledged, so to speak, the superior virtue of the winners. The rebels with the right; the losers forever damned."⁵⁹ Loyalists did not seek to suppress the ideals of the American rebels, but instead sought the formation of a government that seemed more stable for the shaky positions of the colonies. As a result, the American rebels reacted against such opposition through means of political oppression and physical intimidation.

The name "loyalist," in reference to the colonial period, refers to anyone who had an "innate conservatism coupled with a deep devotion to the mother country and the crown."⁶⁰ The designation "loyalist" did not refer to a political party, or to individuals who necessarily fought alongside British soldiers during the Revolutionary War. Actually, "Loyalists wanted to pursue peaceful forms of protest because they believed that violence would give rise to mob rule or

⁵⁸ Charles Sellers, ed. *Rebel Verses Tory: The Crisis of Revolution, 1773-1776*, (Chicago: Rand McNally and Company, 1963), 1.

⁵⁹ Ibid.

⁶⁰ "Loyalist." 2008. Britannica Online. *Encyclopedia Britannica*. On-line. Available from <http://search.eb.com/eb/article-9049178>. Internet: accessed 9 November 2008.

tyranny.”⁶¹ Loyalists simply remained loyal to the British crown while residing in the American colonies. Loyalists lived as a minority within the colonies, representing only one-third of the population. The largest concentration of Loyalists resided in New York.⁶² While Loyalists represented a large variety of occupation within the colonies, their numbers seemed strongest among “officeholders and others who served the British crown and had a vested interest in upholding its authority; [as well as] Anglican clergymen and their parishioners in the North, who had likewise taken vows of allegiance and obedience to the king.”⁶³ These Loyalists did not readily accept the views of the radicals within the colonies calling for independence due to their devotion to Great Britain.

The term “Tory” on the other hand refers to the political sentiment within the English colonies, which held allegiance to Great Britain. Not all Loyalists took political action against the American rebels. Tories “defended the principle of hereditary succession to the crown and non-resistance to the monarch.”⁶⁴ Tories represented the Loyalists in the colonies who not only disagreed with the American Revolutionaries, but also chose to react politically and sometimes militarily to the rebels’ ideas. While the Tory party itself had fallen apart after the Glorious Revolution in 1688, Tory sentiment still existed during the time period surrounding the Revolutionary War, where Tory individuals held a “mutual adherence to Anglicanism, hostility to Dissenters, and continued insistence upon the principle of divine monarchical right.”⁶⁵ The Tories in the colonies opposed the rebel’s decisions to rid the colonies of the dependence upon

⁶¹ “Loyalists During the American Revolution.” U.S. Department of State. On-line. Available from <http://countrystudies.us/united-states/history-33.htm>. Internet: accessed 23 November 2008.

⁶² “Loyalist.” *Encyclopedia Britannica*. <http://search.eb.com/eb/article-9049178>.

⁶³ *Ibid.*

⁶⁴ Cody David. “The Tory Party.” 1988. *The Victorian Web*. On-line. Available from <http://victorianweb.org/history/Tory.html>. Internet: accessed 23 November 2008.

⁶⁵ “Loyalists During the American Revolution.” U.S. Department of State. On-line; available from <http://countrystudies.us/united-states/history-33.htm>. Internet: accessed 23 November 2008.

Great Britain. The political activism of the Tories caused them to receive more political and physical oppression within the English colonies.

Supporting the Crown in the colonies did not signify the total rejection of America. Many Loyalists found America quite a pleasant place to live and, therefore, did not seek to destroy all that did not demonstrate British qualities. Reverend Jonathan Boucher, a Loyalist in Maryland, kept a journal of his time spent in America. On arriving in Annapolis he observed in his diary, "it was then the genteel town in North America, and many of its inhabitants [are] highly respectable, as to station, fortune, and education. I hardly know a town in England so desirable to live in as Annapolis."⁶⁶ Even though Boucher considered himself to be a Loyalist, and had spent much of his life in Great Britain, he found Annapolis to be a very pleasant place to live.

Tories in Virginia supported some of the beliefs of the more moderate Revolutionaries while still retaining their loyalty to Great Britain. In Gloucester County, Virginia, the inhabitants wrote a resolve declaring their continued loyalty to the crown, but at the same time they rejected the taxes upon America as "unconstitutional and oppressive."⁶⁷ Those Tories wrote that those acts of Parliament only meant to "deprive America of their constituently rights and liberties."⁶⁸ While declaring their devotion to the King, those individuals did not support all actions of the King. Loyalists, and even some Tories did not position themselves against all Revolutionary ideas; they just continued their support for Great Britain while in America.

Loyalists possessed varied reasons for supporting the system of government in England. Most found the political system of the rebels, that which called for a solely democratic and representative government, to be foolish and unreasonable. The choice of a representative

⁶⁶ Jonathan Boucher, *Reminiscences of An American Loyalist: 1738-1789*, ed. Jonathan Bouchier (Washington, New York: Kennikat Press, Inc., 1938), 65.

⁶⁷ "Resolves of the Inhabitants of Gloucester County, Virginia," in *Rebel Verses Tory: The Crisis of the Revolution: 1773-1776*, ed. Charles Sellers, (Chicago: Rand McNally and Company, 1963), 24.

⁶⁸ *Ibid.*

government rather than a monarchy seemed completely foreign to those Loyalists in the colonies. As found in a letter written by a Tory in Virginia, one man observed "that no political society can subsist unless there be an absolute supreme power lodged somewhere in the society. [This belief] has been universally held as an uncontrollable maxim in theory by all writers on government, from Aristotle down to Sidney and Locke."⁶⁹ To be subject to any other than an absolute monarch would prove to be rebellious against the way things had previously been done. Samuel Seabury, a prominent and very vocal Tory during the Revolutionary period also rejected the idea of a representative committee. He rejected this system of government because an individual would lose their liberties to the whims of a committee, perhaps containing "a body of men unchecked, uncontrolled by the civil power."⁷⁰ Seabury believed that submitting to a committee would be foolish in that anyone could vote for those individuals serving in the committee. In a representative government, the uneducated and weak people of society possessed the same power as educated people to vote for the ruling committee. Such a form of government seemed counterproductive in the opinions of the Loyalists. The supreme power of a monarch would prove to benefit the colonies much more efficiently than that of a committee.

In addition to supporting Great Britain, many Tories disagreed with the ways of attaining freedom used by the Whig party and the rebels. Many Loyalists feared a military battle with Great Britain, due to the turmoil that it would cause the colonies. In another section of his *Congress Canvassed*, Seabury wrote that if such a rebellion occurred against Great Britain on the part of the colonies, and that rebellion happened to succeed, the future consequences would be horrific. "We [would] presently turn our arms on one another, province against province, and

⁶⁹ "Letter from a Virginian" in *The American Tory*, eds. Morton and Penn Borden (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), 14.

⁷⁰ Samuel Seabury, "Congress Canvassed," in *Propaganda and the American Revolution*, ed. Philip Davidson, (Chapel Hill, North Carolina: The University of North Carolina Press, 1941), 286.

destruction and carnage would desolate the land. Probably it would cost the blood of a great part of the inhabitants of America to determine what kind of government we should have, whether a monarchy or a republic.”⁷¹ Seabury realized that the rebellion against Great Britain would not result in a unified group of colonies, all agreeing upon the system of government of which to pursue. Instead, the result would certainly be a country divided, with the only solution to be further rebellion and hardship. In order to avoid such hardship, Seabury found that loyalty to Britain would solve the issue and would result in a unified body under a supreme monarch.

Reverend Jonathan Boucher of Maryland was prohibited from preaching in his church, due to his political leanings, and his insistence on preaching resulted in his being taken into custody. Boucher wrote a letter to George Washington discussing his treatment at the hands of the Whigs, and his opposition to the beliefs of that party. “A Tory at all in the power of a Whig never escapes ill treatment merely because of his being a Tory. How contrary all this is to all that liberty which Whigs for ever are so forward to progress, needs not be insisted on; it is so contrary to all justice and honor.”⁷² The actions of the Whig party in repressing his rights and yet demanding their rights from Great Britain led Boucher to reject their political beliefs as contradictory and hypocritical. Many Tories faced oppression as a result of their political beliefs at the hands of the Whigs, and Loyalists saw this hypocrisy as a reason not to support the Whig party.

Revered Boucher recorded an encounter in his journal with the then Colonel George Washington while traveling. As Washington recognized the apparent approach of the war for independence with the mother country he stated that if Boucher “ever heard of his [Washington’s] joining in any such measures [Boucher] had his leave to set him down for

⁷¹ Ibid., 289.

⁷² Boucher, *Reminiscences of an American Loyalist*, 139.

everything wicked.”⁷³ To be sure, at one point many colonists found themselves relating to both sides of the war. Many individuals in the colonies came to support independence out of want for peaceful lifestyle, rather than experience the sufferings of the Loyalists. Daniel Coxe, the Attorney General of New Jersey, wrote that even remaining neutral in the colonies became a crime, as passiveness resulted in persecution as well.⁷⁴ Whigs forced colonists to sign oaths that stated that they would not import British goods. “Many...signed what only appeared a peaceful procedure...To sign or not to sign became a preliminary test of patriot or loyalist... [Congress] had directed that every on-signer of its enactments should be brand as a Tory, his name posted up and his life made generally miserable.”⁷⁵ The Revolutionaries’ actions caused many neutral colonists to side with the rebellion, simply to avoid persecution. Seabury warned the legislature in New York that the colonists faced the threat of mobs to deter them from supporting “order and good government.”⁷⁶

Those mobs may have prevented politically neutral individuals from siding with the Loyalists. The Tories might have had many followers had they just formed “counter associations” to the rebels sooner. The forming of counter associations could have been possible in the begging stages of the conflict, however, as the conflicts escalated more and more neutral individuals chose to side with the revolutionaries.⁷⁷ If those neutral colonists had joined the Loyalists, the result of the Revolution might have been very different.⁷⁸ The use of force against

⁷³ Ibid.

⁷⁴ “Daniel Coxe to Cortland Skinner” in *The American Tory*, eds. Morton and Penn Borden (Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972), 31.

⁷⁵ A.G. Bradley, *The United Empire Loyalists: Founders of British Canada*, Ann Arbor: University of Michigan Library, 1971), 56.

⁷⁶ “An Alarm to the Legislature,” in *The American Revolution: New York as a Case Study*, ed. Larry R. Gerlach, (Belmont, California: Wadsworth Publishing Company, Inc., 1972), 63.

⁷⁷ Bradley, *The United Empire Loyalists*, 57.

⁷⁸ “An Alarm to the Legislature,” *The American Revolution*, (Belmont, California: Wadsworth Publishing Company, Inc., 1972), 63.

Tories, and the lack of counter attacks on the part of the Loyalists could have led to the great difference in numbers between the two sides of political opinion at that time.

Dedication to Great Britain by the Loyalists was not simply political; many individuals in the colonies found that they appreciated the help received from Britain, while others realized the great difficulties that would be faced without that continued support from the mother country. A letter written in 1781 by a Loyalist revealed the surprise experienced by some at the onset of the rebellion. "But for a Colony, which had been nursed, in its Infancy, with the most tender care and attention...to plunge unto an unnatural Rebellion and in the Reign of a Sovereign too...this surely, to an attentive mind, must strike with some Degree of Astonishment."⁷⁹ The loyalty that came from many individuals in the colonies likely resulted from their families or their own recent immigration from Britain. Many colonists came but one or two generations away from their mother country, and therefore felt rebellion against Great Britain to be absurd.

Despite the negative effects of the Navigation Acts upon the colonies, many inhabitants simply accepted these regulations as obstacles rather than as a violation of the colonists' natural-born rights. Seabury wrote a letter, undercover as a farmer, in order to make observations concerning the Revolution in the form of an average citizen. He recognized the difficulties that would be faced by the colonies if the relationship between Great Britain and the colonies happened to be severed. "We have no trade but under the protection of Great Britain... We have no influence abroad, no ambassadors, no consuls, no fleet to protect our ships in passing the seas."⁸⁰ Seabury realized the negative effects that would take place within the economy if the colonies withdrew from Great Britain's support. He also wrote that as trade became limited due

⁷⁹ Peter Oliver, "Letter to a Friend" in *Origin and Progress of the American Rebellion: A Tory View*, ed. Douglass Adair and John A. Schutz (Stanford, California: Stanford University Press, 1961), 3.

⁸⁰ Seabury, "Letter From a Virginian," in *The American Tory*, ed. Morton and Penn Borden, (Englewood Cliffs, New Jersey: Prentice Hall Inc., 1972), 25.

to the lack of healthy foreign relations, the market at home would suffer with the lack of goods to be sold within the colonies. Prices would be raised as a result of scarcity as Great Britain would most likely restrict all exports to the colonies.⁸¹ As prices rose, so would the strain on the colonies. The colonies possessed the capability of doing well in trade; however, a severe cut in the relationship with Great Britain almost assured great harm would come to the American economy.

Motives other than political and economical also existed among individuals in American to support the British government. The Highland Scots that resided in North Carolina during the time of the Revolutionary War sided with the Loyalists due to military reasons. The Highland Scots had attempted a rebellion against the British while still in Europe. Their rebellion failed and they suffered much persecution as a result. They traveled to the Americas in order to escape the painful situations in Europe.⁸² With this said, it seemed quite unusual that the Highland Scots would then join their former enemies in a new rebellion on different soil. The Highlanders had to choose whether to join the King, and face the opposition of the Patriots, or join the rebels of the colonies, and again experience the harsh effects of a failed rebellion against the British.⁸³ The Highlanders chose to join the British, in order to avoid the same treatment that they had experienced while still in Scotland.

Most Loyalists faced some form of oppression despite their motives for remaining loyal to the crown. This oppression came in the form of political acts, physical aggression, and even exile. Laws passed in the colonies prevented Tories from becoming political figures, and persuaded Loyalists to abandon their beliefs to support the rebels. In New York in 1779, an act

⁸¹ Ibid.

⁸² Duane Meyer, *The Highland Scots of North Carolina*, (Raleigh, NC: University of North Carolina Press, 1961), 66. And "Act for the Forfeiture and Sale of Loyalist Estates," in *The American Revolution: New York as a Case Study*, ed. Larry R. Gerlach, (Belmont, California: Wadsworth Publishing Company, Inc., 1972), 119.

⁸³ Ibid.

passed opposing those “with [the] intent to subvert the government and liberties of this State and the... United States.”⁸⁴ This act stated that such subversion would result in the forfeiture of “all right to the protection of this State and to the benefit of the laws under which said property is held or claimed.”⁸⁵ Due to their political beliefs, the Tories in America had to surrender their lands and properties to those rebels who wished to attain political independence from an overbearing government. Just as Revered Boucher noted, the acts that the Whigs so preached against happened to be the very acts that they committed against Tories in America.⁸⁶ This hypocrisy led many Loyalists to further disdain the American revolutionaries.

In order to prevent Tories from gaining political power, New York enacted an oath to be taken on the occasion of election to any public office. This oath called for the individual to swear that they would “renounce and abjure all allegiance to the King of Great Britain; and... bear true faith and allegiance to the State of New York as free and independent state.”⁸⁷ Not only could the Tories not possess property in New York, but Whigs also barred them from political office. This oath allowed for no uncertainty as to what political opinions those elected should hold. The oath clearly stated that the individual had to deny the King’s power and serve the independent state of New York to the best of that individual’s abilities. The Whig party in New York allowed for no other political opinions to take root, only those individuals who supported independence from Great Britain could participate in the liberties promoted by that party.

⁸⁴ Ibid.

⁸⁵ “Act for the Forfeiture and Sale of Loyalist Estates,” in *The American revolution: New York as a Case Study*, ed. Larry R. Gerlach, (Belmont, California: Wadsworth Publishing Company, Inc., 1972), 139.

⁸⁶ Boucher, *Reminiscences of An American Loyalist*, 139.

⁸⁷ “State Loyalty Oath,” in *The American revolution: New York as a Case Study*, ed. Larry R. Gerlach, (Belmont, California: Wadsworth Publishing Company, Inc., 1972), 125.

The suffering of the Loyalists within the colonies reveals even more hypocrisy present in the Whig party. "Not even the rights of a foreigner were left to the Loyalist."⁸⁸ In Massachusetts a Tory could not collect money owed to him, adopt the child of a relative, or even practice his or her freedom of speech or freedom of the press.⁸⁹ Whigs could break into Loyalists' mail due to the fear of Loyalists within the colonies; eventually Whigs prevented the post from continuing among Loyalists.⁹⁰ The "Sons of Liberty," who so prided themselves in their fight for independence, carried out these acts of persecution. "In the country, the people would not grind [Loyalists'] corn, and in town they refused to purchase from or sell to them."⁹¹ Daily living became a strain for Loyalists in the colonies as even their participation in the economy and society became threatened. Colonists hung Tories in effigy throughout the community, and then would burn Tory individuals' goods and those in the surrounding areas received notices that similar treatment would occur for any others who supported the British crown.⁹² The presence of violence persuaded many colonists to resist the opinions of Loyalists, as well as any interaction with the individuals themselves.

In Maryland, Mr. Lee, a Tory found guilty of condemning those who participated in the Boston Tea Party, faced the opposition of colonial Whigs. A mob of upwards of two thousand people came to his house to make him recant his statement against those involved in the Boston Tea Party. A few of the mob members entered this house and made him get on his knees to sign the recantation. He got on his knees, but then declared that they would have to kill him before he

⁸⁸ James H. Stark, *The Loyalists of Massachusetts and the Other Side of the American Revolution*, (Clifton, New Jersey: Augusts M. Kelley Publishers, 1972), 55.

⁸⁹ *Ibid.*, 54-55.

⁹⁰ Claude Halstead Van Tyne, *The Loyalists in the American Revolution*, (New York: Peter Smith, 1929), 40.

⁹¹ *Ibid.*

⁹² *Ibid.*, 46.

would “make an ignominious denial of the truth, or to retract one syllable I have asserted.”⁹³ The same Revered Boucher who found Annapolis to be such an impressive place to live, also later suffered oppression due to his political ideals. When asked to preach a sermon to maintain the tax imposed by the colonists to support Boston, Boucher refused. He felt that the money being raised actually sustained the local militia, and as a Tory did not feel right in preaching such a sermon. As a result the same militia he would not support took him into custody. He appeared before a committee to decide his punishment, but his persuasive words convinced them to let him go.⁹⁴ He later went back to preaching, but his suggestion of peace for the colonies caused members of his church to leave, suspecting his sermons to be political ploys. The members that continued to attend the church listened to his sermons with skepticism.⁹⁵ Boucher serves as a prime example of how Tory leanings could cause an individual to be persecuted as well as ostracized by the surrounding community.

Physical aggression became a means used by colonists to persuade Loyalists to reject their ways. One account exists of a tradesman who met a group of Patriot soldiers along the road. He gave three cheers to King George, and the Patriots decided to drag him through a nearby river as punishment. Instead of stopping his cheers, the Tory proceeded to shout praises to King George every time his head came up from the water. The officer in charge of the company told the man that if he continued to cheer he would be executed, and the soldiers ultimately carried out this sentence.⁹⁶ In North Carolina, Loyalists faced hanging if they joined Cornwallis’ army.⁹⁷ Even if Loyalists did not oppose the military endeavors of the rebels, they still faced the chance

⁹³ “The Bravery of a Maryland Tory” in *The American Tory*, eds. Morton and Penn Borden (Englewood Cliffs, New Jersey: Prentice Hall Inc., 1972), 39.

⁹⁴ Boucher, *Reminiscences of An American Loyalist*, 104.

⁹⁵ *Ibid.*, 113.

⁹⁶ Van Tyne, *The Loyalists in the American Revolution*, 1.

⁹⁷ Robert O. DeMond, *The Loyalists in North Carolina During the Revolution*, (Hamden, Connecticut: Archon Books, 1964), 123.

of being persecuted for their political beliefs. Four men in New York, Donald McLean, Theophilus Hardenbrook, Fueter the silversmith, and Rem Rapelje, all Tories, faced persecution having been “rode on rails” out of town due to their Loyalist views.⁹⁸ These four men faced torture as well as humiliation due to their loyalty to Great Britain

Major Loyalist persecution existed in Massachusetts as well. The king of England formed a new set of regulating acts within Massachusetts and created offices within the colony to enforce these acts. The King appointed several Tories to hold these offices. Residents of Massachusetts wished to prevent those Tories from obtaining offices within the committee, even though the king has appointed by the king has appointed them to those positions. Those Loyalists in office faced much opposition as a result. A member of the council appointed by the king, George Watson, resigned from his office when he entered Plymouth’s meetinghouse and many of the people inside left.⁹⁹ Sir William Pepperell, another member of the council, had a resolution passed against him that stated that all of his neighbors should “withdraw all connection, commerce and dealings with him until he resigned his seat.”¹⁰⁰ Not only did excessive rebels persecute their Tory opponents, but neighbors and friends also opposed the Loyalists within the colonies.

Those same colonists in Massachusetts used physical means to deter the councilors from enforcing the regulation acts as well. Timothy Ruggles, one of the officeholders within the committee, found a mob outside of his house in the middle of the night that demanded that he evacuate his home. He asked for a delay, which the mob granted. In the morning he found that

⁹⁸ “Tory Suffering in New York, 1776,” in *The American Tory*, eds. Morton and Penn Borden (Englewood Cliffs, New Jersey: Prentice Hall Inc., 1972), 40.

⁹⁹ Van Tyne, *The Loyalists in the American Revolution*, 38.

¹⁰⁰ *Ibid.*, 78.

the mob had trimmed his horses' mane and painted it a new color.¹⁰¹ Also, in the middle of the night, a mob took another member of the council, Israel Williams, from his home and "placed [him] in a house with the doors and chimney closed, and smoked for several hours... When [they] let him out, he signed a paper promising not to serve on the Mandamus Council."¹⁰² Colonists forced Loyalists to abandon their beliefs through physically persuading them.

Elderly Loyalists also met physical oppression, as seen in the case of a man named Malcolm in Massachusetts. Malcolm, in his old age, had a quarrel picked with him concerning his political views. After the quarrel, his opponents tarred and feathered him, after stripping him naked and dislocating his arm in the process. His oppressors walked him up and down the streets, beating him along the way. He had been tarred and feathered once before, but his persecutors did not do this in order to convince him to turn from his loyalist position, but instead, to make him an example before other Loyalists.¹⁰³ American rebels used humiliation as well as physical aggression to persuade Loyalists to desert their viewpoints.

The most extreme case of physical punishment existed in Connecticut. Revolutionaries held Tories in an underground prison in an old copper mine. "In the dampness and the filth the clothing of the prisoners grew moldy and rotted away, and their limbs became stiff with rheumatism."¹⁰⁴ The atrocities suffered in the "Newgate Prison" proved to be very extreme and resulted in the pity of some members of the Continental Congress.¹⁰⁵ A delegate in Congress, William Hooper of Halifax, North Carolina wrote to the Convention of Halifax, in regard of the suffering of the Tory prisoners. He expressed his regret that the prisoners would likely suffer

¹⁰¹ Ibid., 35.

¹⁰² Ibid., 36.

¹⁰³ "Letter from Anne Hulton from Boston, 1774," in *The American Tory*, eds. Morton and Penn Bordon (Englewood Cliffs, New Jersey: Prentice Hall Inc., 1972), 28.

¹⁰⁴ Stark, *The Loyalists of Massachusetts*, 56.

¹⁰⁵ DeMond, *The Loyalists in North Carolina During the Revolution*, 114.

greatly during the winter in prison, and their families would suffer as well. He asked that the prisoners be returned to their families. Even France, which fought alongside the revolutionaries against Great Britain, called for better treatment of the Loyalists. The French felt that their contribution to the war effort granted them the right to vote for that better treatment.¹⁰⁶ Even those individuals who would have typically taken a stand against the Loyalists realized the brutality they experienced due to their beliefs and as a result asked for them to receive better treatment.

In order to avoid persecution, many Loyalists chose to leave the colonies all together. Whig oppressors forced some into exile. As of 1776, around 100,000 Loyalists chose exile instead of facing the war in the colonies. The majority of these exiles chose to move to Canada, "where the British government provided them with asylum and offered some compensation for losses in property and income."¹⁰⁷ Even prominent Loyalist figures within the colonies chose exile over enduring the pain of being a Loyalist in the colonies. Thomas Hutchinson, the governor of Massachusetts, who remained loyal to Great Britain, fled the colonies in 1774. Hutchinson did not support radical Tories nor did he pose any immediate threat to the lives of Revolutionaries. On the contrary, he "served Massachusetts as chief justice, lieutenant governor, and governor."¹⁰⁸ Hutchinson, a prominent figure in Massachusetts, served the colony in many respectable positions. Even his status as an American politician did not prevent him from suffering the ill effects of the prejudice against Tories during the Revolution period. Hutchinson left Massachusetts with Boston being one of the only cities in the colonies that Great Britain still

¹⁰⁶ Bradley, *The United Empire Loyalists*, 116.

¹⁰⁷ "Loyalist." *Encyclopedia Britannica*. <http://search.eb.com/eb/article-9049178>.

¹⁰⁸ Mary Beth Norton, *The British-Americans: The Loyalist Exiles in England*, (Boston: Little, Brown and Company, 1972), 11.

controlled.¹⁰⁹ Even with Boston being under British power, Hutchinson felt that traveling all the way back to Europe would be a safer decision than remaining in the hostile colonies.

Even when Loyalists could gather their resources to flee the colonies, their problems did not end in boarding the ship for another country. Many Loyalist exiles faced continued difficulties after leaving the colonies, such as facing marauders and privateers. Even when Loyalists escaped an area, the aggression against them did not stop. One such example occurred off the coast of North Carolina in 1777 where a group of Loyalists had to flee the colonies in order to avoid persecution. Highland Scots, who supported Great Britain, fled North Carolina because they had refused to take the oaths required of all citizens declaring allegiance to the state. They fled the colony with their families and wealth to sail back to Europe.¹¹⁰ Captain Weeks, a privateer from Virginia, raided this same ship shortly after it left the port in North Carolina. He then carried the ship and its contents to the West Indies.¹¹¹ Captain Weeks likely targeted the ship as a result of the great wealth he knew to be on board. Getting out of the colonies did not prove to save the Highland Scots from suffering; they had to continue in their affliction in the West Indies.

For the fortunate Loyalists who successfully made their journey to England, there came further hardships to bear. Those Loyalists, who had been born in America, still called England home. On arriving in England after fleeing the colonies, those Loyalists had to adjust to their new culture and society, which proved to be much different than that of the colonies. Their devotion to the king, which caused them to lose or leave their land and their belongings, met without appreciation in Great Britain. "The Loyalists' adjustments to the hard realities of exile

¹⁰⁹ Ibid., 29.

¹¹⁰ "North Carolina Gazette," in *Naval Documents of the American Revolution: 1777*. William James Morgan ed. (Washington D.C.: U.S. Government Printing Office, 1986), 339.

¹¹¹ Ibid., 749.

became a long, painful, and not entirely successful experience. Ironically, the Loyalists realized how American they were only after they had abandoned America.”¹¹² The land that they had been so loyal to then proved to be almost less inviting than that land which they had fled.

Loyalists in the England colonies faced many forms of persecution regardless of their motives for remaining loyal to the king of England. The colonists’ oppression of the Loyalists contrasted with their desire for their own freedom and liberty. All Loyalists did not completely reject the rebels’ desire for independence from Great Britain. Instead, they disagreed with the form of government that the rebels wished to replace the former structure of government. Tories wanted to see the colonies under a form of government that would best suit them both politically and economically. Separating from Great Britain, and thus severing all economic ties between the two areas would prove to be disastrous for the colonial economy in the opinions of the Tories. Those Loyalists who opposed the Revolutionaries met opposition socially, economically, and physically. When the Loyalists chose to flee the colonies in order to avoid such treatment, many met new struggles as a result. In England, Loyalists found that they had to adapt to a new society, one that did not offer them any assistance despite the fact that they had remained loyal to that culture in the face of oppression. The Revolutionaries’ victory in the English colonies has cast a negative view of Loyalists in history. This negative stigma is unfounded as Loyalists simply tried to act upon their own political tendencies in the midst of a war for political freedom.

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¹¹² Norton, *The British Americans*, 41.

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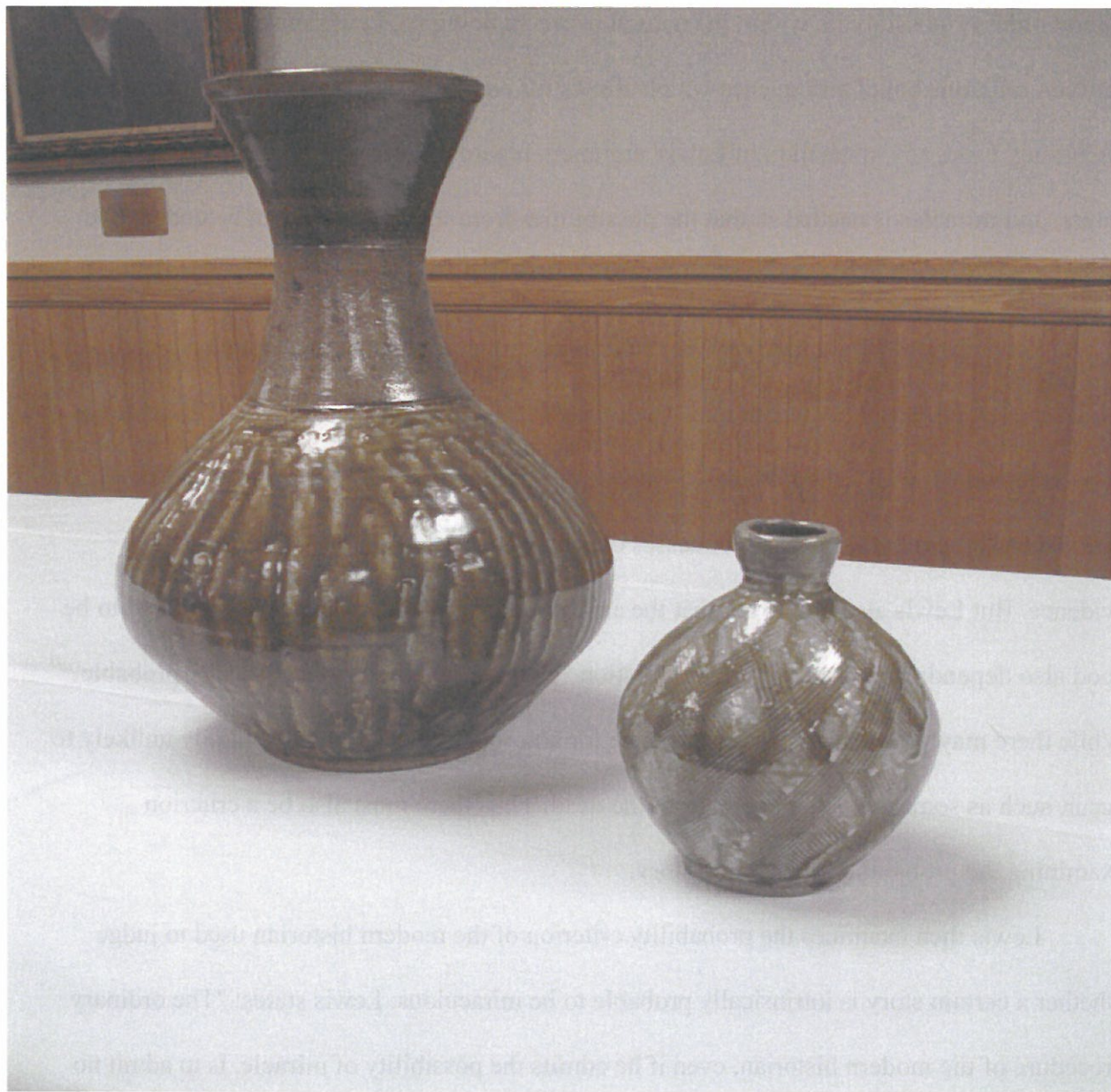
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Jonathan Pack - *Possibilities from C.E. Lewis's "On Probability"*

Lewis' work on miracles deals with the real possibility of miracles and whether or not God would perform them. In his chapter, *On Probability*, he examines the *probability* of whether or not miracles can occur. In dealing with the probability of miracles Lewis takes into account the belief in the regularity of nature and how miracles have been seen to either fall outside of the natural order or possibly lie within the natural order. In doing so, Lewis makes a connection between religious belief and science which allows for possibilities to arise that are in need of discussing. First, an explanation of Lewis' argument regarding probability, the uniformity of nature, and miracles is needed so that the possibilities from this argument can be understood fully.

Lewis begins by attempting to find a criterion of how to judge whether an alleged miraculous event was in fact a miracle. The criterion Lewis suggests is mainly "Those stories are to be accepted for which the historical evidence is sufficiently good."¹¹³ By historical evidence Lewis means the reliability of the witnesses of the miraculous event or other testimonial evidence. But Lewis also points out that the answer to how much evidence is considered to be good also depends on the answer to the question "How far is this story intrinsically probable?"¹ While there may be sound historical evidence for an event, the event may be highly unlikely to occur, such as someone being raised from the dead. Thus there must also be a criterion examining the probability of a certain story.

Lewis then examines the probability criterion of the modern historian used to judge whether a certain story is intrinsically probable to be miraculous. Lewis states: "The ordinary procedure of the modern historian, even if he admits the possibility of miracle, is to admit no

¹¹³ Lewis, Clive S. *The Complete C.S. Lewis Signature Classics* (New York, NY: HarperCollins Publishers, 2003) 390.

particular instance of it until every possibility of 'natural' explanation has been tried and failed. That is, he will accept the most improbable 'natural' explanations rather than say that a miracle occurred."¹¹⁴ For example, if a relative of a family member was suffering from a terminal illness and suddenly made a full recovery when all hopes had been lost, then the modern historian would conclude that the seemingly miraculous event did not *really* occur but some other improbable explanation is preferred such as the family lying about said event even when this family is not otherwise known to be liars and not likely to gain by the lie. Lewis states these improbable explanations preferred by the modern historian are usually "never suggested... [except] for the special purpose of excluding a miracle."²

But how did the modern historians, as Lewis calls them, come to be so sceptical of the probability of miracles? Lewis attributes the acceptance of this severe scepticism to have arisen from the work of David Hume. Lewis states: "Ever since Hume's famous *Essay* it has been believed that historical statements about miracles are the most intrinsically improbable of all historical statements."² Hume reasoned that probability rests on a majority vote principle which says "The more often a thing has been known to happen, the more probable it is that it should happen again; and the less often the less probable."² This criterion of probability can also be found in the work of Bertrand Russell in his book The Problems of Philosophy. In the case of miracles, Hume places a miraculous event up against the uniformity of Nature's course. In this case, miracles are going against more than a majority vote but a unanimous vote dealing with "firm and unalterable experience."¹¹⁵ Thus, according to Hume's reasoning miracles are the most improbable of events because they are by definition outside of Nature's uniform regular course.

¹¹⁴ Lewis, 391.

¹¹⁵ Lewis, 392.

"It is always more probable that the witnesses were lying or mistaken than that a miracle occurred."³

If this is true and there is uniform experience against miracles, then miracles are the most improbable of all events, but Lewis does not believe such uniform experience as Hume suggests is what miracles are to be judged by. Lewis takes issue with Hume's idea of the unanimous vote of the experience of Nature or as Lewis calls it, "the principle of the Uniformity of Nature"¹¹⁶ and how Hume uses this principle in relation to the idea of probability. This principle of the Uniformity of Nature basically says that what we observe in Nature will be what we always observe in Nature; what has happened will always continue to happen if there is unanimous vote towards those happenings.

However, Lewis points out that "our observations would be of no use unless we felt sure that Nature when we are not watching her behaves in the same way as when we are: in other words, unless we believed in the Uniformity of Nature."⁴ To put it another way, the idea of the uniformity of nature is an inductive inference gathered from our observations, not another immediately apparent observation. The uniformity of nature is an inference gathered from observation not an observation itself. This shows that the data we collect from our experiences are interpreted by our beliefs and convictions and so the uniformity of nature becomes another one of these convictions under Lewis' inquiry. Lewis points out that "experience therefore cannot prove uniformity, because uniformity has to be assumed before experience proves anything."⁴

Thus, the uniformity of nature principle is something we impose upon nature rather than something we experience. Since in Hume's theory, probability rests upon the principle of the uniformity of nature what happens to the reliability of our expectations? If the uniformity of nature is not a fact but an interpretation then what reason to we have to think that tomorrow will

¹¹⁶ Lewis, 392.

be anything like today? What reason do I have to think that I will not wake tomorrow in my bed as a gigantic lobster rather than a human?

Lewis does not want to leave us in a sceptical quagmire but give a basis for belief for regularity, not uniformity, of nature which also means a way of determining the probability of miracles. To start determining the basis for belief in the regularity of nature Lewis asks why in fact men do believe in it. The main reason Lewis attributes to why men believe in any kind of regularity of nature is due to an "innate sense of fitness" that Sir Arthur Eddington described. This innate sense of fitness influences us when "we sometimes have convictions which we cherish but cannot justify."¹¹⁷ Lewis recognizes the dangerous subjectivity involved in the faith in such a sense. Nevertheless he attributes this innate sense of fitness as a "principal source of our belief in uniformity [or regularity]."¹¹⁸ According to Lewis, this innate sense of fitness drives us to project regularity onto our circumstances. We encounter seemingly irregular experiences and must form some sense of regularity amongst them. Lewis states: "The stove which lit all right yesterday won't light today; the water which was wholesome last year is poisonous this year. The whole mass of seemingly irregular experience could never have been turned into scientific knowledge at all unless from the very start we had brought to it a faith in uniformity which almost no number of disappointments can shake."⁵

But how can we trust this innate sense of fitness which drives us to inference regularity? The question raised here is essentially whether or not we can trust our senses, perceptions, or intuitions which lead us to form beliefs. To answer this question Lewis turns to metaphysics (or the study of existence). Lewis examines two metaphysical viewpoints, Naturalism and Christianity. A naturalist viewpoint would insist that all there is to our existence is what is

¹¹⁷ Lewis, 394.

¹¹⁸ Lewis, 394.

natural. Naturalism explains human intuition as a part of an irrational process deriving from chemical reactions in the body. If the innate sense of fitness is a product of these processes then trust in processes such as these would not be trustworthy for sound beliefs. Lewis states: "If Naturalism is true we have no reason to trust our conviction that Nature is uniform [or regular]. It can be trusted only if quite a different Metaphysic is true."¹¹⁹ This other metaphysical standpoint Lewis is referencing is one associated with Christianity. For one to believe in a God who is the creator and sustainer of nature and subsequently the designer and sustainer of the human psychosomatic processes then we may trust our convictions that derive from our innate sense of fitness. For under Lewis's presuppositions this innate sense of fitness would be intrinsically tied with the truthfulness of God which God has installed within us and thus to be plausibly trustworthy.

Thus Lewis answers the question of "is there uniformity in nature" and "are miracles probable" by claiming this metaphysical position. The regularity of nature's course is essentially determined by God who also has the power to make miracles occur. Thus miracles are included with the regularity of nature, they are part of the natural process of the world and are equally as probable to occur as God wills the sun to rise and set. To sum up, the criterion for which we judge the probability of miracles is tied in with a faith in a God who works the world as God wills it. Miracles are possible and might even be probable due to the whether God would will them to occur. This faith is more justified than Hume's simple faith in the uniformity of nature, and faith in Naturalism because faith in God gives a distinct metaphysical backing to nature and miracles respectively.

Possibilities arise from Lewis's inquiry which I believe are in need of discussing. Lewis places the basis for this innate sense of fitness and subsequently the belief in the uniformity of

¹¹⁹ Lewis, 395.

nature in a theological viewpoint belonging to Christianity, but can other faiths give us the same satisfactory metaphysical position to do so? If a Christian metaphysic can be used to establish the basis for uniformity in nature then what of Islamic metaphysics and Taoist metaphysics? Using Lewis' model we would have to take into account whether these religions had some sort of correlation with Sir Arthur Eddington's idea of the innate sense of fitness and how they viewed the natural world. Under Lewis' suppositions only the religions that took into account the sense of fitness and the natural world belonging to that fitness would be an acceptable replacement for the Christian metaphysic which Lewis works with.

However, must we only work off of Lewis' conclusions? Lewis places his faith in the Christian doctrines but couldn't other religions allow for the same reasoned process? Surely since most religions have some metaphysical viewpoint regarding nature then they can be the basis for the belief in nature acting under a certain kind of order. Thus, the religion which used to talk about nature will determine the way we view nature. In other words, if we hold to a Taoist metaphysic to talk about the order in nature then the level of order, if any, we talk about will be determined by that Taoist metaphysic. For example, if we use a Taoist metaphysic which places the Tao, or the way, as the "mysterious source and ordering principle underlying all that is,"¹²⁰ then our view of nature would be shaped by that view. Taoism places the Tao as the highest form of reality, even above the gods which emanate from the Tao. So in contrast to a Christian metaphysic, the gods are not the sustainers or creators of the natural order but the natural order is the creator of the gods. Regularity of nature still is justified using a Taoist metaphysic but the level of importance it is given is different from that of a Christian metaphysic. Thus our view of nature might be determined by the religion we place our faith in, if we choose to place faith in

¹²⁰ Burke, Jefferey: Carney, Jackson, Mayhall, Muller, Sager, Schmidt, Zanca *Patterns of Religion* (Belmont, CA: Thomson Learning, 2005) 244.

any religion at all; and subsequently the probability of miracles will also be determined by such a faith. The Christian metaphysic allows for God to determine how much uniformity there is in nature thus the probability of miracles is also determined by God. However, a metaphysical foundation, imposed by humans, for the regularity of nature may be justified by whatever supernatural progenitor we choose to impose. Therefore, one religion is not better than another in giving this metaphysical foundation for the regularity of nature.

What is the value in examining this possibility? Does it not seem obvious that our view of the earth and nature will be shaped by the convictions and beliefs we hold, especially religious belief? This may be an obvious statement to point out however a novel way of looking at this discovery regards the relationship between nature and religion and future ecumenical, or interreligious, dialogue. As communication and technology allows our world to become ever-increasingly pluralistic, where incumbents of other faiths are allowed to be viewed as real human beings and not demonized as members of a self-indulging anti-society cult, we are able to meet members of different faiths and discuss the relationship between the plural existences of religion in the modern world.

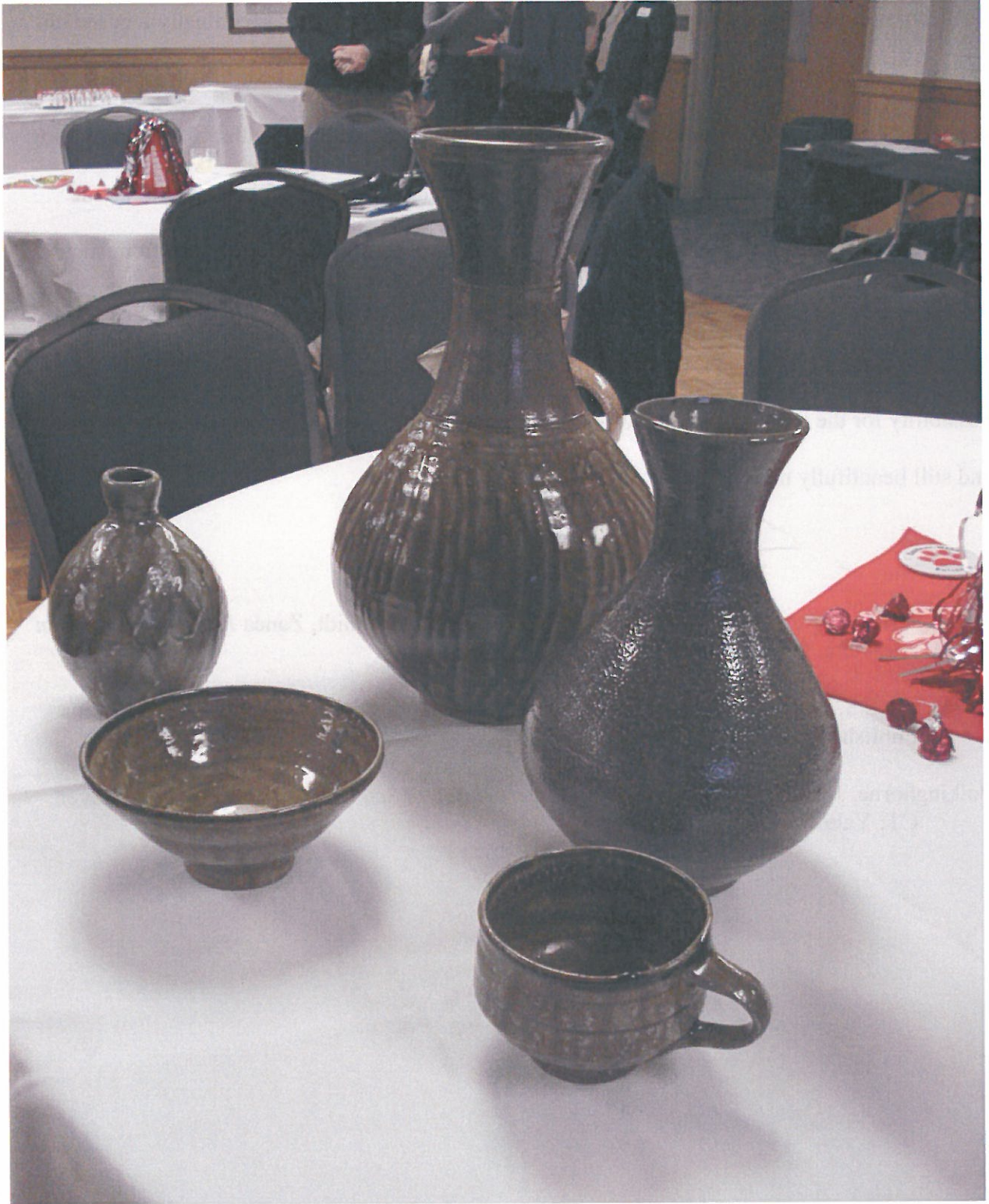
Regarding this possible peaceful encounter between members of different faiths, John Polkinghorne, an established physicist and Anglican priest, says "One possible fruitful field of encounter can be afforded by the faiths sharing their insights into how they understand the discoveries of modern science to relate to their traditional theological understanding."¹²¹ Therefore, since religious belief of many varieties can be used to justify, and justify well, beliefs about the regularity of nature, then that can be a point of dialogue for disparate faith communities to engage in valuable discussion about.

¹²¹ Polkinghorne, John *Exploring Reality: The Intertwining of Science and Religion* (New Haven, CT: Yale University Press, 2005) 129.

While Lewis' work dealt mainly with the probability of miracles, possibilities arise from his discussion which encompasses broader categories than those Lewis specifically focused on. Thus an insight into how religion might shape one's view of the natural world is important because it establishes a common ground between members of different faiths. Religions talking about how they view science might allow for a greater understanding of the nature of divine reality which would benefit all religions if they were open to the discoveries made from such dialogue. These are the possibilities which arise from Lewis' discussion of the Probability of Miracles. Seeing a future place of peaceful ecumenical dialogue between religions makes the possibility for the non-violent and non-abrasive coexistence of religions become more probable and still beautifully miraculous.

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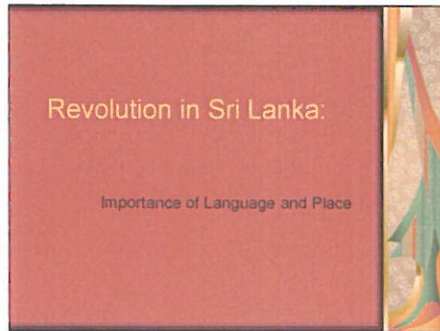
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SESSION G: LIND 102: POLITICAL SCIENCE

Anna Bozovich – *Revolutions*

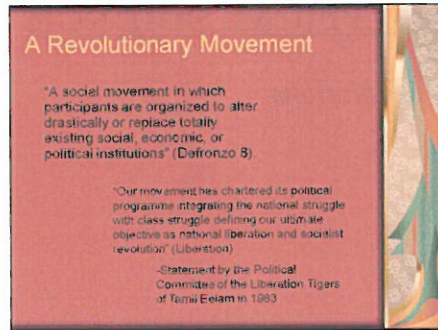
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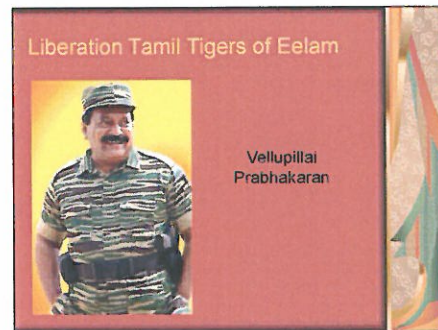
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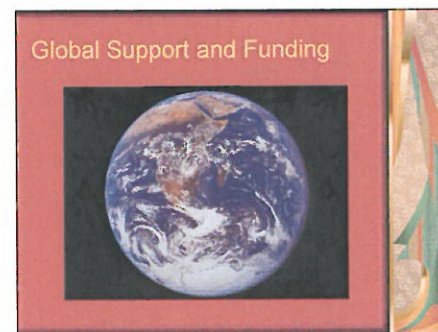
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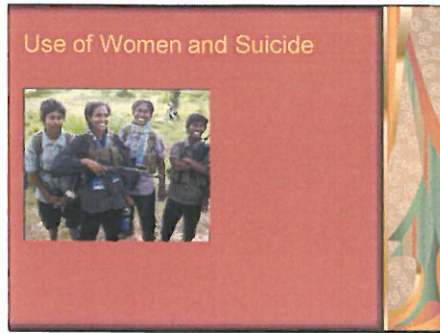
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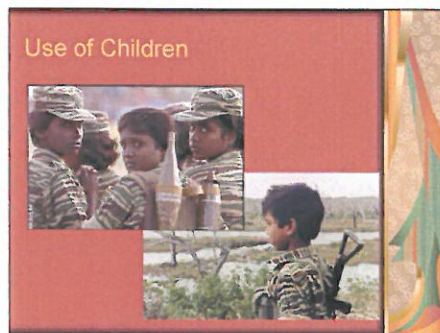
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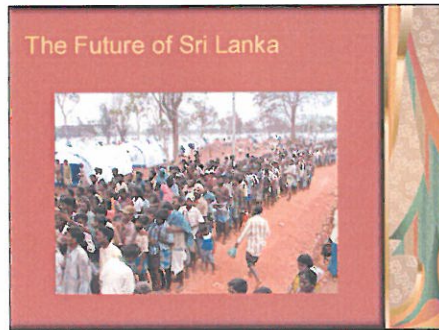
Slide 7



Slide 8



Slide 9



Slide 10

Two Different People Groups

	Tamils	Sinhalese
Primary Religion	Hinduism	Buddhism
Primary Language	Tamil	Sinhala

A table comparing the primary religion and language of Tamils and Sinhalese. The slide has a red background and a decorative vertical bar on the right side.


Slide 11



Slide 12



Language

- Identity (Cultural Values)
- Expression/ Voice
- Opportunities
- Power



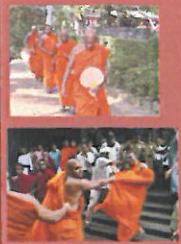
Slide 13

Repercussions of Sinhala-Only Language Policy




Slide 14

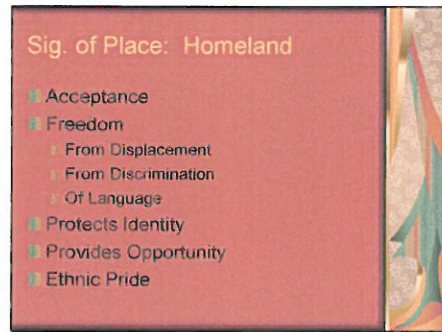
Theravada Buddhism



- Sinhalese Legend: Prince was victorious in battle over Tamils and successfully protected Buddhism.
- Land rightfully belongs to the Sinhalese
- Violence is acceptable in order to protect Buddhism



Slide 15



Ryan Jones - *Southern Rhodesia's Revolution: Path to Zimbabwe as Seen by Alexandra Fuller*

Alexandra Fuller, author of *Don't Let's Go to the Dogs Tonight*, was the daughter of an average farming family. However, the location and the circumstances she grew up in were by no means average. Being born into a white family in Africa, she was automatically part of a minority losing its power. The Fuller family lived in the African nation of Rhodesia during a time of revolt and revolution as the black majority took arms against the white-run minority government. This revolution, sometimes known as the Rhodesian Bush War, would forever alter the way that Fuller would live her life and understand the world. In her memoir, she recounts the events that she experienced and lived through during her childhood. It is the story of a child developing into a woman as a war was developing South Rhodesia to a new nation. By looking both at Fuller's story and the historical accounts of the modern nation of Zimbabwe, a unique opportunity to observe and compare the effects of the revolution on an individual and national level arises.

To completely understand the conditions that Fuller was raised in, it is important to first understand the exceedingly complex history of the current nation of Zimbabwe. According to a country study by Harold Nelson, the land that became known as Rhodesia was originally inhabited by the Shona, a group of peoples who descended from settlers who are thought to have migrated from present day Zaire in the tenth and eleventh centuries (Nelson 4). The Shona dominated the area for centuries and were successful enough to carry out extensive building projects. The remnants of their civilizations can be seen by the ruins of "madzimbabwe," or stone cities. These served to both house a sizeable population and hold public spaces, such as markets and religious shrines. Great Zimbabwe, the largest of these ruins, is thought to have

held up to 20,000 inhabitants. "Madzimbabwe," which is "Zimbabwe" when singular, is the source of the current nation's title (Nelson 4-9).

The Shona were removed from power by the invasion of the Ndebele around 1839, under the leadership of Mzilikazi (Nelson 11). The Ndebele were a highly organized and militarized group compiled from several different clans originating in the Natal region of present day South Africa. The Ndebele absorbed the Shona living in the southern and western portions of the land and required them to pay tribute. This land became known as Matabeleland, or country of the Ndebele. The Shona in the northern and eastern portions of the land were allowed to continue without intervention because they were not strong or numerous enough to threaten Ndebele authority. Thus, the north and east of the land became known as Mashonaland, country of the Shona (Nelson 11-14).

The next wave of invaders came from Europe. European colonization of Africa was in full swing in the nineteenth century. The Ndebele practiced isolationism, but increased European interests in the region forced concessions to be made. Mzilikazi allowed Afrikaners from the neighboring Transvaal Republic to enter the region for traveling and hunting purposes in 1853. In 1859, the first Christian mission was established in Matabeleland by the London Missionary Society under the authority of Robert Moffat. Moffat befriended Mzilikazi, and the Christian missionaries also took on the dual tasks of interpreting and advising the king on further relations with other European powers (Nelson 15).

The Ndebele were able to retain their self-sovereignty throughout all of their dealings with European powers until British interest arrived in the area via Cecil Rhodes. Born in England, Rhodes had immigrated to South Africa, where he was elected into the Cape Colony Parliament. He continued to grow in popularity and political power until he took the position as

prime minister in 1890. Rhodes envisioned greater British power in Africa, envisioning an empire stretching from South Africa to Cairo. With this idea of expansion, he set up the British South Africa Company (BSAC) which invested in mining and land concessions. He sent C.D. Rudd to Matabeleland to negotiate with Lobengula, the son and heir of Mzilikazi (Nelson 17-19). Under shady methods, including a verbal version that was communicated to Lobengula that differed from the official printed version, the Rudd Concession was agreed upon. This granted Britain all mining rights in the region, with the authority to undertake "all things necessary" to implement the concession (Nelson 19). Rhodes took advantage of this clause to construct a new government in the area and arrange for widespread land development by white settlers.

The British government granted a royal charter for the BSAC in 1889. This charter gave more power to BSAC than was formerly granted by the Rudd Concession, and the area became known as Northern and Southern Rhodesia, with regards to the location of the Zambezi River. White immigration began on a large scale, beginning with the Pioneer Column consisting of 600 white settlers and police forces. Forts were built along their path as they traveled north from the Cape Colony, and 1,210 hectares of land were given to each of the settlers (Nelson 20). It was hoped by many of the company's officials that a confrontation would occur between the white settlers and the Ndebele so that action could be taken against the natives. This confrontation occurred when an Ndebele raiding party went to collect tribute from a Shona clan who had not paid tribute. While no Europeans were attacked, several of the Shona killed were employed by mining companies, and Jameson took this as an opportunity to act against the Ndebele. This sparked an uprising by the Ndebele, and the natives turned to violence when several members of a peace delegation were shot. Shortly after Lobengula declared war on the settlers, he fled the country and died soon after. With his death, the Ndebele fragmented as disputes arose about

who should be his heir. The infighting became so great that it seemed probable that the Matabeleland would experience a civil war. In order to prevent this, Rhodes established Native Reserves in 1894. These areas were set aside for Ndebele and Shona use only. However, they were usually located in the most undesirable areas and were too small for the number of natives that would inhabit them. Adding to the Ndebele anger was the fact that more desirable land was reserved for the small European minority (Nelson 19-23).

Ndebele frustration continued to grow over this obviously one-sided policy. In 1885, when the vast majority of the BSAC police force was carrying out an attack against the independent Afrikaner government in neighboring Transvaal, the Ndebele of the Matabeleland took the opportunity to attack the white settlers. With no police protection, many settlers were killed or forced to flee. However, the Ndebele remained divided over the proper king to replace Lobengula, and this greatly detracted from their efforts. Shortly after this uprising, the Shona revolted in Mashonaland in 1886. With the majority of police forces dealing with the revolt in Matabeleland, the settlers in Mashonaland were forced to contend with the natives on their own terms at first. Eventually, volunteers, company police, and eventually even British forces were required to curb the revolt. In these two uprisings, over 10 percent of white settlers were killed. These uprisings would become known as Chimurenga to the Africans (Nelson 19-23).

The influence of the settlers continued to grow in Southern Rhodesia. The British were left trying to mediate between the settlers and natives. On one hand, they needed to watch over the native African population and prevent the company from taking advantage of them. On the other hand, they promised eventual self-government for the British settlers that had claimed the land as their own. Surprisingly, though, British involvement in Southern Rhodesia was unusually slim. This is due to the popular belief that the area would soon become a providence

of South Africa. However, some steps were taken, such as a new constitution for Southern Rhodesia that was established in 1898. This constitution provided a Legislative Council that would be governed by the BSAC instead of an actual government. Through the next two decades, greater support would arise for self-government; however, this was delayed because of World War I. At the same time, support for joining South Africa as its fifth province was also quite popular. Thus, in 1922, a referendum to decide the future of the nation was held in Southern Rhodesia. It was determined by a vote of 8,774 to 5,989 that Southern Rhodesia would have its own government (Nelson 24-29).

The Crown Colony of Southern Rhodesia was created officially on October 1, 1923, allowing the colony to have its own government, working out of the city of Salisbury, under a few limitations (Nelson 30). Britain set up provisions to protect the Native Reserves and also required the authority to review Rhodesian policies. The constitution set up a democratic government; however, suffrage was only given to those with a set level of property, income, and educational requirements. This, while not officially, served to bar the vast majority of black Africans from voting. Despite this injustice, Coghlan, the first prime minister of Southern Rhodesia claimed to pursue "a 'partnership' between the European and African communities in Southern Rhodesia's economic development" (Nelson 30).

Over the years, the colony became more and more divided along racial lines. The first major step towards this was implemented by Howard Moffat, Coghlan's successor as prime minister, regarding the division of the land. Mining opportunities in Southern Rhodesia were not as productive and prolific as originally thought, so more and more Rhodesians turned to farming as a profession, making the economy increasingly agriculturally driven. Whites desired the government to open land to development that had previously been left unassigned after being

divided between white land and Native Reserves. Likewise, Africans wanted this land to be opened because of overcrowding in the Native Reserves. The Land Apportionment Act of 1930 divided the country into largely white or black only areas. The white minority, numbering approximately 50,000 at the time, were given 19.9 million hectares, just over 50 percent of the land area. Black Africans could live either in Native Reserves, increased in area to 8.8 million hectares, or in special Native Purchase areas that covered only 3 million hectares (Nelson 30-32). The European community was granted an amount of land that was not at all proportional to population for the development of cash crop production. However, despite the fact that the division of land was officially done to promote economic growth, it began a trend in politics that would be increasingly segregated and racist. When Godfrey Huggins became the third prime minister of Southern Rhodesia, institutionalized segregation was legislated, and blacks were officially barred from involvement in the white-run minority government (Nelson 30).

August 1, 1953 brought a new phase of Southern Rhodesia as it became a member of the Federation of Rhodesia and Nyasaland. More commonly known as the Central African Federation, it consisted of both Northern and Southern Rhodesia and Nyasaland. The federation's government was based in Salisbury and operated under a new constitution that gave only minimal representation to Native blacks in legislation. Racial tensions continued to grow as segregation persisted, and especially when proposals to increase black African involvement in the government were shot down repeatedly. Under these conditions, blacks began to organize themselves in political parties. In 1955, the Youth League was formed to protest the inequality and to demand representation and voting rights. Combining with the Rhodesian branch of the African National Congress to form the Southern Rhodesian African National Congress, the black political party was banned and reorganized numerous times until it eventually became the

Zimbabwe African People's Union (ZAPU) functioning under the leadership of well known black activist Joshua Nkomo (Nelson 35-40). A faction of ZAPU would later split off, forming the Zimbabwe African National Union (ZANU) party, led by Ndabaningi Sithole. Mass black involvement and opposition to the government expressed itself through rallies and marches. After these peaceful methods of negotiation repeatedly failed, the African nationalists began to take up arms and guerrilla warfare broke out with ZAPU and ZANU guerrillas fighting against Southern Rhodesian security forces.

Britain, under review of the Federation, required new constitutions to be drawn because of the threat brought by increasing black dissatisfaction. Thus, in 1961 a new constitution was put into effect in Southern Rhodesia. This constitution granted more independence to the colony, basically removing all British authority in Native affairs from the government. In turn, the constitution required a declaration of rights that would protect the native black population. Furthermore, this declaration of rights along with other government interests, such as the protection of Native Reserves, was entrenched, making the laws affecting them practically impervious to amendment. The new constitution also implied future majority rule to the Africans, but this had no timeline and its fulfillment was to be determined by the white minority government. This promise of future majority rule did not appease the blacks because it would only happen in the distant future, if it ever even occurred (Nelson 39-40).

In the early 1960s, a new idea of independence and majority self-rule of former colonies was spreading in Britain and in the international world. These "winds of change," a term coined by British Prime Minister Harold Macmillan, brought much international attention to the condition in Southern Rhodesia. Many other African nations recently had gained their independence, including the other two members of the Central African Federation when majority

black-rule governments came to power. In 1962, Nyasaland succeeded from the federation to become Malawi under the leadership of H. Kamuzu Banda. Likewise, Northern Rhodesia, led by Kenneth Kaunda, succeeded and was renamed Zambia in 1963. The free African nations quickly blocked any application or appeal for independence by the Southern Rhodesians and their white minority government. The United Nations (UN) disapproved of the new 1961 constitution in Southern Rhodesia, and called for Britain to intervene for the sake of majority rule and independence. Britain worked to bring a settlement that would bring independence to the colony but required that the Southern Rhodesian government meet five principles beforehand: "The 'five principles' called for a guarantee of unimpeded progress towards majority rule, firm assurance against any future constitutional amendments detrimental to African interests, an immediate token of 'improvement in the political status' of blacks, positive moves toward ending racial discrimination, and agreement on a settlement that was 'acceptable to the whole population'" (Nelson 43-44).

During the same time, a new leader rose to prominence in Southern Rhodesia. Ian Smith, leader of the Rhodesian Front political party, was elected as head of government in 1964. He championed the white minority's control of the government and promised that majority rule would not take place during his lifetime. He refused to accept the five principles called upon by the British, and even began to threaten declaring independence from Britain without their support or authority. Although the British denounced this idea, Prime Minister Harold Wilson stated that military force would not be used on their "kith and kin" in Africa (Nelson 45). This may have been to the fact that Southern Rhodesia had massively aided Britain in both World Wars. Southern Rhodesian contributed more soldiers in both wars than any other portion of the British Empire, even the British mainland (Moorcraft 12). This encouraged Smith, and on November

11, 1965 the Unilateral Declaration of Independence (UDI) was proclaimed. This document asserted that Southern Rhodesia, which was to be now simply known as Rhodesia, was a self-ruling nation free from British control and influence. The UDI was the second national treason against Britain, with the American Revolution being the first (Moorcraft 12). Britain condemned the UDI as illegal but took little action against Smith or the Rhodesian government. The new Rhodesian government was encouraged by this lack of quick, decisive action by the British.

Smith tried to justify the UDI and self-governing for Rhodesia to Britain and the international community by claiming that the move was in line with other African colonies becoming independent. Moreover, he pointed that unlike these newly freed nations, Rhodesia had been practically governing itself with only very limited British influence for 43 years (Nyerere 379). When accused of running a government based on racism and white supremacy, Smith countered by pointing to the fact that “our government is open to all races, our Civil Service offers senior posts on parity terms for all races, our University opens its doors to all races, and our voters’ rolls are open to all races. Merit is, and must be, the only criterion...” (Nyerere 379). However, this glossed over the fact that the current property and “merit” requirements only allowed a handful of blacks to legally represent themselves.

As mentioned beforehand, international sentiment towards Southern Rhodesian policies and politics was generally negative. This disapproval only increased after UDI was declared because most of the world saw it as an illegal, questionable move. It was seen as “an expansion of racialism and fascism in Africa, and a step backward in the drive for African freedom” (Nyerere 381). The United Nations Security Council immediately called on all member states to end economic ties with Rhodesia. In 1966, the Security Council blocked the import of oil and military equipment and put an embargo on Rhodesia’s most valuable and profitable exports.

However, when these sanctions failed to achieve any major impact, the list grew to include everything except medical supplies. Rhodesia was unaffected by the sanctions, for several factors. First, Rhodesia had many resources, including agriculture and industrialization, which allowed the economy to be largely self-sufficient. In fact, the economy grew after UDI, and the United Nation's sanctions had little effect on the nation for almost a decade (Nelson 49). Secondly, countries that were not members of the United Nations continued to trade with Rhodesia. Also, some included nations did not follow UN guidelines and continued to trade despite the imposed sanctions. Austria, West Germany, Switzerland, Belgium, and Yugoslavia all were important trading partners during this time (Moorcraft 12). South Africa, however, was undoubtedly the most important ally in the years following the UDI. Besides economic aid, South African support was crucial for the Rhodesian military during their war with the guerillas. Besides sending nearly 2,000 South African Police to help reinforce borders, South Africa sent equipment ranging from rifles and ammunition to helicopters (Moorcraft 13-14).

It was during this time of massive upheaval and political commotion that Alexandra Fuller's family first moved to Rhodesia, with their baby daughter Vanessa. Like many white African families, the Fullers were seeking a refuge in the white dominated nation in a continent that was coming more and more under the power of black African governments. During the seven years following the UDI, immigration to Rhodesia increased dramatically, following five years of population loss due to emigration (Brownell 595). Many whites had the mindset so clearly expressed by Fuller's mother, "We were prepared... to take our baby into a war to live in a country where white men still ruled" (Fuller 24).

In 1968, after the early death of their second child, Adrian, the Fullers temporarily moved to a farm in the hillside of Derbyshire, England. It is here that Alexandra, the third child and the

author of *Don't Let's Go to the Dogs Tonight*, was born. However, the Fullers, after living in Africa for their entire lives, found life in dreary Britain far too domestic to stay. In 1972, they sold their farm and made the move back to Rhodesia where they moved to a small house in the town of Karoi in the northwest corner of the country. By their return in 1972, the war between the Rhodesian government and the opposing African nationals was in full swing.

Fuller's childhood was filled with danger and the precautions taken against it. In 1964, they sold their home in Karoi and bought Robandi Ranch near Umtali. Umtali is located in the lush Burma Valley on the eastern border of Rhodesia. Their new property extended to the border of Mozambique, a nation whose Marxist government harbored and aided many guerilla forces working for ZANU (Moorcraft 13). Upon arriving to the ranch in Robandi, the family erected a massive fence, lined with barbed wire, around the house and planted thorns for any extra protection that could be gleaned. They adopted a small pack of huge dogs that could be used for protection. Guest speakers at the schools taught children how to avoid land mines. By the time Fuller is seven years old, she is able to disassemble, reassemble, and load a gun. The children are taught to fire a gun with intent to kill. They grow up hearing the widespread rumor that guerrilla soldiers wanted to "chop off the ears and lips and eyelids of little white children" (Fuller 52). Indeed, Fuller's parents sleep with a gun because the risk of guerrilla attack is so real. The Fullers could regularly see the abandoned camps and the trails left by soldiers moving through their land.

If we perch on rocks around the ghost camps we can look out and see what the guerrillas must have seen when they were camped here. We see that they have watched us, that they must know where we go every day, our favorite walks, the way we ride. They can see me running down to the dairy first thing in the

morning, and Mum and me leaving the house (too late to be back before it is dark) for her evening walk. They have seen Vanessa alone in the garden painting and reading. They have seen Dad striding down to the barns or kicking up sand as he scuds off on his motorbike. Still, they have not swooped from the hills and killed us, leaving us lipless, eyelidless, bleeding, and dead. (Fuller 105)

Even as a child, Fuller could recognize the racial tension and the blacks' disdain for the white Rhodesians increasing through successive years. She remembers seeing African youth leaning against buildings or just sitting around in the Tribal Trust Lands (TTL), the new name for Native Reserves, when her family drove to town when they first arrived in Umtali in 1974. Five years later in 1979, at the height of war, she noted that the entire generation of young African men seemed to have disappeared. While in the convoy now necessary to go safely to town, made up of the cars of country farmers led by an armed escort, Fuller also notices the increased hostility of all the Africans. Now instead of simply chasing after the cars, the young children chase the cars throwing rocks. Undeniably, the TTLs served as a major source of recruitment for the guerrillas, and huge numbers of young men capable of fighting would leave the land to join guerrilla forces based in neighboring countries.

The Rhodesian guerrillas had become a formidable force in the 1970s. This was a drastic change from the 1960s, when they were easily suppressed and controlled by the Rhodesian security forces. These improvements were brought about by increased organization in the nationalist parties and improved military strategies. ZANLA forces, the armed forces of ZANU, were now trained by the Chinese and entered the country in waves primarily through Mozambique (Preston 69). Likewise, the military branch of ZAPU, the ZIPRA, received military training and a conventional invasion plan from Cuba (Moorcraft 14). The success of the

guerrillas largely stemmed from their ability to recruit more and more Africans to join. During the day, the guerrillas would remain hidden in the bush, but at night they would enter the TTLs and hold rallies, called *pungwes*, and form relations with the local native Africans (Preston 69). This seemingly perpetual addition of soldiers made it extremely difficult for the limited Rhodesian forces to continue to oppose the Africans. Beyond just soldiers, ZIPRA and ZANLA would enlist the help of children to serve as spies and informants that would relay the position of Rhodesian forces to the guerrillas (Preston 69).

The nationalist movements of Rhodesia were fighting against injustice and inequality. They were struggling against a government that was based on the wants and whims of a white European and European descended minority numbering approximately 250,000, with little consideration for the more than 4 million black Africans whose descendents had lived in the land for centuries. White supremacy was the basis for Rhodesian life, and racism was something that was learned early by children.

Fuller was no exception, and she was taught that she was more important than blacks. The Fuller family, although by no means excessively wealthy, always had several Africans servants working for them. Fuller grew up with nannies that were responsible for meeting her needs and cooks that would prepare whatever they were instructed. Although these Africans often became close to the family, they were still considered inferior, and harsh punishments would befall them if they did not obey. This mindset of superiority could be easily seen in Fuller's interactions with the local black children: "I recruit children (picanins, I call them) from the compound and force them to play 'boss and boys' with me. Of course, I am always the boss and they are always the boys" (Fuller 137). When she is reprimanded by her nanny, she extends her concept of control over even an adult: "I can fire you if I like. Anytime I want, I can fire

you” (Fuller 137). This idea of white supremacy is reinforced by the education system in Rhodesia. In 1977, Fuller begins to attend Chancellor Junior School, an “A” class school, which is reserved for only white students. As an “A” class school, it has the best teachers and the best facilities. “B” schools were for Indian children and children of mixed heritage, and “C” schools were reserved for the blacks. Of course, the quality of education and facilities decreased with each of these.

Unfair conditions like this in Rhodesia were leading to revolutionary action from the black African population. The main reason for the discontent was deprivation of the masses. James Defronzo states in his study of revolutionary movements that relative deprivation is the result of a gap between a person’s expectations and the ability to fulfill those expectations (Defronzo 11). In the case of Rhodesia, this arose for two primary reasons. Number one, being forced to live in overcrowded TTLs or the small amount of land reserved for black ownership, the chances of carving out anything beyond a small sustenance farming plot was very unlikely for the black Africans. Thus, the blacks were unable to advance in society, and were left to stagnate in their poor conditions. Secondly, this deprivation was only amplified by seeing the lifestyles of the white Rhodesians, who lived in relative wealth. Observing the whites living affluent lives, while working to keep the blacks in oppression, led to anger and increased action against the Rhodesian government, until the point that reforms were the only hope from sparing the government from a completely collapse.

On March 3, 1978, Smith met with former ZANU leader Sithole, who had been replaced by Robert Mugabe, and Abel Muzorewa, a Methodist bishop who had formally led resistance against the Smith regime while nationalist leaders were in prison, to sign the Salisbury Agreement (Caute 48). This document was an attempt to appease both the black majority and

international critics by instituting a Transitional Government, of the now titled Zimbabwe-Rhodesia nation, that combined both white and black involvement in the government. Smith agreed to allow black participation in the government for several reasons. For one, increased guerrilla warfare was spreading the Rhodesian military thin, and they were suffering increased losses. Secondly, the sanctions by the United Nations were finally causing great economic and financial distress to the country. Because of the embargo, quality of life had decreased as prices rose and goods were harder to find. This led to increased white emigration; eventually over 13,000 whites were leaving the country each year (Brownell 595). This in turn led to an even smaller white population to draft soldiers from, once again making it more difficult to counteract the guerrillas. Before the Salisbury Agreement, white men, including Fuller's father, up to the age of 50 might find themselves fighting out in the countryside for up to half the year (Caute 47).

The Salisbury Agreement called for elections for new leaders for the government, including both black and whites. To Rhodesia, this election was seen as an opportunity to heal international relations by proving that the government was ending white supremacy by including blacks for leadership positions, and giving black Africans the right to vote without the former, severely limiting voting requirements. White Rhodesians clung to this opportunity and took measures to ensure its success. They set up classes to inform blacks on the voting procedure, drove their servants to the polls, closed business to ensure employees voted, and even resorted to threatening ill consequences for not partaking in the election (Caute 50). In one case, a bomb was threatened to be dropped on a small village if its inhabitants did not vote (Caute 50). However, voter turnout was stifled in some areas by ZANU and ZAPU forces, which had combined under the title of the Patriotic Front and boycotted the election.

Bishop Muzorewa was selected as the new prime minister of Rhodesia in the April 17-21, 1978 election (Caute 47). However, Smith remained in a prominent position as a Cabinet member. Ironically, the partial surrender of power to black sovereignty in this internal settlement did not meet Smith's goals at all. Muzorewa and Sithole set out to call "their boys" out from the bush in order to stop the war (Caute 47). However, these leaders had been disenfranchised because of their willingness to cooperate and bargain with Smith. Instead, the guerrillas continued to function under the leadership of Nkomo and Mugabe. Also, the international community refused to accept the legality of this new government. Two separate resolutions by the UN Security Council condemned the Rhodesian elections and called for member nations to not legally recognize any government that emerged from the elections (Soames 406). At the same time, the British government, under the new Prime Minister Margaret Thatcher, continued to consider Rhodesia as a wayward colony, not an independent nation.

The Transitional Government failed quickly after only approximately 6 months in place due to continued economic sanctions and war with the Patriotic Front. The British government offered Muzorewa and the leaders of the Patriotic Front, Nkomo and Mugabe, invitations to a constitutional conference on September 10, 1979 (Soames 405). The British government had already drafted a simple constitution, which offered majority rule to the black majority, that could be changed until it was accepted by both parties. The two parties agreed to meet, and the resulting Lancaster House Conference resulted with a return to legality as Rhodesia was once again considered a British colony. With this return to British control, Rhodesia was ensured that the UN sanctions would be immediately dropped and that British forces, under the temporary British governor Lord Soames, would provide security and stability in the country as the new

government was put into place. The success of the conference was due to the fact that both forces were weary from the war, and both parties were “sustained by the evident conviction that their cause was just and could achieve victory through the ballot box” (Soames 410).

In the resulting election that would determine the first leader of the newly formed sovereign nation of Zimbabwe, Muzorewa ran against the two leaders of the Patriotic Front, which had split back to its constituent parties of ZANU and ZAPU respectively (Nelson 68). Mugabe, running under the ZANU-PF, obtained the majority of votes and became the first president of an independent Zimbabwe in 1980. Mugabe’s success marked the first legal electoral victory of a Marxist in an African nation (Moorcraft 15). Mugabe would immediately bring the segregation that had existed for decades to an abrupt end. Zimbabwe would undergo immense changes to the nation, ending the established white supremacy.

Fuller experienced this firsthand at her school. Following independence, schools were quickly integrated. Fuller remembers watching in shock as the first black student ever entered the doors of Chancellor Junior School. Whites responded in anger to this integration by removing their children from the schools in massive numbers.

Within one term, there are three white girls and two white boys left in the boardinghouse. We are among two hundred African children who speak to one another in Shona – a language we don’t understand – who play games that exclude us, who don’t have to listen to a word we say (Fuller 146).

This was a common theme of the black majority following independence. Understandably, the blacks, who had been oppressed for decades, celebrated their new freedom by completely devaluing white Rhodesians. As a black soldier told Fuller’s father once, “This is Zimbabwe now. You can’t just do as you please from now. From now it is we who are in charge” (Fuller

159). In 1982, the Communal Land Act redistributed property, taking the vast majority of white Rhodesian owned land and dispersing it among the blacks (Fuller 150). This legislation stripped the Fuller family of their Robandi Ranch in Umtali with absolutely no financial compensation.

In an instant, the Fuller family, along with all white Rhodesians, had experienced a sudden reversal of roles. After running the government for years and dominating the black Africans, the whites' futures were now in the hands of the black majority. A black majority, who were justifiably bitter from their years in bondage, was feared by many whites because of possible government action with no regard to the white opinion. White sentiment towards the new government consisted of disappointment and rage. Fuller's mother represented the majority of white opinion when she candidly said, "If we could have kept one country white-ruled it would be an oasis, a refuge. I mean, look what a cock-up. Everywhere you look it's a bloody cock-up" (Fuller 20). Many white families, included the Fullers, were left without their homes and many of their possessions and with nowhere to go. The Fuller family emigrated from the country, joining in on a white Rhodesian exodus, and moved to Malawi.

Despite these initial actions against whites, the Zimbabwean government remained rather civilized and fair compared to other newly independent African nations. The leaders of the nation wisely observed neighboring Mozambique when determining the government's stand on white Zimbabweans. Mozambique's independence after a long war between native Africans and the ruling Portuguese had led to the economic ruin of the nation. After losing the war, hundreds of thousands of Portuguese, whose businesses ran the economy, left the country. To spite the blacks, the Portuguese destroyed almost everything, leaving the nation in financial and economic chaos with no foreseeable solution (Herbst 46). To prevent this, some whites in Zimbabwe were allowed to continue running their businesses and farms. Many whites still live with the same

lifestyles that they experienced before independence. In fact, in November 1987, Mugabe appointed 11 whites to Parliament in a gesture of racial reconciliation (Herbst 43). The white population is so small in relation to the black majority and is constantly decreasing, so it is natural that the economy will eventually come to be dominated by the black Zimbabweans.

However, Zimbabwe is not without its troubles. The economy and standard of living have fallen drastically from their pre-independence levels. Approximately 80 percent of the population lives under the poverty line (Dansereau 151). The nation also suffers from high unemployment, falling wages, and extreme currency devaluation (Dansereau 153). The Mugabe regime, which has retained its position due to methods similar to those employed in a dictatorship, is seen by many to be oppressive and many demonstrations and strikes have opposed his policies. Zimbabwe is currently in need of government reforms and improved legislation to return it to the pride it had as Southern Rhodesia, only this time with both blacks and whites sharing the pride.

In *Don't Let's Go to the Dogs Tonight*, Fuller tells the story of her life during Zimbabwe's successful revolution. Her book is not explicitly about the transition of governments as she was not personally involved as a political activist or even an active protestor. Instead, her story shows the effects of the revolution on an average white girl. This view is invaluable because it provides insight to the ideas and experiences shared by the majority of average white citizens who are simply trying to live their lives. Many times, the only points of view considered in history come from a few outspoken political leaders, such as Ian Smith. Fuller's memoir gives readers a chance to identify and sympathize with a child whose life is being turned upside down.

That is not to say that Fuller sets out to denounce the revolution. As mentioned beforehand, she remains rather unattached and apathetic to the revolution beyond what directly affects her and her family. This gives the reader the chance to decide for his or herself the nature of the revolution. Readers can look to the mistreatment of the blacks that Fuller comes into contact with and decide that the revolution was necessary and beneficial. Others may see Fuller losing her home and the other hardships whites had to endure and decide that the revolution was unneeded and detrimental. Fuller's book gives a medium in which a reader is able to explore both the history of Zimbabwe and his or her own personal values and beliefs. By using Fuller's memoir, it is possible to understand the revolution on an individual and national level.

Fuller grew up in a time of uncertainty and change. She watched as a disenfranchised black majority stopped accepting the idea of white superiority and took action to end the injustice. She lived through a war that killed approximately 40,000 civilians and guerrillas. The path to independence in Zimbabwe left many casualties, including the white minority run government and the policy of segregation. Indeed, it led to a completely new way of life for both whites, as they were brought down from power, and blacks, who finally received the power that they were entitled to.

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Women marching and protesting inequality in the streets. Women organizing in social circles to discuss lack of family status laws. Women reinterpreting an ancient religious text. Women defying the status quo in a patriarchal society. Women crafting a magazine addressing the injustices of their worlds. These images could be witnessed anywhere in the modern world. Perhaps surprisingly, they are also present in the Islamic feminist movement. Islamic feminism is a mode of feminism in the Middle East, emerging as an academic discourse and creating a controversy even as it is effectively penetrating into the consciousness of Muslim-majority states. In its terminology, conceptual framework, relationship with the Quran, and activism, Islamic feminism has emerged as a valuable conversation in the global community.

I. Terminology

Feminism, in general, is developing as a global movement. Feminism takes many forms and attempting to define it in concrete terms is difficult. A basic theory, held by scholar Valentine Moghadam, is that feminism works to craft gender equality, increase knowledge concerning equality, and empower women.¹²² Women exist in every region of the world and therefore feminism affects more than just the Western world. Dispelling Western stereotypes, feminism is an active force in the Middle East. Miriam Cooke, feminist and Middle Eastern scholar, contends that if feminism includes “many changing states of consciousness, each

¹²² Valentine Moghadam, “Feminism and Islamic Fundamentalism: A Secularist Interpretation,” *Journal of Women's History* 13, no.1 (Spring 2001): 45, <http://ezproxy.gardner-webb.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=4484948&site=ehost-live> (accessed November 16, 2009).

reflecting women's understanding of themselves and their situations as related to their social and biological conditions, then it is not bound to one culture."¹²³

The Middle East comprises nations which vary in topographical, governmental, and cultural, and other qualities. There are various approaches to feminism in the Middle East since none of its states are identical. It is crucial to acknowledge the terminological disagreements revolving around Islamic feminism, apart from other forms of feminism. Secular and Islamic feminism diverge and converge. For example in Iran, non-governmental organizations (NGOs) are classified into two categories: modern NGOs and traditional (usually religious), community-based organizations (CBOs).¹²⁴ Secular feminist organizations do not work within the framework of religion like Islamic feminist organizations. A major issue that Islamic feminists face is whether they should completely merge with the secularization movement.¹²⁵ A common misperception is equating secular concepts with modernization and educated individuals while equating religious concepts with tradition and uneducated individuals. Indeed Islamic feminists are educated professionals who should not be viewed as irrelevant to secular feminists; they are simply crafting an alternative—not inferior—mode of feminism.¹²⁶ Both are feminist movements, and they often compete for attention. This competition is evidenced by Islamic

¹²³ Miriam Cooke, "Multiple Critique: Islamic Feminist Rhetorical Strategies," *Nepantla: Views from the South* 1, no. 1 (2000): 92, <http://ezproxy.gardner-webb.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=9363709&site=ehost-live> (accessed November 16, 2009).

¹²⁴ Sussan Tahmasebi, "Women's NGOs as Agents of Change in Iran," in "Middle Eastern Women on the Move," *Woodrow Wilson International Center for Scholars: Middle East Project* (2003): 121, http://www.wilsoncenter.org/topics/pubs/MEP_women.pdf (accessed November 16, 2009).

¹²⁵ Nikki R. Keddie, *Women in the Middle East: Past and Present* (Princeton: Princeton University Press, 2007), 220.

¹²⁶ Lisa Taraki, "The Role of Women," in *Understanding the Contemporary Middle East*, ed. Jillian Schwedler and Deborah J. Gerner, 2nd ed. (Boulder, CO: Lynne Rienner Publishers, 2008), 368.

women's increased presence in the media outlets, where they challenge the once-dominant discourses of secular feminists in open forums.¹²⁷

II. Conceptual Interpretation

Academic discourses regarding secular feminism have existed longer than those of Islamic feminism, which has been studied only the past two decades.¹²⁸ The concept and language of Islamic feminism are debated in the academic realm. The term "Islamic feminism" is a Western construct and is what it sounds like: feminism concerning women in the context of Islam. In many parts of the world, women within Islam are stereotyped as docile, subservient tools of men, hidden and oppressed by veils. Yet Islamic feminism helps debunk this stereotype. The two words—"Islamic" and "feminism"—cannot be essentialized (generalized with the same meaning for all contexts) and seen as exclusive. The term's essentialism is evidenced when conservative Islamists, or fundamentalists, oppose Islamic feminism due to their anti-feminist views, or when secularist feminists disregard Islamic feminism due to their anti-Islamic views.¹²⁹

Essentializing "Islamic feminism" obscures its context and connotations. It must be understood as a whole, on multiple levels of understanding. "Islamic feminism" shows multiple commitments, including a devotion to Islam and gender equality. The term comprises "two epithets whose juxtaposition describes the emergence of a new, complex self-positioning that

¹²⁷ Ibid.

¹²⁸ Nayereh Tohidi, "Islamic Feminism: Perils and Promises," in "Middle Eastern Women on the Move," *Woodrow Wilson International Center for Scholars: Middle East Project* (2003): 135, http://www.wilsoncenter.org/topics/pubs/MEP_women.pdf (accessed November 16, 2009).

¹²⁹ Tohidi, 136.

celebrates multiple belongings.”¹³⁰ To be human is to possess multiple senses of identity. In the past two decades, Islamic feminism—a reform-oriented religious feminism—has emerged where women view Islam as a pertinent aspect of identity and do not wish to navigate away from the religion.¹³¹

Within scholarly publications, even terms containing the root word “Islam” are debated. Feminist scholar Valentine Moghadam contests that feminist political scientist Bronwyn Winter, in the article “Fundamental Misunderstandings: Issues in Feminist Approaches to Islamism,” ironically crafts a misunderstanding and blending of the terms “Islam” and “Islamism.” Moghadam argues that “Islam” refers to the religion and “Islamism” refers to the sociopolitical construct stemming from the religious texts’ interpretations. Theology and sociology are separate entities in this conversation; “Islam” and “Islamism” should be treated as separate ideas in Islamic feminist discourse. To further the argument, she points out that the concept of Islamism varies state to state while Islam is a transnational religion.¹³²

Furthermore, the adjectives “Islamic” and “Islamist” are sometimes used interchangeably in Middle Eastern conversation, yet they carry different meanings. “Islamic” refers to Islam as the religion. “Islamist” refers to Islamism, the sociopolitical outgrowth of Islam. Islamic feminism then pertains to the framework of religion as opposed to simply a political ideology, making it applicable to various states. “Islamist feminism” does not contain the international implications and strength that “Islamic feminism” does. While it is probable that both Islamic and Islamist groups empower women, Islamists mostly read Islam as endorsing male-dominated power.¹³³ Given that feminism promotes gender equality and that the majority of Islamists

¹³⁰ Cooke, 93.

¹³¹ Tohidi, 135-36.

¹³² Moghadam, “Feminism and Islamic Fundamentalism: A Secularist Interpretation,” 42-43.

¹³³ Keddie, 162.

support male-dominated interpretations of Islam, it is better to use the term “Islamic feminism” than “Islamist feminism” with its connotation of male domination. Scholar Lisa Taraki states that “Islamist” forces challenging secular feminists have created a surge of Islamist feminists in the political arena.¹³⁴ Taraki addresses the increased political current, but has ignored the religious undercurrent by limiting it to “Islamist feminists.” States have various legal codes based on Islam, the religion, but not all embody the same amount of Islamist political fervor. Taraki’s use of “Islamist feminists” would not translate across borders. Conflating the two terms is limiting, and can even be offensive.

Clear terminology ensures that one is properly addressing the Islamic feminist movement. Scholars can further categorize Islamic feminists in the Middle East by the nature of their work. Independent feminists are women who work for their particular causes and appear in media outlets. State feminists, on the other hand, are women associated with the government. Both groups endorse a reinterpretation of the Quran for egalitarianism and increased female participation in politics.¹³⁵

Even with the clarification of these terms associated with Islamic feminism, many critics of the movement believe it should combine with the secular feminism movement. Some argue that women’s and human rights should be dealt with on a secular platform.¹³⁶ Others believe that Islamic feminists are prolonging the effects of Islamism in their governments instead of addressing the cultural needs of ordinary women (including Islamists).¹³⁷ While these criticisms from Valentine Moghadam and Nikki Keddie are relatively moderate, one harsh critic, Bronwyn

¹³⁴ Taraki, 368.

¹³⁵ Valentine M. Moghadam, “Islamic Feminism and Its Discontents: Toward a Resolution of the Debate,” *Signs: Journal of Women in Culture and Society* 27, no. 4 (Summer 2002): 1159, <http://ezproxy.gardner-webb.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=7225813&site=ehost-live> (accessed November 16, 2009).

¹³⁶ *Ibid.*, 1160.

¹³⁷ Keddie, 220.

Winter, opines that Islam is inherently bad for women and that religious feminism in general is a contradiction in terms.¹³⁸

Clearly Bronwyn Winter has been conflating the terms “Islam” and “Islamism” because the religion Islam is a possible vehicle for female liberation. Even North American scholars (often depicted as stereotypically anti-Islamic) have recognized Islam as a way to promote gender equality and social justice. Such is evident in the work *Windows of Faith: Muslim Women Scholar-Activists in North America* edited by Gisela Webb.¹³⁹ Despite the various terminological controversies associated with Islamic feminism and as a new academic study, the concept of Islamic feminism has existed since the emergence of Islam, and even during the Prophet Muhammad’s life. Islam—along with Christianity and Judaism—began in a male-dominated society.¹⁴⁰ Yet, Muhammad’s wives were all portrayed as strong female leaders.¹⁴¹ Furthermore, prior to religion being strongly connected with a state’s government, women held various leadership positions.¹⁴² There is currently a movement to promote more women in governmental leadership positions in the Middle East; however, clearly, the concept of women holding leadership positions is not a new social construct.

III. Pertinence within Feminism

¹³⁸ Bronwyn Winter, “Fundamental Misunderstandings: Issues in Feminist Approaches to Islamism,” *Journal of Women’s History* 13, no. 1 (Spring 2001): 17-33. <http://ezproxy.gardner-webb.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=4484946&site=ehost-live> (accessed November 16, 2009).

¹³⁹ Margot Badran, “Understanding Islam, Islamism, and Islamic Feminism,” *Journal of Women’s History* 13, no. 1 (Spring 2001): 50, <http://ezproxy.gardner-webb.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=4484949&site=ehost-live> (accessed November 16, 2009).

¹⁴⁰ Carolyn Fluehr-Lobban, “Toward a Theory of Arab-Muslim Women as Activists in Secular and Religious Movements,” *Arab Studies Quarterly* 15, no. 2 (Spring 1993), <http://ezproxy.gardner-webb.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=9706062365&site=ehost-live> (accessed November 16, 2009).

¹⁴¹ Keddie, 163.

¹⁴² Tohid, 138.

Why should Islamic feminism continue despite the prevalent secular feminism that exists in the Middle East? Most significantly, Islamic feminism is a conduit for social change in societies where change is not often welcome from secular outsiders. It can penetrate into areas of society that secular feminism cannot because Middle Easterners connect secularism with modernization and colonialism. Islam is a transnational concept that by definition is not “secular.” Therefore, Islamic feminism is more welcome than any secular feminism in Middle Eastern states. Thus, religion can bridge the gap between Islamic feminists and groups with whom secular feminists could not connect, thus crafting more efficient networks of people to promote women’s rights.¹⁴³ Islamic feminists retain their cultural identities while promoting their gender and personal identities. They are part of the larger world; however, they are also feminists and Muslims. By accepting these aspects of identity, they have created “a discourse in a global context, crafting new discourse over a concept before thought unconceivable.”¹⁴⁴

Islamic feminists are crafting a mode of discourse through a strategy Cooke terms “multiple critique,” in which these women can “engage with and criticize the various individuals, institutions, and systems that limit and oppress them while making sure that they are not caught in their own rhetoric.”¹⁴⁵ They are moving in a multiple critique by being women advocating women’s rights. In contrast to the pattern in most colonization histories, Middle Eastern women were separated from European colonizers and remain outsiders to from collective history.¹⁴⁶ “Multiple critique” gives these women a conceptual platform from which to discuss their ideas regarding identity within their and others’ frameworks. Due to the term’s complexity and

¹⁴³ Cooke, 105.

¹⁴⁴ Cooke, 99.

¹⁴⁵ *Ibid.*, 100.

¹⁴⁶ *Ibid.*

controversy on both sides of the women's rights spectrum, Islamic feminism warrants a unique mode of discourse, for which Cooke has aptly crafted a term.

Given the difficult goals of promoting gender equality and social justice in the Middle East, feminist networks must work together. Women must respect the varying forms of feminism to gain social improvement. Viewing religious feminism as the only legitimate course of feminism is no better than the religious totalitarianism of the Islamist radicals that Islamic feminists are challenging.¹⁴⁷ Effective change requires strategic use of feminist discourse and coalition-building among women activists from myriad backgrounds.¹⁴⁸

IV. Relationship with The Quran

It is also crucial to recognize the growing importance of Islamic feminism. Islamism (the political aspect of Islam) has created a new surge of Islamic feminism.¹⁴⁹ Islamism is losing its strength as a revolutionary mechanism and becoming a social and cultural influence.¹⁵⁰ In contrast, Islam (the religious and cultural concept) continues growing in strength and influence. Still, the current interpretations of Islamic texts, specifically the Quran, create problems for Muslim women in male-dominated cultures. In the article "Women, Sexuality, and Social Change in the Middle East and the Maghreb," Pinar Ilkcaracan argues that Islam is not a patriarchal religion and that the texts of early Islamic legal jurisprudence followed the patriarchal voice of the time, instead of endorsing the gender equality in the Quran.¹⁵¹ As a result, the masculine interpretation of the Quran forms the basis of Islamic law, application, and practice.

¹⁴⁷ Tohidi, 143.

¹⁴⁸ Tohidi, 143.

¹⁴⁹ Ibid., 135.

¹⁵⁰ Badran, 50.

¹⁵¹ Pinar Ilkcaracan, "Women, Sexuality, and Social Change in the Middle East and the Maghreb," *Social Research* 69, no.3 (Fall 2002): 755, <http://ezproxy.gardner-webb.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=aph&AN=7692481&sits=ehost-live> (accessed November 16, 2009).

This male-dominated authority to interpret the Quran is what Islamic feminists are now challenging.¹⁵² Issues such as marital consent, female genital cutting, honor killings, and basic gender equality are those debated in Middle Eastern human rights campaigns, as well as many secular feminist organizations.¹⁵³ The legal tradition of patriarchal Middle Eastern states which claim to be founded in Islam supports such practices; however, Islam paints a different picture of gender equality.

The Quran holds that “the relationship of men and women is one of equality.” Unlike the tale of human creation in Christian and Jewish traditions (the two other Abrahamic religions), woman is not created from man. Instead, the two are born at the same time from the same soul. In addition, the “Devil” equally tricked both man and woman into eating the forbidden fruit. These fundamental examples that are often used to justify women’s oppression in other religions instead portray Islam as an egalitarian religion. Furthermore, Islam recognizes that both sexes have sex drives and the right to fulfill them. Marital intercourse is based on the need for sexual fulfillment, not simply reproduction. Interestingly, in the Quran, contraception is permitted and abortion is tolerated.¹⁵⁴

If the Quran promotes gender equality and Islamic law is based on the Quran, then how do the laws not mirror this gender equality? Female and male sexuality are valued equally in the Quran—but such equality is a threat to social order. Many Middle-Easterners believe that the security of social order is dependent on women’s virtue, which requires male control of women’s bodies and sexuality. There are even sections in the Quran, such as the story of Zuleikha and Yusuf, which show the woman has greater capability for sexual desire and temptation. This

¹⁵² Tohidi, 142.

¹⁵³ Anna Würth, “Women’s Rights in the Arab World,” *Deutsche Gesellschaft für Technische Zusammenarbeit (GTZ) GmbH* (2004): 13, <http://www.gtz.de/de/dokumente/en-frauenrechte-arab-welt.pdf> (accessed November 16, 2009).

¹⁵⁴ Ilkkaracan, 756.

example gives women greater power than men in controlling sexuality, and, therefore, social order.¹⁵⁵ As Ilkkaracan and others suggest, the threat of losing power led to a corruption of the Islamic text, which furthered gender inequality. This gender inequality established through legal tradition is then inappropriately attributed to the Quran.

Many customs or laws assigning inferior status to women have been justified in the name of Islam and the Quran. For instance, virginity testing of women, which is traditional in some cultures, would not be based on the Quran as it subjugates women to a test not imposed on men. Another injustice placed on many girls is that of female genital cutting, a form of circumcision that represses sexual expression. The Quran does not mention female genital cutting; it is a custom of countries influenced by African culture that is often justified by affixing the term "Islam" to it.¹⁵⁶

Often governmental reforms are based on educational, political, or economic needs; however, the basis of Islamist inequality is the misinterpretation of sexuality and gender roles in the Quran. Modernity projects regarding social constructs have not necessarily improved the situation of Middle Eastern women.¹⁵⁷ They would fare better if the Quran were the basis for reform. Men and women are equal in the Quran and should be regarded as such in social justice situations.¹⁵⁸ Thus, a deconstructing reinterpretation of the Quran is necessary to reform laws based on Islamic texts, an area in which secular measures are ineffective.

¹⁵⁵ Ibid., 757.

¹⁵⁶ Ilkkaracan, 758.

¹⁵⁷ Ibid., 760.

¹⁵⁸ Würth, 10.

V. Action

Islamic feminism regards a reinterpretation of Islamic texts as crucial to success. The Islamic feminist organization Women Living Under Muslim Laws (WLUML) launched an effort in 1990 called “Koranic Interpretation by Women” whereby Muslim women became theologians and issued rereadings of the Quran, Hadith, and existing common laws in an egalitarian manner. The project turned into a decade-long project and a book that has presented Islam’s texts as gender-equal, as most scholars think they were intended to be.¹⁵⁹ Iranian scholars Afsaneh Najmabadeh and Ziba Mir-Hosseini have done Islamic feminist rereadings of the Quran since the 1990s, participating in the WLUML effort, dismantling “non-gender egalitarian and misogynist constructions of Islam” in review of new egalitarian interpretations.¹⁶⁰ This project contains possible reforms regarding the rewording of the Quran in constitutions and citizenships.

A more egalitarian interpretation of the Quran has inspired a number of reactions. Some secular women’s organizations claim that this reinterpretation is an act of cultural relativism, and see it as regression. A second stance is that of fundamentalist Islamist groups that claim reinterpretation is, ironically, Western cultural imperialism imposing itself on Islam. A third stance is that of reformist Muslims and many scholars who value the reinterpretation because they see the Quran as a positive book needing reinterpretation in light of social changes.¹⁶¹ The first stance has created dynamic tension between secularism as modern and Islam as outdated, and is disagreeable to religious Muslim women.¹⁶² The second stance is also problematic in light of the egalitarian nature of the Quran and the Prophet Muhammad’s actions toward the women in

¹⁵⁹Valentine M. Moghadam, *Globalizing Women: Transnational Feminist Networks*, (Baltimore: John Hopkins University Press, 2005), 149, <http://hdl.handle.net/2027/heb.04730> (accessed November 17, 2009).

¹⁶⁰Badran, 50.

¹⁶¹Würth, 9.

¹⁶²Taraki, 368.

his life.¹⁶³ Clearly, the third stance is the most open and agreeable to the purity of Islam for Islamic feminists.

In addition to reinterpreting Islamic texts, Islamic feminist organizations promote gender equality through other actions. At the forefront of this movement is the transnational organization Women Living Under Muslim Laws that not only promoted the reinterpretation effort, but has also had other successes. WLUML defines itself as “an international solidarity network that provides information, support and a collective space for women whose lives are shaped, conditioned or governed by laws and customs said to derive from Islam.”¹⁶⁴ WLUML has paved the way for the achievement of gender equality in many Middle Eastern states. The appeal from Women for Women’s Human Rights in Turkey, associated with WLUML, has called for a revision of Turkey’s Family Code. WLUML has crafted alerts raising awareness of Algerian women’s slavery, Palestinian women fighters’ harsh treatment in Israeli jails, the Egyptian government’s closing down of the Arab Women’s Solidarity Association, Iranian women’s constant inequalities, and female genital mutilation.¹⁶⁵ Simply voicing concerns and raising awareness of these situations is a step forward by communicating that there are issues to be addressed.

Moghadam stresses not only the influence of WLUML, but also Islamic feminists’ overall influence in her works. Pressure from Islamic feminists has caused legislation reform regarding working mothers, giving rights to unmarried women to study abroad and granting war widows custody of children and financial assistance. Specifically, in 1992, the Islamic Republic of Iran instated amendments to divorce laws that place a monetary value on women’s housework

¹⁶³ Ilkcaracan, 756.

¹⁶⁴ Women Living Under Muslim Laws, “About WLUML,” <http://wluml.org/node/5408> (accessed November 17, 2009).

¹⁶⁵ Moghadam, *Globalizing Women: Transnational Feminist Networks*, 149.

and entitle her to wages for work done during a marriage (if the divorce is not initiated or caused by her). Islamic feminists drafted a bill providing “equitable inheritance” for women and men although it was defeated in the Iranian parliament in 1998. Furthermore, many women have run for and been elected to parliament and local positions in Iran, an Islamic republic.¹⁶⁶

Even women’s physical appearances have become an issue in Islamic feminism. Some Middle Eastern nations have banned or required veiling, both of which are oppressive to self expression and religious interpretation. The optimal regulation regarding the veil would be the option of wearing or not wearing it. The veil has become a religious-political symbol that requires a Muslim woman to decide daily how she dresses and how this marks her morally and sexually—as a religious and as a female human. Such women struggle with juggling multiple dimensions of identity on a daily basis.¹⁶⁷ In 1919, the March of the Veiled Women occurred in Egypt promoting choice of the veil. An Egyptian woman Aisha Abd al-Rahman in the article “Toward a Theory of Arab-Muslim Women as Activists in Secular and Religious Movements” by Carolyn Fluehr-Lobban, a scholar of Arab studies, contends that the tension regarding women’s dress has great significance. Al-Rahman states that there are “men from our nation who want to eliminate our humanity in the name of Islam” as well as “men from our nation who, in the name of civilization, want to tear off every covering, material and spiritual.”¹⁶⁸ Forced to consider the world in multi-identical terms, Islamic women are varied in their individual choices regarding veiling. Yet, veiling one’s body is also a construct for both genders in the Quran.¹⁶⁹

¹⁶⁶ Moghadam, “Islamic Feminism and Its Discontents: Toward a Resolution of the Debate,” 1156-57.

¹⁶⁷ Cooke, 104.

¹⁶⁸ Aisha Abd al-Rahman quoted in Fluehr-Lobban, under “The Egyptian Case.”

¹⁶⁹ Fluehr-Lobban, under “The Egyptian Case.”

Open communication and increased media exposure have thrust Islamic feminism into the limelight of women's rights.¹⁷⁰ The modes of communication have been utilized by Islamic feminist organizations to address issues of injustice. Spreading knowledge regarding the necessity for women's equality is a basic goal of any feminist movement.¹⁷¹ Islamism has created a surge in Islamic feminism, opening new doors of communication.¹⁷² WLUMML's journal *The Dossier* creates an informed network regarding laws in Muslim countries, and republications, such as one by North African women advocating an egalitarian family code. WLUMML also produces *News Sheets* to disperse information regarding women's rights updates.¹⁷³ The magazine *Zanan*, founded in 1992 by Shahla Sherkat, emerged as a major voice regarding women's status reform in Iran.¹⁷⁴ Unfortunately the Iranian government shut down *Zanan* in 2008 because it portrayed the Islamic Republic of Iran in a negative light and contained "morally questionable" material.¹⁷⁵ Despite this setback, the Iranian media blend secular and Islamic interests and can continue to support the Islamic feminists' goals. The media also symbolize their acceptance of multiple critique as a strategy to promote change in societies.

VI. Conclusions

Islamic feminism has worked to penetrate the consciousness of Middle Eastern Muslim-majority states. What makes it unique is its strategy of using multiple critique to avoid essentializing "Islamic" and "feminism" and its ability to work through several institutions to create positive gender equality and social change. While secular feminist forces exist in the

¹⁷⁰ Taraki, 368.

¹⁷¹ Moghadam, "Feminism and Islamic Fundamentalism: A Secularist Interpretation," 45.

¹⁷² Tohidi, 135.

¹⁷³ Moghadam, *Globalizing Women: Transnational Feminist Networks*, 149-50.

¹⁷⁴ Moghadam, "Islamic Feminism and Its Discontents: Toward a Resolution of the Debate," 1143.

¹⁷⁵ Women's Learning Partnership, "Zanan, Iran's Leading Women's Magazine, Shut Down by Government," *Learningpartnership.org*, February 8, 2008, <http://www.learningpartnership.org/en/advocacy/alerts/zanan0208> (accessed November 17, 2009).

Middle East, Islamic feminists are rooted in traditional community groups and ideals. They are, therefore, viewed less suspiciously than non-governmental organizations with secular or “Western” ideas. Yet, both types of feminism have many common goals and must work together to gain the best results possible.¹⁷⁶ Done well, Islamic feminism can benefit women and strengthen the legal materials that craft a state or nation.¹⁷⁷ Islamic feminists serve as a conduit for social change in Muslim states. They pave a path towards egalitarian principles when other, more Western views cannot easily penetrate the social consciousness.¹⁷⁸ They speak globally and locally through Islam.¹⁷⁹ Islamic feminists are being seen and heard using their identities of multiple critique. They are constructing a bridge between traditional and progressive systems and between religion and secular ideas—not an easy task.

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¹⁷⁶ Tahmasebi, 133.

¹⁷⁷ Tohidi, 143.

¹⁷⁸ Tohidi, 144.

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SESSION H: LIND 103: AMERICAN LITERATURE

Matthew Brown - *Mental Health and the Anti-Beat Lobotomy*

The 40's and 50's were not shining moments in mental health history. There was no known cause of schizophrenia, and its treatments were limited. Institutions were overcrowded, and there was a pressing need for an effective cure. In 1949, lobotomy was praised as a psychosurgical cure-all for mental illness, (Comer 483). In 1949, after a long, painful process of hospitalizations and other attempts at cures, Allen Ginsberg was finally forced to authorize a lobotomy for Naomi Ginsberg as a last resort cure, (Theado 230). Although it was unknown at the time due to faulty and rushed experimentation, lobotomy was potentially the least 'Beat' cure for mental health problems short of death.

The lobotomy was developed by a Portuguese neuropsychiatrist named Egas Moniz, who preformed the first lobotomy in 1935. This and other early lobotomies were preformed by drilling holes in the side of the skull and inserting an ice pick like instrument. This split through the brain, severing nerves and other connections. Moniz believed that various mental diseases like dementia praecox (later called schizophrenia) would be cured by lobotomy because of the frontal brain's inability to transmit the undesirable thoughts to the rest of the brain, (Comer 483). Later on, the procedure was preformed by inserting a needle into the eye socket and moving it around to sever the connections in the brain. Although half of the patients achieved a partial alleviation of symptoms, many patients became vegetative, or their condition worsened, (Columbia Electronic Encyclopedia).

Although lobotomy is seemingly the most known and most drastic procedure, there were other cures available at the time. Ginsberg mentions several of these that his mother endured

throughout his poem "Kaddish." One line clearly points out two of the most drastic treatments in the lines "No love since Maomi screamed — since 1923? — now lost in Greystone ward — Electricity, following the 40 insulin," (Ginsberg 87). The electricity mentioned is a reference to electroconvulsive therapy, which Ginsberg mentions at other times through the poem as well. Electroconvulsive therapy, also called ECT, involved electrodes being placed on the sides of the patients head. The patient then receives a half second shock that sends anywhere from 65 to 140 volts shooting through the patient's brain. This sends the patient into a brain seizure that lasts anywhere from 25 seconds to several minutes, a process that is repeated 6 to 12 times over the course of two weeks to a month, (Comer 287).

This treatment was originated in the 1930's, and was based on some mistaken logic and convoluted thinking. The so-called logic behind the therapy is explained by Comer, "[The researchers] observed that people with psychosis rarely suffered from epilepsy and that people with epilepsy were rarely psychotic, and so concluded that brain seizures or convulsions somehow prevented psychosis," (Comer 288). It is interesting to note that this is the same logic used by Dr. Benway to relate junkies to schizophrenics in William Burroughs' *Naked Lunch*, (Burroughs 32).

The second treatment mentioned in the Ginsberg quotation is insulin treatment. In insulin treatment, the patient is injected with insulin to drastically lower the blood sugar and force the patient into a short term coma causing brain seizures, (Comer 288). The process was repeated 50 to 60 times in the course of a few months. While success rate of 88% was reported, a fatality rate of 2% was the cost of such treatment, (Getz 132). The "40 insulin," most likely represents a 40 round treatment, (Ginsberg 87). These injections add an interesting twist to the line where Naomi shouts, "they did something to me in the Hospital, they poisoned me, they want to see me

dead,” (Ginsberg 82). With treatments like these, it is no surprise that Naomi’s paranoid delusions were so severe.

In a way, one can say that any of these treatments are un-Beat. They seem cruel, and they are coldly scientific. While there was a need to get patients cured because of the flooding of the hospitals that reduced the quality of care, these measures still seem extreme. Because the treatments were painful, dangerous, and potentially deadly, they appear to be devoid of the sympathy that drove the beats. Also, since the Beats often used substances in an attempt to derange the senses, it seems funny to try so hard to force someone back into society’s little box. Despite the severity of these other treatments, the lobotomy stands in a category of its own. While the other treatments seem un-Beat-like, the lobotomy transcended this into something that was much more antithetical to the Beat ethos. What was the difference that made the lobotomy so anti-Beat? The lobotomy robbed the individual of more than just life, limb, or comfort. Lobotomy stole the personality and creativity from the individual, and to extrapolate, it seemingly stole the soul as well.

There is a famous case in psychology about a man named Phineas Gage. In 1848, Gage’s frontal lobe was pierced all the way through with a three foot railroad iron. While Gage survived, and all his normal functions continued unhindered, Gage’s personality was drastically altered, (Comer 512). This led to further exploration, and over time it was discovered that personality function resides in the frontal lobe. In a lobotomy, the frontal lobe is damaged or severed from the rest of the brain. If damage to the frontal lobe caused a complete personality switch in Gage, it is logical to infer that a lobotomy could have the same effect. Unfortunately this was the case. There are numerous reports of patients becoming blank, dull, flat, and empty after a lobotomy; in fact, these results were so common that the personality destroying effects of

lobotomies are common knowledge in the field of psychology. Howard Dully, who is famous because he received a lobotomy at the age of 12, reports "If you saw me, you'd never know I'd had a lobotomy... but I've always *felt* different – wondered if something's missing from my soul," ("NPR"). The perpetual feeling of having a piece missing from one's soul seems to be as un-beat as it gets, and Howard Dully's case seems to be among the more successful ones.

So, are the mental health treatments of the day really so un-Beat. On the one hand, many patients were helped by them. The daughter of one patient describes the surgery performed on her mother by the American psychosurgeon Dr. Walter Freeman, "She was absolutely violently suicidal beforehand... After the transorbital lobotomy there was nothing. It stopped immediately. It was just peace. I don't know how to explain it to you, it was like turning a coin over. That quick. So whatever he did, he did something right," ("NPR"). It is obvious that there were people that benefitted from the treatments.

Unfortunately, there were many patients that these procedures did not work for. While some people benefitted from a lobotomy, other's suffered from a variety of terrible results. According to Comer, these included, "brain seizures, huge weight gain, loss of motor coordination, partial paralysis, incontinence, endocrine malfunctions, and very poor intellectual and emotional responsiveness," (Comer 483). While all of these symptoms are horrible and detrimental, the deficits in intellectual and emotional responsiveness seem especially bad in the light of the Beat way of life.

In essence, it doesn't matter that a privileged few may have benefitted. The Beats were all about defending the poor, the broken, the lonely, the underdogs, and all those rejected or ignored by society. In the 1940's and 50's, individual's with mental health problems undoubtedly fell into this category. In the end, these mental health procedures were very un-

Beat. The chance that a lobotomy would remove a person's intellectual and mental responsiveness, and possibly a little of their soul, makes lobotomy distinctly anti-Beat.

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Brianna Bleymaier - *Releasing the Gadfly: The Integral Role of Grove Press & City Lights Books in Publishing During the Period of the Beat Generation*

The middle of the 20th century was a time of exploration, experimentation, and discovery in many arenas. With the mankind's most devastating war coming to close in the 1940s, society was in an uncertain place. As families sought new beginnings without loved ones, as many men returned from terrifying and bloody experiences abroad, the cultural impetus was to settle down into the most comfortable life possible. Hence, the stereotypes of the 1950s, "Pleasantville" atmosphere emerged, with people seeking stability and prosperity in their lives at every opportunity. However, inevitably, cultures always possess discontents with how things currently are in a society, sometimes rightfully so. Oftentimes, these malcontents and cultural dissenters are the artists and the philosophers, the individuals who possess the vision to look beyond the current circumstances to see what impact a particular lifestyle or worldview will have, and also the ones who are simply longing for something different. One such group emerges in the 1950s and 1960s that has become known under the title of, "the Beat Generation." The Beat Generation should be seen as "a distinct, original, and independent phenomenon – a native and intuitive response to the particular artistic, social and spiritual climate of mid-century America" (Stephenson 7). These writers were writing out of the social angst and frustration felt by many of their generation, but not everyone knew how to verbalize their circumstances. Author, Gregory Stephenson, goes on to say, "If there may be said to be an essential Beat ethos or common denominator of their writings, it would seem to be their concern with the issues of identity and vision – that is, with the knowledge of the true self and with the discovery or recovery of a true mode of perception" (7). Although many of them were creating and producing long before public attention zeroed in, sometimes years after a work had been written, this

scraggly group was hailed as being the heralds of a “new generation.” Jack Kerouac’s culture-defining work, *On the Road*, was one such work that made the long, drawn out journey from conception to production. Kerouac wrote the book 1951, and yet it was not published until 1957. Nevertheless, although the authorship to publication process could often be a long one for many of the “beatnik” authors, eventually many of them would be published, and to receptive audiences.

The avant-garde authors of this age had unique statements to make, statements that would draw attention, scrutiny, criticism, acclaim, and praise. Thus, it became apparent that a particular kind of publishing voice was needed to recognize the inherent value present in these revolutionary works. The kind of publishing company needed, especially during this “Pleasantville” age of censorship and strict monitoring, was one that was willing to be out on a limb and not afraid to take risks. One of the most influential publishing companies of the age, not necessarily in popularity or size, but as a result of the authors and works they garnered, is Grove Press. Today, it goes by the name of Grove/Atlantic, Inc, but it is still a functioning entity, although not in the same capacity it was at the beginning. Grove was established in the New York’s Greenwich Village in 1947, but initially went out of business. However, in 1951, Barney Rosset, Jr. through a friend learned of the fledgling company and decided to buy it, including the three titles they had published. According to Rosset, he paid approximately \$2000 for the company and the inventory. Thus, Rosset packed up the books, a Melville novel, the poetry of Richard Crashaw, and a work by the English woman, Aphra Behn, and transported it all in a trunk to his apartment, a Brownstone on 9th Street (Rosset *Book Beat*). According to author Louisa Thomas, “The story of Rosset's life is essentially one of creative destruction. He found writers who wanted to break new paths, and then he picked up a sledgehammer to help

them whale away at the existing order.” Out of all the projects that Rosset took on there were two that were particularly significant, culturally. The first was D.H. Lawrence’s *Lady Chatterley’s Lover*, published in 1959. The second was Henry Miller’s *Tropic of Cancer* (1964), which Rosset had wanted to publish since his college years (Grove/Atlantic, Inc). Both works were taken to court on various obscenity charges and both won, along with hundreds of other lawsuits, beginning the impetus towards change in obscenity laws (Rosset *Paris Review*).

In 1957, Rosset launched the *Evergreen Review*. It was a quarterly magazine designed to give Grove an opportunity to publish a portion of the copious amounts of material they received that they could not publish in book form, because there was just too much or because someone else was publishing those authors (Rosset *Book Beat*). The second issue of the *Evergreen* was one of the landmark publications concerning the Beat authors, it was entitled “San Francisco Scene.” This issue of the magazine marked the “first collection of work by the new Beat writers” (*Evergreen Review*). Included were writings by men such as, Jack Kerouac, Gary Snyder, Lawrence Ferlinghetti, Philip Whalen, and Michael McClure. In publishing this collection, Grove Press began its long-standing relationship with many of the Beat writers, by bringing them to the center of American culture, whereas before they had remained on the fringes of acceptability as respected authors. Grove went on to publish more of the works of Beat authors, mainly Kerouac, Ginsberg, and Burroughs, in a way, the essentials of the movement. Rosset understood these men in a way that others did not, especially Kerouac and Ginsberg. According to Rosset:

The heart and soul of the Beats were Ginsberg and Kerouac: Kerouac, the heart, and Allen, the brain. Allen was the organizer, the conceptual person who guided it. He took care of everybody. He was the shepherd of the flock, in a sense, and

some of the sheep were, you know, Burroughs, Kerouac, McClure. It wasn't easy to keep those people in the same line, believe me. You had to be a sheepdog to go around and find Corso or whomever. Allen molded things... (*Paris Review*)

Ira Sliverberg, a literary agent who once worked at Grove, stated, "He (Rosset) opened the door to freedom of expression. He published a generation of outsiders who probably said more about American culture than any voice in the dominant culture ever could" (qtd in Thomas). Barney Rosset, in establishing Grove Press, sought to make the questionable, legitimate. His quest for freedom of expression, brought Grove to the forefront of "counterculture" publishing, and they played an integral role in helping the voices of a new generation be heard (Thomas).

Another catalyst for the message of the Beats was the establishment of City Lights Books, by Lawrence Ferlinghetti. An author himself, Ferlinghetti started City Lights Pocketbook Shop in 1953 with partner Peter D. Martin, the nation's first all-paperback bookstore (*City Lights*). In 1955, Ferlinghetti gained sole ownership of the establishment when Martin left to return to New York City. Ferlinghetti had a vision of publishing under a City Lights imprint, but Martin thought it was hard enough to run a bookstore, let alone try and establish a publishing company solely based on poetry. A few months after Martin's departure in August, Ferlinghetti's wish came to pass with the publishing of his own work, *Pictures of the Gone World*, under the City Lights imprint (Cherkovski 82). In an interview in 1988 with Don Swaim, Ferlinghetti comments on the purpose of the publishing venture, stating it was, "more or less to support the bookstore." He observed,

I often wonder why more bookstores don't publish more books. I know some do very rarely, but there is hardly a regular program. I don't know of any in this

country that do it now. It's a very logical thing. It's a very symbiotic relationship. Some years our bookstore supported the publishing, other years the publishing supported the bookstore, and still does. (Swaim Interview)

Just two months following the inaugural publishing venture, Ferlinghetti was present at probably the most defining moment of the Beat Generation's existence as a movement. On October 7, 1955, at the Six Gallery on Fillmore Street in San Francisco, six poets held an event where they publicly read some of their work. It was on this night that Allen Ginsberg read portions of his revolutionary work *Howl*, which ultimately sparked the San Francisco poetry renaissance (Theado 61). Ferlinghetti recognized the significance of Ginsberg's work and quickly pursued the right to publish it. *Howl* was number four in the Pocketbook series, and the original edition was printed in England. The books were seized by customs officials upon arrival on American soil, beginning a process that resulted in Ferlinghetti's arrest on charges of obscenity, and long trial process concerning obscenity laws (*City Lights*). With the American Civil Liberties Union running the defense, Ferlinghetti was able to put up a strong case, complete with an intellectual dream team as witnesses, including authors, professors, and editors. Ultimately, the prosecution had a feeble argument, supported by an unsubstantial number of witnesses (Cherkovski 103-5). Thus, it was ruled that *Howl and Other Poems* did indeed "have some redeeming social importance" and it was deemed "not obscene" (Ehrlich 127). During the publishing and trial process of *Howl*, the Beats began to garner more and more media attention, and began to find themselves increasingly in the public eye (Stephenson 3). Ferlinghetti's solidarity and determination to remain true to freedom of expression, gave the rebel writers of this age a platform from which to issue their cries, especially now that the world was watching. For Ferlinghetti, this was more than a job, it was, and continues to be, his calling. He once

stated, "I was never a businessman. We never considered City Lights a business. It's a way of life. I never understood why more poets didn't make their living working in bookstores or creating books" (González 3).

As a result, rising out of a need for those willing to stand for the sake of protecting the freedom of artistic expression, publishing outlets such as Grove Press and City Lights emerged willing to pursue the unpopular. In a collection on "maverick" publishers in America, author Robert Dana states that these authors and publishers, "earned their place by virtue of a certain recklessness. They insisted on cutting against the grain of both business sense and received literary opinion. Their first concern in almost every case was for the publication of the unpublishable, of the not-yet-published, and for the shape of what they believed to be the future" (xiv). The Beat writers were definitely painting a new future for America, probably more than anyone realized, fostering a spirit of revolution. This new generation marked a turning point from an old mindset and structure of social and cultural norms, and pointed to a new future.

Fast-moving and far-ranging, the beats shot like a comet across the placid cultural skies of the late fifties and the early sixties, outshining for a time many of the fixed stars and familiar constellations. Then, like a comet, they seemed to blaze away again. However, their exit was only apparent; in fact, they continued to pursue their eccentric orbit in the heavens; they had only become less visible. And cometlike too the Beats were an omen, their appearance portending the advent of a time of upheaval and change. (Stephenson 13)

However, had it not been for the daring spirit of publishing groups such as Grove and City Lights, the impact of this movement could have been far less.

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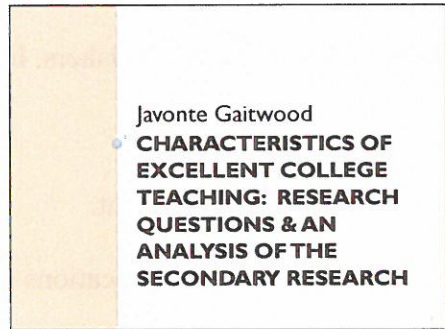
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SESSION I: LIND 104: BUSINESS

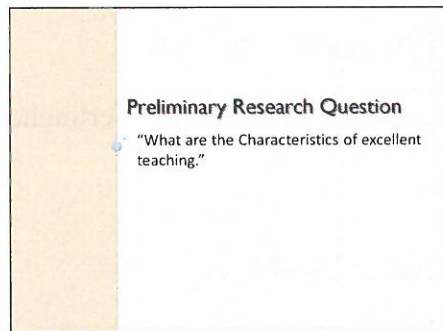
Chair: Randi Gill-Sadler

Javonte Gaitwood - *Characteristics of Excellent College Teaching: Research Questions & An Analysis of the Secondary Research*

Slide 1



Slide 2



Slide 3

Narrowed Research Question	
Found Articles About	Why We Didn't Research
K-12 Teaching Excellence	No Access to H.S. Teachers
Community College Teaching Excellence	We are not a Community College
Part-Time Professors	Mostly GOAL Difficult
Specific Majors	Wanted to know the viewpoints of all majors
Graduate Professors	Limit Study to Undergraduate
Online Professors	Limit Study to Face-to-Face
Professors Teaching Commuter Students	Limit Study to Traditional Students

Slide 4

Final Research Questions
1. What are the qualities of excellent, face-to-face, full-time, undergraduate, four-year GWU professors?
2. How do full-time, undergraduate GWU student and full-time faculty views differ?

Slide 5

J. Arnes, S. & Reichel, N. (2007). Who Is the Ideal Teacher? Am J Similarity and Difference in Perceptions of Students of Education regarding the Qualities of a Good Teacher and of Their Own Qualities as Teachers. Teachers and Teaching: Theory and Practice, 13(5), 441-464.			
Enthusiasm	Participation in public activities	Flexible	Contexts research
Altruism	Warm and personal	Does not discipline	Practitioner research
Knowledgeable of teaching methods	Serious	Serious	Academically capable
Leader	Caring	Forgiving	Reliable
Cultural	Well-versed in new subjects	Open	Able to solve unexpected problems
Wide range of general knowledge	Positive attitude	Authoritative	Provides guidance
Socially involved	Knowledgeable	Sets a personal example	Respects pupils
Encouraging	Have a sense of humor	Able to cope with students	Provides opportunities
Open-minded	Kind hearted	Self confident	Energize and encourage pupils
Responsive to students	Calm	Self-disciplined	Protects the pupil as an individual
Able to transmit knowledge of their subject	Fair	Love teaching	Acquires general knowledge
Understanding and patience	Optimistic	Honest	
Phys. attention to task	Humanistic	Caring	
Modesty and politeness	Outspoken	Impassioned	
Informality and simplicity	Thoughtful	Serious	

Slide 6

2. Azer, S.A. (2005). The Qualities of a Good Teacher: How Can They Be Acquired and Sustained? *Journal of the Royal Society of Medicine*, 98(2), 67-69.

Ability to deliver lectures with fluency	Encouraging critical thinking	Provides students and co-workers
Approaches theories	Enthusiastic	Open
Approachable	Fostering self-directed learning and autonomy	Passionate
Caring attitude	Fosters innovation	Assesses difficult concepts comprehensively
Committed to the growth of their students	Friendly	Provides team work
Communicates the work	Creates deep understanding	Provides constructive feedback
Communicates effectively	Good listener	Provides positive feedback
Communicates expertise	Has wide range of skills	Role models
Creates a learning experience	High ethical standards	Seeks to continually improve teaching skills
Encourages learning strategies	Integrity	Self-disciplined
Demonstrates leadership	Interested in learners as people	Encourages in strategy thinking
Discusses ideas as organized sets	Listens to students	Trustworthy
Engaging	Plans well	High-risk values
Engages teamwork	Planned goal progress	Values students, new abilities
Encourages questions	Procurves students	

Slide 7

3. Hulsebrook, V.R. (2008). The Ideal Professor: Student Perceptions of Effective Instructor Practices, Attitudes, and Skills. *Education*, 129(1), 125-138.

Availability	Interesting
Being approachable	Knowledge of material
Challenges students	Meaningful teaching
Conveys enthusiasm	Open-minded
Content knowledge	Passion for teaching
Creates a comfortable classroom	Pragmatic skills
Draws to teach	Prepared material
Effective communication	Prepared and organized
Fun	Reliable
Generates positive impact	Sense of humor
High expectations	Timely
Wishes to grow	Humor
	Intelligent

Slide 8

4. Oweingbucie, A. J., Wilcher, A. E., Collins, K. M., Fife, J. D., Wiedmaier, C. D., et al. (2007). Students' Perceptions of Characteristics of Effective College Teachers: A Validity Study of a Teaching Evaluation Form Using a Mixed-Methods Analysis. *American Educational Research Journal*, 44(1), 113-160.

Ability to communicate knowledge	Intelligence
Ability to interest and motivate students	Interpersonal skills
Ability to relate to others	Interpersonal management skills
Approachability	Knowledge of subject matter
Critical skills	History
Education	Publication
Flexibility	Research
Generates research ideas	Service to clients
Good course organization	Skillful and mature application of skills
Integrity	

Slide 9

8. Sanders, P., Stennesson, K., King, M., & Coates, D. (2000, October). University Students' Expectations of Teaching: Studies in Higher Education, 25(3), 309-313. Retrieved September 1, 2009, doi:10.1080/03075070050193433

Ambitious	Priority	Holds subject interesting
Approachability	Gives advice to students	Organization
Caring	Gives practical examples	Passionate
Challenges students	Guides students	Planned
Clear	Helpful	Prepared
Committed	Honest	Prepares well for students
Contributes to learning and discovery	Humble	Presents material well
Considerate	Humorous	Presents relevant material
Depth	Influential	Professional
Effective communication	Involves	Establishes areas of expertise
Encourages students	Interactive	Respectful
Energetic	Introspect	Stays up to date
Enthusiastic	Interested in students	Teaches subject using effective methods
Expert communication	Interested in subject	Teaching on time
Fair	Knowledgeable	
Focusing on student needs	Placates student attention	

Slide 10

8. Sanders, P., Stennesson, K., King, M., & Coates, D. (2000, October). University Students' Expectations of Teaching: Studies in Higher Education, 25(3), 309-313. Retrieved September 1, 2009, doi:10.1080/03075070050193433

Teaching skills
Approachability
Knowledge
Enthusiasm
Organization

Slide 11

7.

Adaptable	Love for people
Classroom management	Love of profession
Commitment to the students	Organized
Confidence	Relates well to students
Feel that teaching is a privilege	Responsive to student interactions
Forgiving	Sense of humor
Initiative	Seeing sense of the subject of others
Inquisitive	Up to date
Knowledge of content	Willingness to learn
Looking after students well-being	

Slide 12

Top 17 Characteristics From the Lit. Review

RANK	Characteristic of Excellent Professor (in # of articles then alphabetical order)	# of Articles
1	Knowledgeable	6
1	Prepared and Organized	6
3	Approachable	5
3	Communicates Effectively	5
3	Patient	5
6	Caring	4
6	Encouraging	4
6	Enthusiastic	4
6	Responsible	4
6	Love Teaching	4
6	Motivated	4
12	Committed to the Growth of their Students	3
13	Good listener	3
12	Have a sense of humor	3
12	Knowledgeable of teaching methods	3
12	Leader	3
12	Respect	3

Slide 13

IX. Torres, Denise. "18 Characteristics of an Excellent Teacher." *Liquid Diamonds* Web. 7 Sept. 2009. <<http://denortorrespublic.blogspot.com/2007/10/18-characteristics-of-excellent-teacher.html>>

Believer and follower of Jesus Christ	Open-minded yet critical
Equalizer of the Gospels: sharing and using	Recognizes teacher's power but doesn't take advantage of it
Cordial	Honest in words and actions
Inquisitive	Recognizes teacher's power but doesn't take advantage of it
Cordial	Finds elated by the act of learning
Friendly	Knows how to impart all essential beliefs, values, and helpful philosophies in life effectively

Slide 14

IX. "Characteristics of a Good Teacher - Qualities of Good Teachers." *Lifestyle Lounge - Online Lifestyle Magazine - Lifestyle Management Tips* Web. 11 Sept. 2009. <<http://lifestyle.loungeindia.com/lounge/characteristics-of-a-good-teacher-1807.html>>

Fair evaluator	Good time management skills
Adapt manager	Fair attitude
Strict disciplinarian	Command over subject matter
Hardworking	Dedicated to teacher work
Skilled communicator	Punctual
Good communicator	Good leader
Knows how to keep things in check and acts calmly in situations	Good friend
Good sense of humor	Good disciplinarian

Slide 15

3X. Gralke, Stephen. "Quality Teaching in Australia: What characteristics mark the best teachers and their work?" *Educational Issues: Go back to school to discover bullying, e-learning, AOD, testing, violence in the classroom, PISA, virtual schools, budget cuts, and technology in pedagogy* [Luton: iLit.com 13 Apr. 2007. Web. 14 Sept. 2009].

Deliver individually rigorous programs, aligned with other curricular areas
Draw upon their teaching methods to fit circumstances of lesson
Develop learning environments and facilitate human relationships
Passion for teaching
Willing to take on leadership role

Slide 16

4X. Iskandar, Lela. "4 Qualities You Need Have If You Want To Be A Great Teacher." *Estimotech Submissions - Submit Your Best Quality Original Articles For Massive Exposure, Esteem Publishers Get 25 Free Article Reprints* Web. 7 Sept. 2009. <<http://estimotech.com/4-Qualities-You-Need-If-You-Want-To-Be-A-Great-Teacher/>>.

Simple and	Friendly
Sincere	Passionately
Optimistic	Strong passion to help students
Cheerful	

Slide 17

5X. Laidla, Alex. "The characteristics of a good teacher - by Alex Laidla - Helium." *Helium - Where Knowledge Rules* Web. 7 Sept. 2009. <<http://www.helium.com/items/544093-the-characteristics-of-a-good-teacher/>>.

Love what they do	Good communicator
Adhere self to a model	Understanding
Positive reinforcement	Compassionate and understanding
Fair and just	Confident
Leader	Prepared
Connected	Professional

Slide 18

6X. Lomas, Benjamin. "The characteristics of a good teacher - by Benjamin Lomas - Hellen." *Hellen - Where Knowledge Rules*. Web. 3 Sept. 2009. <<http://www.hellen.com/items/929159-the-characteristics-of-a-good-teacher/>>.

Willing to share secrets with others
Can't back students as individuals
Exude passion for the subject they teach

Slide 19

7X. Monahan, K.P. "Assessing Quality of Teaching in Higher Education: Who is an Excellent Teacher?" *Centre for Development of Teaching & Learning Home Page (CDTL)*. NUS Web. 14 Sept. 2009. <<http://www.cdtl.nus.edu.sg/publications/monahan/who.htm>>.

Mastery over wide range of classroom activities	Continually seeks ways to improve
Good lecturer	High enthusiasm for teaching
Capable of maximizing learning through diverse tools	Inspirational to students
Deep knowledge and understanding of subject matter	Impatient with students
Committed to teaching	Approachable
Hardworking	Good role model

Slide 20

8X. Newton, Lyn. "What Makes a Teacher Excellent? - Education - Families.com." *Education Blog - Families.com*. 1 July 2008. Web. 7 Sept. 2009. <<http://education.families.com/blog/what-makes-a-teacher-excellent/>>.

Love to teach
Enjoy teaching
Care about students
Possess a high level of physical, mental and emotional energy

Slide 21

IX. "Qualities of a Good Teacher" School-teacher-student-motivation-resources-courses. Web. 14 Sept. 2009. <<http://www.school-teacher-student-motivation-resources-courses.com/>>.

Empathetic	Posses a sense of humor
Positive mental attitude	Good presentation skills
Open to change	Calm
Role model	Respectful
Creative	Inspirational
Good listener	Willing to help
Knowledgeable	Understanding
Well-Organized	Efficient
Physical Student	Enthusiastic
Intelligent	

Slide 22

IX. Thompson, Dawn. "Characteristics of a Good Teacher: What It Takes to Make the Grade." Associated Content - associatedcontent.com. 19 Sept. 2007. Web. 15 Sept. 2009. <[http://www.associatedcontent.com/article/38128/characteristics_of_a_goodteacher_w.html...>](http://www.associatedcontent.com/article/38128/characteristics_of_a_goodteacher_w.html...).

Self-confident	Moderating
Consumer of knowledge	Fair
Prepared	Posses a sense of humor
Good listener	Serves for evidence

Slide 23

IX. Watson, Sue. "Qualities of a good teacher" Special Education Web. 7 Sept. 2009. <<http://special.ed.about.com/od/teacherchecklists/a/qualities.html?y=1>>.

Patient	Knows what motivates
Love for teaching	Comfortable working with occasional learners
Knows students well	Thinks on challenges
Provides non-discussing environment	Willing to ensure all students reach maximum potential
Understanding	

Slide 24

12X. "What qualities make an excellent teacher?" Dooyoo - More than prices 24 Oct. 2006. Web. 14 Sept. 2009. <<http://www.dooyoo.co.uk/discussion/what-qualities-make-an-excellent-...>>

Ability to command respect	Firm understanding of subject and learning techniques (mind mapping, visual thinking, memory tricks)
Inspire students	Inspire motivation into all students
Full knowledge of course structure	Ability to inspire through genuine understanding rather than lecture
Good understanding of students' strengths and needs	Teach effectively
Encouraging	Inspire even those who lack motivation

Slide 25

13X. "Why Excellent Teaching Matters and What it Looks Like." Tools for Reporting on Teaching: What to Look for in Classrooms. Web. 14 Sept. 2009. <<http://reportingonteaching.org/article-links/WhyExcelTeachMattersFU...>>

Good verbal ability	Content knowledge
Compassion	Create learning communities to engage parents too
Experienced	Inspiring
Committed to students	Curious
Knowledgeable of subject	Ability and desire to pursue knowledge
Ability to manage student learning	Ability to think about teaching and learn to improve

Slide 26

Top 13 Characteristics From the Popular Press

RANK	Characteristic of Excellent Professor (in # of articles then alphabetical order)	# of Articles
1	Knowledgeable	6
2	Impassioned	4
2	Love for teaching	4
2	Optimistic	4
3	Committed	3
3	Fair	3
3	Passion	3
3	Good communicator	3
3	Good leader	3
3	Humorous	3
3	Passes a sense of humor	3
3	Role Model	3
3	Understanding	3

Slide 27

Characteristics from Literary Review Articles	Characteristics from Popular Press Articles
Knowledgeable	Knowledgeable
Prepared and Organized	
Approachable	
Communicates Effectively	Good communicator
Passionate	
Caring	
Encouraging	
Influential	
Informing	
Love Teaching	Love for teaching
Intellectual	Intellectual
Committed to the Growth of their Students	Committed
Good Teacher	Understanding
Has a sense of humor	Has a sense of humor
Knowledgeable of teaching methods	
Literary	(Good Lindsay) (Rule Model)
Respect	
	Inspirational
	Fair
	Friendly
	Openness

Slide 28

Brandon Jackson

AN ANALYSIS OF A FOCUS GROUP OF "EXCELLENT" GWU PROFESSORS DISCUSSING QUALITIES OF EXCELLENT TEACHING

Brandon Jackson - *An Analysis of a Focus Group of "Excellent" GWU Professors: Discussing Excellent Teaching*

Slide 29

What is a focus group?

- A group of 8-12 participants
 - Open discussion on topic at hand
 - 1 hour to 1 ½ hours
- Video Taped/ Recorded
 - Transcription
 - Purposes
 - Content Analysis
- Moderator
 - Discussion Guide

who are brought together to discuss a specific topic

Slide 30

Participant	Year of Award	Title of Award
Dr Carolyn Billings	1999	Fleming-White Teaching Excellence Award
Dr Anthony Eastman	1992	Fleming-White Teaching Excellence Award
Dr Barry Hambright	1994	Fleming-White Teaching Excellence Award
Dr Tom Jones	1995	Fleming-White Teaching Excellence Award
Dr Cindy McKinney	2004	Gardner-Webb University Excellence in Teaching Award
Dr Gayle Price	2002	Fleming-White Teaching Excellence Award
Dr Paula Qualls	2008	Gardner-Webb University Excellence in Teaching Award
Dr Matt Theado	2009	Gardner-Webb University Excellence in Teaching Award
Dr David Foltz	2003	Gardner-Webb University Excellence in Teaching Award
Dr Tim Zehnder	2005	Gardner-Webb University Excellence in Teaching Award


Slide 31

Participant	Year of Award	Title of Award
Dr Anthony Eastman	1992	Fleming-White Teaching Excellence Award
Dr Barry Hambright	1994	Fleming-White Teaching Excellence Award
Dr Tom Jones	1995	Fleming-White Teaching Excellence Award
Dr Carolyn Billings	1999	Fleming-White Teaching Excellence Award
Dr Gayle Price	2002	Fleming-White Teaching Excellence Award
Dr David Foltz	2003	Gardner-Webb University Excellence in Teaching Award
Dr Cindy McKinney	2004	Gardner-Webb University Excellence in Teaching Award
Dr Tim Zehnder	2005	Gardner-Webb University Excellence in Teaching Award
Dr Paula Qualls	2008	Gardner-Webb University Excellence in Teaching Award
Dr Matt Theado	2009	Gardner-Webb University Excellence in Teaching Award

Slide 32

Participant	Year of Award	Title of Award
Female Professors		
Dr Carolyn Billings	1999	Fleming-White Teaching Excellence Award
Dr Cindy McKinney	2004	Gardner-Webb University Excellence in Teaching Award
Dr Gayle Price	2002	Fleming-White Teaching Excellence Award
Dr Paula Qualls	2008	Gardner-Webb University Excellence in Teaching Award
Male Professors		
Dr Anthony Eastman	1992	Fleming-White Teaching Excellence Award
Dr Barry Hambright	1994	Fleming-White Teaching Excellence Award
Dr Tom Jones	1995	Fleming-White Teaching Excellence Award
Dr Matt Theado	2009	Gardner-Webb University Excellence in Teaching Award
Dr David Foltz	2003	Gardner-Webb University Excellence in Teaching Award
Dr Tim Zehnder	2005	Gardner-Webb University Excellence in Teaching Award

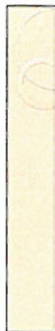
Slide 33



Discussion Guide

- Refreshments
 - Soft Drinks/ Water
 - Cookies

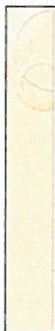
Slide 34



Discussion Guide

- Focus Group Rules
 - A. The purpose of this focus group is to help our class develop a questionnaire regarding the best characteristics and qualities that make up excellent teaching.
 - B. Please feel free to express your true opinion on each topic we discuss, even if it is contrary to the majority.
 - C. We need to hear from everyone in the group. Even if you are just stating that you agree with a comment, we would like to know that.
 - D. In the room today you see my fellow classmates. They are interested in your opinions and may contribute questions that I may have forgotten from time to time.


Slide 35



Discussion Guide

- Focus Group Rules (Continued)
 - E. This focus group is being videotaped to make sure we remember everything that was said, but not who said what. The tape will never be reproduced or distributed in any way, it's only for confidential transcription purposes only.
 - F. I kindly request that we have only one person talking at a time. We respectfully request that you refrain from off-topic comments. And please speak loudly enough for the camera to pick up your point of view.
 - G. Please do not be offended if I move the discussion on to another topic. Please try to be clear and concise with each of your comments. Our time is limited.

Slide 36



Discussion Guide

- Focus Group Rules (Continued)
 - H. If you need to leave the room to use the restroom, feel free to leave at any time.
 - I. To show our deep appreciation of your being here today and to save time today, I or one of my classmates will be coming by your office next week with a selection of gifts for you to choose.
 - J. Any questions?


Slide 37

DISCUSSION GUIDE

Warm-up question

“Why do you think you won either the Gardner-Webb University Excellence in Teaching Award or the Fleming-White Teaching Excellence Award?”


Slide 38



Question #1 Sample Comments

- “Enthusiasm and motivation are important in teaching a class because it’s contagious for the students.”
- “They (Student’s) valued my commitment to do what was best for them...what’s best for their learning.”
- “Everyone in here has passion for what they do”
- “(We have to) engage students and help them to find some sort of connecting point in their lives in what it is that we’re teaching, and if we can do that then maybe they can find that passion.”

Slide 39




Question #2 Sample Comments

- "One of the things that a **knowledgeable** person knows is that nobody can know everything."
- "Students are not only learning from professors, as they should be, but professors are also learning from them."
- "A good teacher will be a generalist to a large degree and know a little bit of other fields."
- "One of the things that all of us realize too is that the more you know about a subject the more you know that you don't know."

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Slide 40




Question #2 Sample Comments

- "There's a reward in going to college and having teachers who **know** things they can tell you."
- "Simple things like eye contact, and self awareness are important."
- "It's not everything, to have the knowledge of your field and that background."
- "I think we want them to experience what we're trying to convey to them."
- "The essence for me is for my students to go away thinking about what I've shared with them, not for the sake of the test but for the sake of just **knowledge**."
- "You have the **knowledge**, but you have to have the ability to **communicate**."

40

Slide 41



Question #3 Sample Comments

- "The very important part of the craft of teaching is **organization**"
- "Be able to recognize when "I'm **communicating** this great idea but my students are completely lost."
- "I remember being a student and having teachers who were brilliant but they had no skills in **communicating** that **knowledge**, and it was such a shame."
- "I think that the presentation is the central element of what we do."

41

Slide 42

Question #4 Sample Comments

- "I think there's a Biblical principle at the heart of what good teachers do. And its speaking the truth in love... Grades that are inflated, is not speaking the truth in love."
- "In my idealized notion of what a university ought to be, we would come because we want to learn more about the depth of American Literature and the way it connects to history and science and psychology and religion and to our personal lives."

Slide 43

Question #5 Sample Comments

- "I don't think I could expect a student to be **respectful** of me if I were not **respectful** of that student."
- "You've got to be able to **listen** to other opinions and other ideas and pull together all of your **knowledge** and come up with your belief system"
- Some students who come in and have never known a college professor, sometimes feel intimidated... And we as teachers need to convey to our students, "We're here for you." "We are **Approachable**."

Slide 44

Question #5 Sample Comments

- "It's important to make a connection with the students where they can trust you as a person, along with being open-minded, and sharing lots of ideas"
- "Have the ability to change with what's happening with the students, and then adjust when they aren't responding the way you expected them to."

Slide 45

Last Remarks?

- Relationship
 - "Every class has its own personality and you just have to start working with the personality of that class to establish a relationship."
 - Every professor has got to have a relationship of **respect** with the class, and then, if possible, the individual.

Slide 46

Closing a Focus Group

- **DISCUSSION GUIDE**

"If you could describe a great Professor in one word, what would you say."

Slide 47

Characteristics from Focus Group

RAZR	Characteristics from Focus Group that Match those from Articles
3 (14)	Approachability
12	Commitment to Students
8 (7)	Encouraging
6 (9)	Engaging
6 (8)	Enthusiasm
3 (5)	Excellent Communication Skills
12 (13)	Excellent Nonverbal and Learning Skills
8	Honesty (Trust)
14 (16)	Integrity
1	Knowledge
6 (10)	Level Committed to Discipline
6 (11)	Motivation
2	Organization
7	Presence
12 (17)	Responsible Leadership

Slide 48

Content Analysis of Characteristic in the Articles		
NAME	Characteristics from Articles (in order of most to least)	Characteristics from Focus Group that Match those from Articles
1	Knowledgeable	Knowledge
2	Prepared and Organized	Organization
3	Passionate	Passion
3 (4)	Approachable	Approachability
3 (5)	Communicates Effectively	Excellent Communication Skills
4	Caring	Helpful (Teaching)
4 (7)	Encouraging	Encouraging
4 (8)	Enthusiastic	Enthusiasm
4 (9)	Interesting	Engaging
4 (10)	Like Teaching	Loves/Committed to Teaching
4 (11)	Motivated	Motivation
12	Committed to the Growth of their Students	Commitment to Students
12 (13)	Good Listener	Excellent Listener and Learning Skills
12 (14)	Have a sense of humor	
12 (15)	Knowledgeable of teaching methods	
12 (16)	Leader	Leadership
12 (17)	Respectful	Respectful students

Slide 49

Jamal Patmon

- METHODOLOGY, REPRESENTATIVENESS OF THE SAMPLE AND A DEMOGRAPHIC ANALYSIS OF GWU STUDENTS' VIEWPOINTS TOWARD EXCELLENT TEACHING**

49

Jamal Patmon - *Methodology, Representativeness of Sample and Demographic Analysis of GWU Student Viewpoints Toward Excellent Teaching*

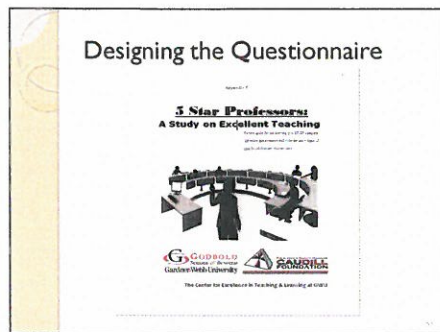
Slide 50

Designing the Questionnaire

- 8-page booklet
- Front page
 - Title
 - Picture
 - Sponsoring Organizations

- Title Picture and Sponsors.
- Likert (strongly agree-strongly disagree)
- Very important and not very important at all

Slide 51



Slide 52

Designing the Questionnaire

- Pages 2-4½
- Questions 1-42
 - Likert-Type Statements
 - Strongly Agree- Strongly Disagree
 - Can be 7, 5, or 4 "point" scale
 - The 7 and 5 allow for a neutral position

Slide 53

Designing the Questionnaire (Q1-Q42)

Item/Question Statement	Strongly Agree	Agree	Neutral	Disagree	Strongly Disagree
1. I am confident in my ability to teach.					
2. I am confident in my ability to assess student learning.					
3. I am confident in my ability to design effective learning experiences.					
4. I am confident in my ability to provide effective feedback to students.					
5. I am confident in my ability to create a positive learning environment.					
6. I am confident in my ability to use a variety of teaching methods.					
7. I am confident in my ability to use technology in my teaching.					
8. I am confident in my ability to use assessment to improve my teaching.					
9. I am confident in my ability to use research to improve my teaching.					
10. I am confident in my ability to use student feedback to improve my teaching.					
11. I am confident in my ability to use peer review to improve my teaching.					
12. I am confident in my ability to use self-reflection to improve my teaching.					
13. I am confident in my ability to use a variety of teaching methods.					
14. I am confident in my ability to use technology in my teaching.					
15. I am confident in my ability to use assessment to improve my teaching.					
16. I am confident in my ability to use research to improve my teaching.					
17. I am confident in my ability to use student feedback to improve my teaching.					
18. I am confident in my ability to use peer review to improve my teaching.					
19. I am confident in my ability to use self-reflection to improve my teaching.					
20. I am confident in my ability to use a variety of teaching methods.					
21. I am confident in my ability to use technology in my teaching.					
22. I am confident in my ability to use assessment to improve my teaching.					
23. I am confident in my ability to use research to improve my teaching.					
24. I am confident in my ability to use student feedback to improve my teaching.					
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26. I am confident in my ability to use self-reflection to improve my teaching.					
27. I am confident in my ability to use a variety of teaching methods.					
28. I am confident in my ability to use technology in my teaching.					
29. I am confident in my ability to use assessment to improve my teaching.					
30. I am confident in my ability to use research to improve my teaching.					
31. I am confident in my ability to use student feedback to improve my teaching.					
32. I am confident in my ability to use peer review to improve my teaching.					
33. I am confident in my ability to use self-reflection to improve my teaching.					
34. I am confident in my ability to use a variety of teaching methods.					
35. I am confident in my ability to use technology in my teaching.					
36. I am confident in my ability to use assessment to improve my teaching.					
37. I am confident in my ability to use research to improve my teaching.					
38. I am confident in my ability to use student feedback to improve my teaching.					
39. I am confident in my ability to use peer review to improve my teaching.					
40. I am confident in my ability to use self-reflection to improve my teaching.					
41. I am confident in my ability to use a variety of teaching methods.					
42. I am confident in my ability to use technology in my teaching.					

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Designing the Questionnaire

- Questions 43-88
 - A list of remaining characteristics of excellent teaching identified in the literature review
 - We used a 4-point scale
 - Very Important-Not Important At All

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Designing the Questionnaire (Q43-Q88)

PLEASE RANK THE NUMBER TO INDICATE THE PERCENT TO WHICH EACH CHARACTERISTIC IS IMPORTANT TO YOU IN ASSESSING EXCELLENT COLLEGE TEACHING.

	1 Very Important	2 Somewhat Important	3 Not Very Important	4 Not Important At All
43. Approachable	1	2	3	4
44. Attention	1	2	3	4
45. Communication	1	2	3	4
46. Available	1	2	3	4
47. Fair	1	2	3	4
48. Low-stress student's availability	1	2	3	4
49. Librarian	1	2	3	4
50. Librarian	1	2	3	4
51. Librarian's involvement	1	2	3	4
52. Librarian	1	2	3	4
53. Librarian	1	2	3	4

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Designing the Questionnaire

- On pages 6 & 7
- 13 demographic questions
 - Gender
 - Age
 - Marital Status
 - Academic Status
 - Ethnic background
 - Athletic Status
 - Personal Income
 - Education
 - Employment Status
 - Religious Preferences
 - Home Residence
 - Current Living Situation
 - Major

Important for doing the statistical analysis.

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Designing the Questionnaire

FOR THE FOLLOWING STATEMENTS, PLEASE CIRCLE THE NUMBER OR WRITE YOUR RESPONSE. DO NOT CIRCLE MORE THAN ONE CHOICE. YOUR ANSWERS WILL BE KEPT CONFIDENTIAL.

Gender
 1 MALE
 2 FEMALE

Age
 1 18 OR YOUNGER
 2 19
 3 20
 4 21
 5 22
 6 23
 7 24 AND ABOVE

Athletic Status
 1 ATHLETE
 2 NON-ATHLETE

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Designing the Questionnaire

Using the space below, please tell us anything you wish about your experiences with **Excellent College Teaching at GWU** or characteristics you expect Excellent College Professors to possess.

THANK YOU FOR TAKING THE TIME TO PARTICIPATE IN OUR SURVEY. Please return your completed survey to the student. Should you have questions, call Dr. Donald W. Caudill at 704.406.2105 or email him at dcaudill@gandner-webb.edu.

The following Gardner-Webb University (Spartanburg School of Business) MKT 410 - Marketing Research students contributed to the creation of this questionnaire:

Kyle Collins	Brandon Jackson
Javonte Saltwood	Imma Kononenko
Jessica Griffin	Jamal Patmon
Corey Hughey	Megan Sheets

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The Sampling Plan

- A modified stratified random sampling technique.
- Target population (N=1,818)
- Undeclared majors (N=740)
- 13 declared majors (i.e., Nursing= 277)
- Draw sample from subgroups

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The Sampling Plan			
Rank	Department	# of Majors	Percentage of declared majors
1	Nursing	277	26
2	Business	138	12
3	Education	115	11
4	Physical Education/Wellness, Sports MGT	98	9
5	Fine Arts	77	7
6	Natural Sciences	69	6
7	Psychology	55	5
8	Social Sciences	57	5
9	Communications	50	5
10	World Languages	48	4
11	Religious Studies	37	3
12	English	36	3
13	Mathematics	31	3
TOTAL DECLARED		1076	
Undeclared		740	

Because there were 740 undeclared we had to do a lot of freshman and sophomore classes.

2 nursing classes

3 University 111 classes

History, Math, English, Biology

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Classes Utilized in Data Collection			
<ul style="list-style-type: none"> 14 classes Monday-Thursday Mostly freshman and sophomore 			

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Classes Utilized in Data Collection					
#	Date	Time	Name of Class	Professor	# of Majors
1	Monday, Nov 2	8 a.m.	BIOL 111	Dr. Steve Kozlowski	27
2	Monday, Nov 2	8 a.m.	STAT 101	Dr. Thomas R. Phillips	20
3	Monday, Nov 2	9 a.m.	HEC 101	Dr. Pradyumn	25
4	Tuesday, Nov 3	11 a.m.	UNIV 211	Dr. Cynthia Williams	18
5	Tuesday, Nov 3	11 a.m.	STAT 110	Dr. Kipp Williams	18
6	Tuesday, Nov 3	4 p.m.	HEC 101	Dr. Ben Williams	18
7	Wednesday, Nov 4	8:30 a.m.	HEC 101	Dr. Ben Williams	18
8	Wednesday, Nov 4	12 p.m.	STAT 101	Dr. Ben Williams	18
9	Wednesday, Nov 4	12 p.m.	STAT 101	Dr. Ben Williams	18
10	Wednesday, Nov 4	12 p.m.	STAT 101	Dr. Ben Williams	18
11	Wednesday, Nov 4	12 noon	STAT 101	Dr. Ben Williams	18
12	Wednesday, Nov 4	12 noon	STAT 101	Dr. Ben Williams	18
13	Wednesday, Nov 4	12 noon	STAT 101	Dr. Ben Williams	18
14	Thursday, Nov 5	11 a.m.	HEC 101	Dr. Ben Williams	18
2008 Total					200

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Representativeness of the Sample		
DEMOGRAPHIC CHARACTERISTIC	ACTUAL GWU PERCENTAGES	PERCENT IN SURVEY
1. Gender		
Male	40%	37.9%
Female	60%	60.9%
2. Ethnic Background		
White (Caucasian)	75%	81%
African American	15%	14.6%
Other	9%	3.2%

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Representativeness of the Sample		
DEMOGRAPHIC CHARACTERISTIC	ACTUAL GWU PERCENTAGES	PERCENT IN SURVEY
3. Religious Preferences		
Baptist	51%	54.1%
Methodist	3%	4.3%
Catholic	4%	3.2%
Non-denominational	4%	19.9%
Other	28%	15.8%
4. Home Residence		
North Carolina	68%	47.3%
South Carolina	7%	7.5%
Georgia	1%	5.5%
Florida	4%	3.2%
Virginia	7%	4%
Other	14%	11.9%

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Representativeness of the Sample		
DEMOGRAPHIC CHARACTERISTIC	ACTUAL GWU PERCENTAGES	PERCENT IN SURVEY
5. Major		
Nursing	26.0%	26.1%
Business	12.0%	15.8%
Education	11.0%	9.1%
Physical Education, Wellness and Sports		
MGT	9.0%	9.5%
Fine Arts	7.0%	2.8%
Social Sciences	6.0%	4%
6. Athletic Status		
Athlete	25%	31.6%
Non Athlete	75%	66.4%

Slide 66

Top 10 Characteristics of Excellent Teaching from Questions 1-42						
PLEASE CIRCLE THE NUMBER TO INDICATE THE EXTENT TO WHICH YOU BELIEVE EACH STATEMENT IS CHARACTERISTIC OF EXCELLENT COLLEGE TEACHING.						
		Strongly Agree	Agree	Tend to Agree	Tend to Disagree	Strongly Disagree
1	18	I respect professors who respect me.	81.90%	13.90%	1.00%	1.00%
2	1	The best professors show a love for and a commitment to teaching.	83.50%	14.20%	1.40%	1.00%
3	5	When I go to class, I expect the professor to offer a productive learning experience.	79.60%	17.60%	1.60%	1.00%
4	15	A well-organized class is a teaching value.	64.50%	26.10%	1.40%	9.40%
5	10	Professors who say goodbye first, a matter of respect.	63.60%	22.60%	4.50%	9.40%
6	11	Education is a religious event if it is a class in which there is no respect.	63.20%	24.50%	1.40%	1.00%
7	17	Academic professor challenges me to be the best in my field.	60.90%	24.50%	4.00%	1.00%
8	10	Professing and on the classroom can carry over to service to the.	60.40%	24.10%	4.00%	1.00%
9	10	Students professor who allow me to express my opinion even when the professor.	60.00%	24.90%	1.00%	1.00%
10	4	At the end of a course, a professor / will explain my opinion and goodbye first in class.	58.80%	23.60%	4.00%	1.00%

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Top 10 Characteristics of Excellent Teaching from Questions 43-88						
PLEASE CIRCLE THE NUMBER TO INDICATE THE EXTENT TO WHICH EACH CHARACTERISTIC IS IMPORTANT TO YOU IN JUDGING EXCELLENT COLLEGE TEACHING						
		1 Very Important	2 Somewhat Important	3 Not Very Important	4 Not Important At All	
1	48	Cares about students	86.70%	10.80%	1.00%	0.40%
2	62	Helpful	84.90%	13.10%	1.60%	0.40%
3	42	Approachable	84.40%	13.20%	1.60%	0.80%
4	68	Intelligence	83.30%	13.50%	2.80%	0.40%
5	77	Respectful	81.50%	15.90%	1.00%	0.80%
6	68	Understanding	79.70%	17.30%	1.00%	0.80%
7	81	Reliable	78.40%	18.40%	2.40%	0.80%
8	82	Sees all students as equal	76.90%	19.50%	2.40%	1.20%
9	72	Providing	75.30%	18.70%	5.60%	0.40%
10	76	Polite	74.80%	20.00%	4.80%	0.40%

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Top 10 characteristics from Q1-Q88						
1	48	Cares about students	86.70%	10.80%	2.00%	0.40%
2	62	Helpful	84.90%	13.10%	1.60%	0.40%
3	42	Approachable	84.40%	13.20%	1.60%	0.80%
4	68	Intelligence	83.30%	13.50%	2.80%	0.40%
5	13	I respect professors who respect me.	81.90%	13.90%	1.00%	1.00%
6	77	Respectful	81.50%	15.90%	1.00%	0.80%
7	1	The best professors show a love for and a commitment to teaching	80.50%	16.30%	1.60%	1.60%
8	68	Understanding	79.70%	17.30%	1.00%	0.80%
9	3	When I go to class I expect the professor to offer a productive learning experience	79.60%	17.60%	1.60%	1.00%
10	81	Reliable	78.40%	18.40%	2.40%	0.80%

SESSION J: FACULTY SHOWCASE

Donald W. Caudill - *How to Become an "Excellent" GWU Professor: Results of a Survey of GWU Students Regarding what Constitutes Excellent, Face-to-Face, Full-Time Undergraduate Teaching*

*The author gratefully acknowledges the assistance of Kyle Collins, Javonte Gaitwood, Jessica Griffin, Corey Hughey, Brandon Jackson, Immu Korvenmaa, Jamal Patmon, Megan Sheets (Fall 2009 MRKT 410 – Marketing Research undergraduate students) and Mischia Taylor (Spring 2010 BADM 695 – Advanced Marketing Research graduate student).-

ABSTRACT

Qualities/characteristics of excellent, face-to-face, full-time, undergraduate, four-year college professors cited in the empirical literature were compared to qualities/characteristics identified by a focus group of 10 GWU professors who had won either the Fleming-White Excellence in Teaching Award or the GWU Excellence in Teaching Award and were found to be remarkably similar. The results of a survey of 293 GWU students revealed many of the same qualities as being good indicators of excellent college teaching. Student demographic characteristics were cross-tabulated with qualities gleaned from the secondary research and focus group and analyzed via chi-square analysis. Numerous significant differences ($p < .05$) were found between gender, religious preference, home state, majors, age, academic classification and athletic status. Specific qualities for particular target student segments were provided for GWU professors to move toward becoming more "excellent."

Introduction

Much has been written about teaching excellence. However, a large portion of the published research has been centered on qualities of excellent teaching as related to specific categories of students (i.e., K – 12, community college, commuter, graduate, online), particular fields (especially health, mathematics, science, education) and explicit situations (i.e., online teaching, adjunct or part-time instructors). Surprisingly, only a small number of empirical

articles have appeared in the academic literature regarding the qualities/characteristics of excellent, face-to-face, full-time, undergraduate, four-year college professors.

Literature Review

An extensive review of the literature revealed seven recent “scholarly” articles which specifically examined the characteristics of teaching excellence by college professors. The popular press contained a significantly larger number of articles though most were anecdotal or referred to the empirical studies already cited.

A content analysis was performed on these seven scholarly articles. Holsti (1969) defines content analysis as “any technique for making inferences by objectively and systematically identifying specified characteristics of messages.” Each article was meticulously read and each characteristic of excellent teaching noted. Arnon and Reichel (2007) listed 58 qualities; Onwuegbuzi et al 46 and Azer (2005) 44. Moreover, Helterbran (2008) noted 26 characteristics of excellent teaching while Vallance (2000) found 19. In his classic article, Loadman (1976) found 19 characteristics ordered by importance. Sander, King and Coates (2007) found five characteristics (in order of importance – teaching skills, approachableness, knowledge, enthusiasm and organization) that contributed most to excellent college teaching.

As can be seen in Table 1, the characteristic “knowledgeable” was contained in all seven articles. Being “prepared and organized” was noted by six of the authors as a quality of excellent teaching. Being “passionate,” “approachable” and a professor who “communicates effectively” were contained in five of the seven articles. The content analysis revealed that the “top” four were also four of the five identified by Sander, King and Coates (2007). As noted above, Sander, King and Coates found that the most important characteristic of an excellent teacher was “teaching skills.” While the other six articles didn’t list “teaching skills” as a distinct trait, one

could easily assume that “teaching skills” would include “communicates effectively” which was in the top five!

Over thirty years before the Sander, King and Coates study, Loadman (1976) had explicitly identified a similar top three – “knowledge of the subject matter,” “ability to communicate knowledge,” and “good course organization.” One could argue that Loadman’s “ability to interest and motivate students” was the same concept as being “passionate.” Loadman did differ from Sander et al in that he listed “approachability” as number 16 while Sander et al had the characteristic at number five.

Table 1. Top 17 Characteristics of Excellent Professors from the Literature Review

RANK	Characteristic of Excellent Professor (in # of articles then alphabetical order)	# of Articles
1	Knowledgeable	6
1	Prepared and Organized	6
3	Passionate	5
3	Approachable	5
3	Communicates Effectively	5
6	Caring	4
6	Encouraging	4
6	Enthusiastic	4
6	Interesting	4
6	Love Teaching	4
6	Motivated	4
12	Committed to the Growth of their Students	3
12	Good listener	3
12	Have a sense of humor	3
12	Knowledgeable of teaching methods	3
12	Leader	3
12	Respect	3

Purpose of the Study

The purpose of this study was to ascertain the viewpoints of four-year, full-time college GWU students regarding the characteristics that constitute excellent teaching and to analyze the difference in viewpoints based on the following demographic variables – (1) gender, (2) age, (3) marital status, (4) academic status (full or part-time), (5) ethnic background, (6) athletic status, (7) personal annual income, (8) year in college, (9) employment status, (10) religious preference, (11) home residence, (12) current living situation, and (13) academic major.

Exploratory/Qualitative Research – The Focus Group

To determine questions for this survey instrument (in addition to those identified in the literature review), a focus group was conducted. A focus group consists of six to twelve participants lead by a moderator (using a discussion guide – a written outline of topics to be covered) in an in-depth discussion of a particular topic. The 10 participants in this focus group were GWU professors who had previously won either The Fleming-White or GWU Excellence in Teaching Award.

Ten of the characteristics identified in the focus group discussion matched directly with 10 of the top 17 characteristics of “excellent” professors as noted in the articles – (1) knowledgeable, (2) organized, (3) passionate, (4) approachable, (5) excellent communication skills, (6) encouraging, (7) enthusiastic, (8) motivating, (9) committed to students, and (10) respectful toward students. Five other characteristics identified by the focus group matched somewhat with those found in the articles – (1) caring = helpful/trusting, (2) interesting = engaging, (3) love teaching = love/committed to discipline, (4) good listener = excellent nonverbal and listening skills, and (5) leader = integrity. Additional characteristics identified by focus group participants included (1) always learning, (2) excellent presentation skills, (3)

truthful, (4) fairness in grading, (5) realistic expectations, (6) rigorous, (7) dedicated, (8) flexible, (9) friendly, (10) open-minded, (11) personality (relationships), and (12) ability to say “I don’t know.”

Table 2. Comparison of Characteristics of Excellent Professors from Articles and Focus Group

Characteristics from Articles (in order of most to least)	Characteristics from Focus Group that Match those from Articles
Knowledgeable	Knowledge
Prepared and Organized	Organization
Passionate	Passionate
Approachable	Approachable
Communicates Effectively	Excellent Communication Skills
Caring	(Helpful) (Trusting)
Encouraging	Encouraging
Enthusiastic	Enthusiastic
Interesting	(Engaging)
Love Teaching	(Love) (Committed to Discipline)
Motivated	Motivation
Committed to the Growth of their Students	Commitment to Students
Good listener	(Excellent Nonverbal and Listening Skills)
Have a sense of humor	
Knowledgeable of teaching methods	
Leader	(Integrity)
Respect	Respect for students

The Research Instrument

The final questionnaire was compiled into a small booklet. The cover contained the title, “5-Star Professors: A Study on Excellent Teaching,” a picture of a professor making a presentation to a class and the logos of the research sponsors. The first 42 questions were Likert-type (strongly agree to strongly disagree scale) statements and the next 45 questions were “characteristics” of excellent teaching (very important to not important at all scale) identified in the secondary research and by the focus group participants. Additionally, 13 demographic variables were collected – (1) gender, (2) age, (3) marital status, (4) academic status (full or part-time), (5) ethnic background, (6) athletic status, (7) personal annual income, (8) year in

college, (9) employment status, (10) religious preference, (11) home residence, (12) current living situation, and (13) academic major. Finally, there was an open-ended question on the last page: “Using the space below, please tell us anything you wish about your experiences with excellent college teaching at GWU or characteristics you expect excellent college professors to possess.”

The survey was pre-tested with a class of actual GWU students and changes were made based on that pre-test. More than 400 copies were printed, collated, folded and stapled.

Methodology, Data Collection and Data Entry

A modified stratified random sampling technique was utilized. Stratified random sampling is the process of separating the target population ($N = 1,818$) into different groups, and selecting samples from each group. Of the 1,818 full-time, undergraduate GWU students, 740 students or 41 percent had not officially declared a major. There were 1,078 GWU students majoring in the 13 disciplines – Nursing had the most with 26 percent ($N = 277$), Business second with 12 percent ($N = 128$), Education third with 11 percent ($N = 115$) all the way to 13th place (Mathematics) with three percent ($N = 31$). In the next step, the number of students to survey in each major (and undecided) was determined. For instance, 26 percent of the Nursing majors ($N = 277$) or 72 should be sampled ($277 \times .26 = 72.02$) followed by 16 Business majors, 13 Education majors and so forth to one Mathematics major ($31 \times .03 = .93$). The majority of students surveyed would be the “undeclared” stratum which was found to be primarily freshmen and sophomores.

It was determined that 14 classes would be sampled ($N = 293$) – all of which would be freshman and sophomore courses (which had a proportionally number of juniors and seniors) – over a period of four days (Monday/Wednesday & Tuesday/Thursday classes) during the Fall

2009 semester. These classes included three UNIV 111, two Nursing, two Religion and one in History, Biology, Mathematics, English and three others in various disciplines. Class size ranged from 14 students to more than 40 with the mean class size being about 25.

After the data were collected, the data were entered and checked. A simple test was utilized to determine if the data entry was done properly. The SPSS statistical package was utilized for data analysis.

Data Analysis

A frequency distribution of the demographic data was conducted to ascertain representativeness of the sample and to determine if sufficient data existed for chi-square analysis (cross-tabulations of the Likert statements and characteristics of excellent teaching by demographics). Actual GWU data regarding six demographics were available including (1) gender, (2) ethnic background, (3) religious preference, (4) home residence, (5) declared major, and, (6) athletic status. These were compared against the percentages from the sample and the two groups were remarkably similar suggesting high representativeness of the sample (see Table 3). Therefore, it was highly likely that the survey respondents' viewpoints represented those of the GWU population.

Table 3. Representativeness of the Sample

DEMOGRAPHIC CHARACTERISTIC	ACTUAL GWU PERCENTAGES	PERCENT IN SURVEY
Gender		
Male	40%	37.9%
Female	60%	60.9%
Ethnic Background		
White (Caucasian)	75%	81%
African American	15%	14.6%
Other	9%	3.2%

Religious Preferences		
Baptist	51%	54.5%
Methodist	5%	4.3%
Catholic	4%	3.2%
Nondenominational	4%	19.9%
Other	28%	15.8%
Home Residence		
North Carolina	68%	67.2%
South Carolina	7%	7.5%
Georgia	5%	5.5%
Florida	4%	3.2%
Virginia	3%	4%
Other	11%	11.5%
Major		
Nursing	26.0%	26.1%
Business	12.0%	15.8%
Education	11.0%	9.1%
Physical Education, Wellness and Sports Studies	9.0%	9.5%
Fine Arts	7.0%	2.8%
Social Sciences	6.0%	4%
Athletic Status		
Athlete	25%	31.6%
Non Athlete	75%	66.4%

As can be seen from Table 3, males represented about 40 percent of the GWU population and the sample had about 38 percent. Caucasian students were a bit overrepresented in the sample (81 percent compared to GWU's 75 percent). However, African Americans were exactly represented (15 percent actual; 14.6 percent sample).

Religious preference was astonishingly similar between actual GWU percentages and the percent in the survey. Only nondenominational was significantly overrepresented. When "nondenominational" is added with "other" religious preference, the resulting combined percentage is quite similar to the GWU calculation. The percentages for home (state) residence were extremely comparable for the top five states. Business and fine arts majors were somewhat

overrepresented, but the other majors' percentages in the sample were exceptionally alike actual GWU percentages. Finally, about one-third of the respondents were athletes. Therefore, athletes were overrepresented in the sample because the actual GWU percentage was 25 percent.

The remaining demographics of the sample (see Table 4) were typical of "traditional" college students. Only a few demographics differ from what was expected. For instance, about 13 percent of the respondents were 23 years old or older, less than two percent part-time students, a bit more than four percent employed full-time with about the same percentage with personal annual incomes over \$30,000. Interestingly, more than two percent admitted to living with a significant other and almost six percent were married. A little more than half of the sample lived in the dorms.

Table 4. Remaining Demographics in the Sample

DEMOGRAPHIC CHARACTERISTIC	PERCENT IN SURVEY
Age	
18 OR YOUNGER	28.1%
19	28.5%
20	13.8%
21	9.5%
22	5.1%
23	4.7%
24 AND ABOVE	9.1%
Education	
Freshman	37.2%
Sophomore	22.5%
Junior	21.3%
Senior	13.0%
Fifth Year Senior	3.2%
Other	1.2%
Academic Status	
Full Time	96.8%

Part Time	1.6%
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Employment Status	
Unemployed	37.2%
Part Time	33.6%
Full Time	4.3%
Seasonal Worker	16.2%
Other	6.3%
Personal Income	
\$0 - \$4,999	73.9%
\$5,000 - \$9,999	10.3%
\$10,000 - \$14,999	2.4%
\$15,000 - \$19,999	2.4%
\$20,000 - \$29,999	2.4%
\$30,000 AND ABOVE	3.6%
Marital Status	
Single	88.5%

Living With Significant Other	2.4%
Married	5.5%
Divorced, Separated, Widowed	2.4%
Living Situation	

Dorm	51%
On-campus Apartment	23.7%
Off Campus Alone	14.2%
Off Campus with Roommate	14.2%

A statistical analysis could not be performed on four of the 13 demographic variables due to a single category containing the overwhelming majority of all respondents. These were (1) academic status with about 97 percent being full-time students, (2) marital status with about 89 percent of the respondents being single, (3) ethnic background with 75 percent White/Caucasian, and (4) personal income with about 74 percent earning less than \$5,000 annually.

Findings

Frequency distributions were done for the Likert statements (see Table 5) and the characteristics of excellent teaching (see Table 6).

Table 5. Frequency Distribution of the Top 10 Likert Statements

	Please circle the number to indicate the extent to which you believe each statement is characteristic of excellent college teaching.	Strongly Agree	Agree	Disagree	Strongly Disagree
1	I respect professors who respect me.	82.90%	13.90%	1.20%	2.00%
2	The best professors show a love for and a commitment to teaching.	80.50%	16.30%	1.60%	1.60%
3	When I go to class, I expect the professor to offer a productive learning experience.	79.60%	17.60%	1.60%	1.20%
4	A well-organized class is something I value.	64.50%	30.70%	4.40%	0.40%
5	I learn better when my professor has a sense of humor.	63.60%	32.00%	4.00%	0.40%
6	Enthusiasm is contagious, even if it is a class in which I have little interest.	63.30%	31.50%	3.60%	1.60%
7	An excellent professor challenges me to live up to my full potential.	60.90%	34.30%	4.00%	0.80%

8	Performing well in the classroom can carry over to success in life.	60.60%	34.10%	4.00%	1.20%
9	I admire professors who allow me to express my opinions even when he/she disagrees.	60.60%	36.90%	2.00%	0.40%
10	If I feel that I can trust a professor, I will express my opinions and questions freely in class.	58.80%	35.60%	4.40%	1.20%

As shown in Table 5, the top 10 “characteristics” of excellent professors as appraised (via agreement with Likert statements) by GWU student respondents were (1) showing respect for students, (2) showing a love for and a commitment to teaching, (3) offering a productive learning experience, (4) having a well-organized class, (5) having a sense of humor, (6) being enthusiastic, (7) challenging students, (8) preparing students for success in life, (9) allowing students to express opinions, and (10) trusting students so they would feel comfortable to ask questions.

These 10 “characteristics” were compared with those identified in the literature review (See Table 2) and six matched - #1, #2, #4, #5, #6 and #7. For #3 (“When I go to class, I expect the professor to offer a productive learning experience”), this may be the same as being prepared and organized (#2 on Table 2). Likewise, #8 (“Performing well in the classroom can carry over to success in life”) could be considered the same as #12 from Table 2 (committed to the growth of their students). Finally, both #9 and #10 (Table 5) could be analogous to #17 from Table 2 (respect).

Table 6. Frequency Distribution of the Top 10 Characteristics

	Please circle the number to indicate the extent to which each characteristic is important to you in judging excellent college teaching.	Very Important	Somewhat Important	Not Very Important	Not Important At All
1	Cares about students as individuals	86.70%	10.80%	2.00%	0.40%
2	Helpful	84.90%	13.10%	1.60%	0.40%

3	Approachable	84.40%	13.20%	1.60%	0.80%
4	Intelligence	83.30%	13.50%	2.80%	0.40%
5	Positive attitude	81.30%	15.90%	2.00%	0.80%
6	Understanding	79.70%	17.50%	2.00%	0.80%
7	Reliable	78.40%	18.40%	2.40%	0.80%
8	Sees all students as equal	76.90%	19.50%	2.40%	1.20%
9	Motivating	75.30%	18.70%	5.60%	0.40%
10	Patient	74.80%	20.00%	4.80%	0.40%

As can be seen from Table 6, the top 10 “characteristics” of excellent professors rated as very important as assessed by student respondents were (1) cares about students as individuals, (2) helpful, (3) approachable, (4) intelligent, (5) positive attitude, (6) understanding, (7) reliable, (8) sees all students as equal, (9) motivating, and (10) patient. These 10 “characteristics” were compared with those identified in the literature review see Table 2) and eight of the 10 characteristics matched. Only #6 “understanding” and #10 “patient” did not have a precise counterpart as identified in the articles.

Chi-square analysis was performed on the data to ascertain any significant differences between the viewpoints of (1) male and female students, (2) Baptist students and students expressing other religious preferences, (3) North Carolina students and students from other states, (4) students in different academic majors, (5) students of different ages, (6) students in different classes – freshman, sophomore, junior, senior, (7) athletes and non athletes, (8) employed and unemployed students, and (9) students residing in the dorms/on-campus apartments or off campus.

There were no significant differences between employed and unemployed students or students residing in the dorms/on-campus apartments and off campus. The findings vis-à-vis the remaining seven demographic variables are displayed below.

Table 7. Significant Cross-Tabulations of Gender and Characteristics of Excellent Teaching

Females Indicating the Characteristic of Excellent Teaching as VERY IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Good Listener	19.254	.000
Attentive	15.963	.001
Christian	14.814	.002
Humane	12.336	.006
Continuously Seeking Ways to Improve	10.952	.012
Cordial	10.805	.013
Receptive to Students	10.573	.014
Provides Non-threatening Environment	10.508	.015
Positive Attitude	10.459	.015
Friendly	9.965	.019
Caring About Students	9.753	.021
Helpful	9.385	.025
Hardworking	9.345	.025
Reliable	8.541	.038
Idealistic	8.189	.042
Understanding	7.866	.049
Females More Likely to AGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Fair in grading work	12.043	.007
Let students express opinions even when professor disagrees	9.905	.019
Has a well-organized class	8.660	.034
Use technology effectively	7.887	.048
Males Indicating the Characteristic of Excellent Teaching as NOT VERY IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Motivating	18.382	.000
Patient	14.316	.003

As can be seen from Table 7, male students differ from female students. Male students view professors being “motivating” (p = .000) or “patient” (p = .003) as not very important. Female students, on the other hand, rate professors as being “good listeners,” “attentive,” “cordial,” “receptive to students,” and “providing a non-threatening environment” as very important (p < .015).

Table 8. Significant Cross-Tabulations of Religious Preference and Characteristics of Excellent Teaching

Baptist Students Indicating the Characteristic of Excellent Teaching as VERY IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Christian	36.043	.000
Baptist Students More Likely to AGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Respect Professors Who Respect Them	25.507	.013

It probably does not come as a surprise that those students who identify themselves as Baptist (see Table 8) would consider their GWU professors being “Christian” as very important. Moreover, the characteristic of “respect” would be something Baptist students would agree is a characteristic of excellent teaching. Beyond these two findings, there were no additional significant differences between Baptist students and students of other faiths.

Table 9. Significant Cross-Tabulations of Home State and Characteristics of Excellent Teaching

North Carolina Residents Indicating the Characteristic of Excellent Teaching as VERY IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Christian	57.405	.000
Experienced	39.363	.001
Cordial	37.155	.001
Caring	36.259	.002
Well-organized Class	36.242	.002
Self-Confident	32.991	.005
Professional	32.408	.006
Receptive to Students	30.290	.011
Calm	29.931	.012
Attentive	28.693	.018
Express Opinions Even When Prof. Disagrees	28.043	.021
Continuously Seeks Ways to Improve	27.904	.022
Extending Grace	27.065	.028
Too Flexible Can End Up “Giving Away” Grades	27.031	.028
Funny	26.973	.029
Confident	26.540	.033

North Carolina Residents Indicating Characteristic of Excellent Teaching as NOT IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Approachable	32.369	.006

As can be seen from Table 9, the number one characteristic students who are North Carolina residents expect from GWU professors is that he/she be “Christian.” This is followed by “experienced” (same as #1 from literature review – knowledgeable), “cordial,” “caring,” and “well-organized class” (all identified in the literature review as top 10 qualities of an excellent professor).

Table 10. Significant Cross-Tabulations of Major and Characteristics of Excellent Teaching

Nursing Majors Indicating the Characteristic of Excellent Teaching as VERY IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Stays Up-to-Date	41.128	.016
Role Model	40.007	.021
Forgiving	38.578	.030
Idealistic	37.703	.037
Nursing Majors Indicating the Characteristic of Excellent Teaching as IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Attentive	39.427	.025
Business Majors More Likely to DISAGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Hands-On Experiences in the Classroom	49.571	.002
Communication Majors Most Likely to DISAGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Professor Too Flexible Ends Up “Giving Away” Grades	44.207	.007

None of the significant findings between majors were identified as “important” characteristics in the literature or focus group. But as can be seen, nursing majors differed considerably from other majors. The number one characteristic nursing students viewed as very important in “excellent” professors was “stays up-to-date” (p = .016). This may be due to nursing

being very dynamic profession. Moreover, nursing majors were the only demographic to designate “role model” “forgiving,” and “idealistic” as very important characteristics of excellent professors. Finally, the data seemed to indicate that business majors were more likely to disagree ($p = .002$) that “hands-on experiences in the classroom” were characteristics of excellent teaching and that communications majors were more likely to disagree ($p = .007$) that “professors who are too flexible end up giving away grades” were characteristics of excellent teaching.

Table 11. Significant Cross-Tabulations of Age and Characteristics of Excellent Teaching

Students Age 19 More Likely to AGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value ($p < .05$)
Respect Professors Who Respect Them	39.588	.002
Appreciate Professors Who Talk to Them Outside of Class	28.947	.049

The “respect” characteristic of excellent teaching found significant ($p = .002$) by students age 19 was identified as an important quality by the literature review (see Table 1) and the focus group (see Table 2). Moreover, the characteristic – “appreciate professors who talk to them outside of class” ($p = .049$) was implied.

Table 12. Significant Cross-Tabulations of Class Level and Characteristics of Excellent Teaching

Freshmen Students Indicating the Characteristic of Excellent Teaching as SOMEWHAT IMPORTANT		
Characteristic	Chi-Square Statistic	p-value ($p < .05$)
Motivate Through Love of His/Her Discipline	30.018	.012
Christian	28.675	.018
Attentive	26.357	.034
The Professor is the Best Audio-Visual Aid That a Student Can Have	26.267	.035
Freshmen Students More Likely to DISAGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value ($p < .05$)
Have Brilliant Professors With Very Little	26.213	.036

Communication Skills		
Sophomore Students Indicating the Characteristic of Excellent Teaching as NOT IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Approachable	26.092	.037

As can be seen from Table 12, freshman rated professors who “motivate through love of his/her discipline” (p = .012), who are “Christian” (p = .018) and who are “attentive” (p = .034) as “somewhat” important characteristics of excellence. These characteristics were identified as important in the literature as well as the focus group.

Table 13. Significant Cross-Tabulations of Athletic Status and Characteristics of Excellent Teaching

Non-Athletes Indicating the Characteristic of Excellent Teaching as VERY IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Attentive	15.224	.002
Experienced	12.053	.007
Helpful	10.458	.015
Good Listener	9.854	.020
Available	8.964	.041
Caring About Students	7.962	.047
Non-Athletes Indicating the Characteristic of Excellent Teaching as SOMEWHAT IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Memorable	15.491	.001
Hardworking	12.582	.006
Approachable	10.650	.014
Christian	9.894	.019
Authoritative	9.683	.021
Sensitive	9.648	.022
Non-Athletes More Likely to AGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Professor Too Flexible Ends Up “Giving Away” Grades	16.210	.001
Non-Athletes More Likely to DISAGREE that this IS a Characteristic of Excellent Teaching		
Characteristic	Chi-Square Statistic	p-value (p < .05)
Had Knowledgeable Professors Who Did Not Apply It to His/Her Field of Study	7.900	.048
Athletes Indicating the Characteristic of Excellent Teaching as NOT IMPORTANT		
Characteristic	Chi-Square Statistic	p-value (p < .05)

Motivating	19.813	.000
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The six characteristics that non-athletes identified as very important were also contained in the “top 17” of the scholarly research. Interestingly, athletes did not consider “motivating” ($p = .000$) as a characteristic of excellent teaching. This perhaps was due to the athletes considering “motivating” a characteristic of an excellent coach rather than a professor.

Conclusion

There was substantial agreement regarding the most important characteristics of teaching excellence between the scholarly literature, a focus group of professors who had won a campus-wide teaching award, and a survey of college students. Specifically, there were only two characteristics that differed between the secondary research/focus group and the “top 20” as identified by students in the survey (being “understanding” and “patient” was not identified in the literature or focus group). However, there were considerable differences according to demographics especially between male and female students and the different majors. Students of different ages/class levels and athletes and non-athletes disagreed somewhat while Baptist students and students from North Carolina differed the least. In sum, while students collectively show agreement regarding the “top” characteristics that represent excellent college teaching, there’s very little concurrence when segmented by demographic variables.

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At first sight the works of John Biggers and Marc Chagall seem to be as different from each other as they could be. Chagall's figures float, while Biggers' are solidly attached to the ground. Body parts appear fluid in Chagall's work: heads are upside down and unattached, and limbs and torsos seem boneless. Biggers' figures are almost Egyptian in their strength of form. The world that Chagall creates could be the result of overturned paint pots with lines added on top of the flowing colors. Biggers' universe is marked by a tightly controlled rhythm of repeated patterns, a series of beats that throb and build. In Biggers' parallel universe gravity is strong but particular. It pulls objects into geometric shapes and arranges them into patterns, from which one piece cannot be removed without destroying the whole. In Chagall's parallel universe gravity is playful. It allows rearrangement, but does not allow objects to float completely free.

Viewers should not stop with a first glance, however, for there are unexpected similarities between these bodies of work. Images repeat on the pictorial plane of Marc Chagall's work from his first pieces to his last. Repeated images also appear in the work of John Biggers from early pieces to late ones. This is a similarity that is quickly demonstrated. For Chagall the most obvious of these repeated images are cows, roosters, views of a village, violins, and floating figures. For Biggers repeated images include wash tubs, wash boards, shotgun houses, turtles, birds, and women with purpose.

As should be expected in artists such as Biggers and Chagall, these repeated images are not superficial signatures. Neither are they symbols conveying a message that the artist harbors, hoping that viewers will understand. Nor are they icons, easily read by those who care to read them. For both artists these repeated images are what is real to them, that of which their hearts and souls are made. To look at a work created by John Biggers or Marc Chagall is to view that which makes the artist.

Chagall's works reflect his early life as a Russian Jew born in 1887. Roosters, goats, donkeys, cows, horses, even pigs were part of the scenes he remembered. Sabbath meals, rounds of rituals and holidays, and rites of passage that were part of life in the *shtetl* were embedded in his imagination. This is not an unexpected condition of a person who grows up in a community whose people are set apart and who honor the traditions

which make them who they are. What is unexpected are the turns his imagination takes. These turns, while not depictions of a “normal” world and often disturbing, are not frightening. The huge violinist who plays and dances above the rooftops of a town is not menacing, nor is he even the village idiot. He is a man lost in the music he must make.

Floating, sitting or standing on roofs, the sky—all of these appear in Chagall’s work and occupy his mind’s eye as he explores the makings of an artist. ...”I surveyed the scenes of the quarter as long as I liked...Beneath the drone of prayers, the sky seemed bluer to me. The houses float in space.”ⁱ

“I plunge into my thoughts, I fly above the world.”ⁱⁱ

Grandfathers sit on rooftops and heads detach themselves. “It turned out that because of the fine weather we were having, grandfather had climbed on to the roof, sat down on the chimney pots, and was regaling himself on carrots.”ⁱⁱⁱ

“[M]y head gently detaches itself from my body and weeps somewhere near the kitchens where the fish are being prepared.”^{iv}

The above passages show how Chagall used the dreamy memories of his childhood. They also show that the “quarter” of Vitebsk where the Jews lived and where he grew up remained the center of his vision. The rituals practiced with regularity and sincerity are the ground for much of Chagall’s painting, whether the idea of home and roots is part of his specific vision or not. He says of the ephemeral environment which seems to have guarded him throughout his life: “My sad, my joyful town. As a boy, I would watch you from our doorstep, childlike. To a child’s eyes you were so clear. When the fence blocked my view, I would climb on to a little wooden post. If I still could not see you, I would climb up on to the roof. Why not? Grandfather used to climb up there too.

“And I would gaze at you as long as I liked.”^v

“[My homeland] is always in my pictures.”^{vi}

Chagall’s fame comes from his place in the Modernist movement. His early work is a prime example of Russian avant-garde, but those critics who hailed him as a Revolutionary hero found his later work too lively and optimistic and folksy. Dwight Garner writes in his review of the new Chagall biography written by Jackie Wullschlager that “Chagall lived long enough...to see his reputation swing wildly, from avant-garde

champion in revolutionary Russia to much-mocked promulgator of ethnic kitsch, the man who accidentally supplied the iconography for 'Fiddler on the Roof.'"^{vii} These elements that some label kitsch came from his home. Garner says, "But this shtetl, with its wood huts and rabbis and goatherds supplied Chagall, throughout his life, with the visual material for his best paintings. It was material he turned to magic."^{viii} And Wulfschlaeger writes of Chagall's inspiration, "It was startlingly original for a modernist artist aspiring to an international outlook to make art out of the shtetl—an environment from which anyone with cultural ambition was trying to escape and that had no pictorial traditions at all. No one else thought such a world worth recording."^{ix}

Benjamin Harshav in his *Marc Chagall and the Lost Jewish World* looks at Chagall's work as that of an artist who knew what it was to be a Russian Jew. It was natural for this deep knowledge to emerge as he responded to it in his art. The violin player, or fiddler, appears in *The Dead Man* (1908), which Chagall thought of as his first mature work.^x Harshav reminds us that "the violin was the most widespread and prestigious instrument of music in traditional Jewish society."^{xi} He quotes a short story by Sholem Alechem in which it is understood by tradition that King David was violinist.^{xii}

Another enduring image is the Wandering Jew, a figure of a man bent under a nomad's pack. The man appears most often in the wings hidden among other figures, but sometimes he is larger and prominent, and sometimes he tumbles upside down in the air or floats right side up. By Christian tradition Jews were condemned by God to wander eternally because Ahasver refused to help Jesus carry his cross. Chagall, along with early 20th century Russian Jewish writers, adopted this image, as it seemed to fit the pogroms that were imposed at the beginning of WWI by Germans occupying Russia.^{xiii} This "began" the most recent period of imposed wandering, but it must have reminded Jews that the lives of their people had been of eternal rootlessness. For Chagall the symbol of the Wandering Jew became a symbol of the "Eternal Jew," as a people who will not be destroyed even by great tribulation.

There are two other persistent images that indicate Chagall's intense feelings about what being Jewish meant. Before 1915 water carriers appear in his work. In Jewish villages water carriers were on the lowest level of society, considered to be brutish men

who used only their brawn to trudge all day between river and town carrying water. This figure of the lowly but constant servant image from his childhood may later have been replaced by the man with the peddler's pack and the crucified Christ, but the idea of persistence beyond endurance remains in his work in some form.

We come now to the crucified Christ, a figure that appears as early as 1912 in *Golgotha*. Chagall, among others, numbered Jesus along with Karl Marx and Albert Einstein as Jews who were major contributors to world culture,^{xiv} but the image of the tortured Jew took on vastly greater importance as the 20th century advanced. *The White Crucifixion* (1938) not only shows Christ crucified, but also shows the eternal Jew wandering among the catastrophe that is destroying the Jewish world. Chagall was of the same mind as the Expressionist poet Uri-Tsvi Grinberg who in his poem "In the Kingdom of the Cross," refers to the crucifixion as "a symbol of Jewish suffering [that] was hanging...all over Europe for 2,000 years."^{xv}

Biggers' use of some of the symbols that we associate with his work does not materialize as early in his career as Chagall's ongoing images, although for Biggers family is important early to late. The role of women in family and community is present, sometimes displayed centrally, sometimes as integral part of the scheme. Another image, not as sentimental, is that of railroad tracks. We can look at Biggers' work through the recurring themes of family, strength of women, and railroad tracks in the same way that we can look at Chagall's work through the recurring themes of attachment, persecution, and escape. Where Chagall's work shows an abiding attachment to the people and rituals of his childhood, indeed his heritage, it also shows a tremendous need to escape the threat of poverty and persecution that accompanied being who he was and where he was rooted. Escape by flying, by bowing the strings of the violin, by losing one's head was necessary for Chagall the artist. Escape was not possible for Biggers, born an African American in the American South in 1924. The railroad tracks which might take him away to freedom were earthbound in a country that did not offer real freedom at any terminal. The very tracks by which he could escape bound him to his place. They were uncrossable. The women who sent their laundry for his mother to wash remained firmly on their side of the tracks and expected the Biggers family to remain on theirs. Chagall survived by disregarding the forces that held him, the laws of the universe. Biggers survived by using

those laws. The lines and bars that threatened to imprison him he used as rungs on a ladder of ascension. Neither artist abandoned home, however. Home was what made them.

Biggers's early drawing "The Cradle" (1950) illustrates Biggers's concern with family and his admiration for mothers whose strength shelters when all else may fail. In this drawing three sleeping children are held (cradled) closely between the mother's arms and body. The mother's face shows worry even in sleep.

This drawing shows Biggers' ability to capture the essence of a mother's nature. It is both disturbing and comforting, displaying the artist's insights and the elegance of the way he communicates those insights. For all of its beauty and subtlety, however, the drawing is easily read—not necessarily a negative quality in the hands of a sensitive artist. It is the treatment of this theme, the simple sanctuary of family, especially centered around women, that leads to his mature style, which is more complex.

Biggers recognized that his trip to West Africa in 1957 was an important step in the growth of his artistic perception or vision. Among his many observations was that of the African women. This realization is recorded on the close of a day when he had watched the activities of African women. "They walked quickly, gracefully, determinedly—bringing food and warmth to their families."^{xvi}

Among the women's activities that Biggers' records in *Ananse: The Web of Life in Africa* are those of washing clothes in a river and "old women [who] reminded me of the washerwomen back home who made soap by boiling hog fat, lye, and ashes in big black, metal, wash pots."^{xvii} In this passage we see that his mind goes back to images of the home of his childhood, where his mother took in washing and used a big, black, metal wash pot. This pot and its accompanying scrub board were to become central images in Biggers' later works.

His African journal shows his concern with harvesting, of traditional ways, of the strength of family and community. He observes this new world as a stranger, but as a stranger who is looking for home and roots. "...I wanted to embrace Africa. I was searching for roots."^{xviii} He finds roots that he could not have imagined, and possibly the most important of these is the perception of the mother in the creation and sustaining of family and home. His own mother and grandmother appear in the activity of washing and

in the beauty of the patterns and colors that he knew in quilts. The women of his childhood did what they did of necessity since with the death of his father, Biggers' mother had to sustain her family and care for her children in whatever ways were available. Doing other people's laundry was one way. Making quilts was another. Quilts answered the needs to create beauty and to keep warm. But Biggers also found the African "*maame*—the fountain of life, the mother of all men."^{xxix} He left African with "a desire to paint murals on creation from a matriarchal point of view."^{xxx}

Alvia Wardlaw describes the change Africa made to Biggers's art: "Biggers's style at this time, as evident in the *Ananse* drawings, was still naturalistic. In a fundamental way, however, these works differ from the artist's earlier representations of people working the land, where the figures often convey a sense of burden or ordeal. In the African drawings, there is a new feeling of spiritual connection with the earth. Above all in these drawings, Biggers's lyrical use of line... imparts an elegance and importance to even the most humble objects."^{xxxi}

To begin to understand this new feeling we need only to look again at "The Cradle" of 1950 along with the *Ananse* drawing in which he portrays the mother's back as a "warm, soft, syncopated cradle."^{xxii} Compare the "sense of burden or ordeal" on the 1950 mother's face to the "spiritual connection" or sense of peace in the *Ananse* mother's face.

In her close study of Biggers's work Alvia Wardlaw comes to recognize that the artist creates a vision that is entirely his own.^{xxiii} Many artists become part of movements that can be labeled, but Wardlaw's assessment of John Biggers is that his work came from his own "immense reservoir of images."^{xxiv} Biggers' mural *Ascension*, painted for the library at Winston-Salem State University, is an example of how he used this reservoir of images and the ideas that came from his attempt to translate the concept of the meaning of order that *Ananse* represents to a form that others might understand. Biggers says, "God gave *Ananse* the meaning of order. He taught him architecture, the structure of dwellings, and the structure of life and society. This is symbolized by the web, which stands also for the sun and its rays, and the sun personifies God."^{xxv} Wardlaw says that Biggers used mathematics to show the order that *Ananse*'s web symbolizes. "Through the use of what he calls sacred geometry the knowledge of the

ancient meaning of mathematical measures, he infuses into his paintings a timeless message of the generative energy of the universe and its inseparability from all creative and imaginative endeavors.”^{xxvi}

In *Ascension* Biggers achieves what he worried that he could not. In *Ananse* he confesses from overwhelming depths, “Settling down to interpreting African life was the most difficult task I had encountered during my eighteen years of painting and drawing. The impact of Africa almost paralyzed my creative efforts; the drama and the poetic beauty were devastating. Until I was able to reorient myself I was literally broken; I felt unequal to the task.”^{xxvii} Biggers spent the rest of his life reorienting himself, studying Africa, the myths, the spiritual understanding, the iconography, the art, and, very important to his art, the geometric structure that Africans had long known. He learned from Professor Robert Powell^{xxviii} the essence of mathematics, particularly geometry, as a universal language.^{xxix} All of these came together in his work, but the elements that he never abandons are those that transcend the simple objects of home and the simple symbolic meanings that we easily recognize.

The wash pots are here in *Ascension*, six of them set over fire. The first pair rests on ties of the railroad track that forms the bottom edge of the painting. The central figures, rising above the lower tracks, are being pulled upward by lines that form spheres, triangles, and inverted triangles, which themselves overlap to form diamonds. While we can recognize shapes of people and objects, we are completely aware that Biggers is working with patterns, shapes, and symbol. At the same time we are aware that the genius of this work is not in the expert use of painterly and graphic arts, but it is in the power of the knowledge that it conveys. It expresses “the triumph of the human spirit over the mundane and the material” by way of the “[s]urface pattern [which] weaves in and out, creating a complex fabric of space and time.”^{xxx} The “complex fabric” is necessary to convey the spiritual complexity which is always elusive and is never expressed better than in the simple image of the wash pot and scrub board which, for Biggers, is temporal, representing the toil and struggle of people (his people, his mother) to survive, and also the daily work of a family toiling together. This simple image is at the same time extra-temporal as in the deep cleansing through fire, water, and pain that results in a spirit that rises above the tracks, escaping to freedom. Through the patterns that overlap and

confuse, yet clarify, rises the spirit from the homely pots to a freedom that surpasses both the restrictions of the railroad track and the false freedom it offers.

Symbols are in Biggers' work used deliberately and they are carried beyond the trite and commonplace by the way he uses them in the quilt-like design, Ananse's web of life, and the geometry of crystals. In all of these the symbolic objects retain their original function, appear as pattern repetition to unify the picture plane, and as parts of the sacred in the geometry that connects and holds. They become a metacognitive way to see themselves and create a vortex in which serious viewers whirl confused until they understand that railroad tracks, wash pots, scrub boards, anvils, and quilts are the web of life.

Chagall's art does not develop as Biggers' does. He is unrestrained by form and tradition from the start. He is influenced by other styles and the artists who created them, but throughout his career Chagall returns to the themes that mark his earliest work—memories that create home. Home for both artists was an anchor, not an anchor which held them in a safe port, but one which gave them the security to sail the rough and dangerous waters of worlds where being the ethnicity that they were could bring physical harm and where exploring the sacred fields around the Burning Bush could bring insanity or loss of soul.

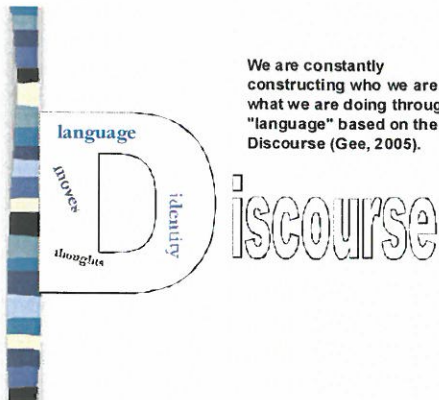
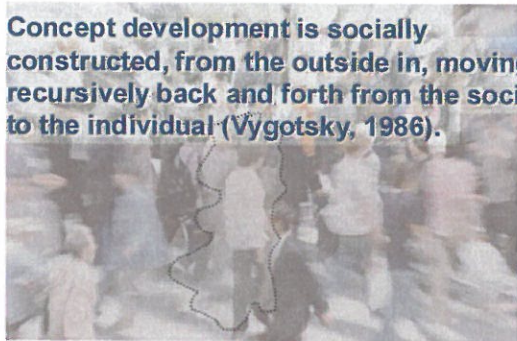
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- ⁱ Marc Chagall, *My Life* (London: Peter Owen Publishers, 1965), 22.
- ⁱⁱ *Ibid.*, 72.
- ⁱⁱⁱ *Ibid.*, 21.
- ^{iv} *Ibid.*, 35.
- ^v *Ibid.*, 11.
- ^{vi} The State Russian Museum, *Marc Chagall* (St. Petersburg: Palace Editions, 2005), 35.
- ^{vii} Dwight Garner, "A Life of Chagall, the Shtetl Modernist," *New York Times*, November 28, 2008, sec. C.
- ^{viii} *Ibid.*
- ^{ix} Quoted in Garner, "a Life of Chagall."
- ^x Benjamin Harshav, *Marc Chagall and the Lost Jewish World* (New York: Rizzoli: International Publications, 2006), 71.
- ^{xi} *Ibid.*, 136.
- ^{xii} *Ibid.*, 136.
- ^{xiii} *Ibid.*, 121.
- ^{xiv} *Ibid.*, 217.
- ^{xv} *Ibid.*, 218.
- ^{xvi} *Ibid.*, 17.
- ^{xvii} *Ibid.*, 30.
- ^{xviii} *Ibid.*, 4.
- ^{xix} *Ibid.* 27.
- ^{xx} *Ibid.*, 28.
- ^{xxi} Alvia J. Wardlaw, *The Art of John Biggers: View from the Upper Room* (New York: Harry N. Abrams, 1995), 51.
- ^{xxii} Biggers, *Ananse*, 74.
- ^{xxiii} Wardlaw, *Art of John Biggers*, 55.
- ^{xxiv} *Ibid.*, 55.
- ^{xxv} Biggers, *Ananse*, 29.
- ^{xxvi} *Ibid.*, 95.
- ^{xxvii} *Ibid.*, 27.
- ^{xxviii} Wardlaw, *Art of John Biggers*, 73.
- ^{xxix} The author met Professor Powell at the opening reception of "[James] Biggers and Friends" art exhibit at Gaston College, Dallas, NC. In a conversation Professor Powell said, "I was teaching physics at Texas Southern University at the time, and John came up to me on the steps, grabbed my coat lapels, and said, 'Teach me about geometry.'"
- ^{xxx} Wardlaw, *Art of John Biggers*, 106.

Playing School:
The Teacher's Struggle of
Identity and Practice in the
Classroom



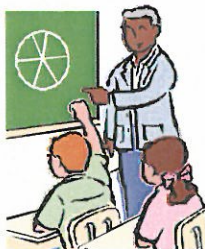
Presented by:
Carrie Sippy
Shana V. Hartman

Concept development is socially
constructed, from the outside in, moving
recursively back and forth from the social
to the individual (Vygotsky, 1986).



We are constantly
constructing who we are and
what we are doing through
"language" based on the given
Discourse (Gee, 2005).

Questions we are considering



How do we form:

- Teacher Identity?
- Classroom practice?

Language Excerpt 1: Student Teacher Reflection

"Yes, I am scared that I will read and then tell them to answer questions... I almost put on my lesson plans to have them read and answer a sheet of questions because that is what she's been suggesting. But I know better than that and it freaked me out to even think of suggesting that. It was wrong for me and I felt it."

Identity ↔ Practice ↔ Voices

- | | |
|--------------------------------|--|
| 1. Yes, I am scared | 1 Reflection on self and feeling |
| 2. that I will read | |
| 3. and then tell them | 2-4 Identifies fear; what she would "do" to students (verb choice) |
| 4. to answer questions. | |

Identity	Practice	Voices
10. But I know	10-11 Reaffirming self and knowledge (<i>that</i> is not how to teach literature)	
11. better than that		
12. and it freaked me out		
13. to even think of suggesting	12-14 Names effect this potential practice had on her, to even suggest <i>that</i>	
14. that.		

Identity	Practice	Voices
5. I almost put on my lesson plans	5 Back to teacher; decision making	
6. to have them read and answer	6-7 Names practice considered	
7. a sheet of questions		
8. because that	8 Explaining why—opposition (<i>that</i>) to outside influence; voice of experience—the cooperating teacher	
9. is what she's been suggesting.		

Identity	Practice	Voices
10. But I know	10-11 Reaffirming self and knowledge (<i>that</i> is not how to teach literature)	
11. better than that		
12. and it freaked me out		
13. to even think of suggesting	12-14 Names effect this potential practice had on her, to even suggest <i>that</i>	
14. that.		

Identity ↔ Practice ↔ Voices

- | | |
|--|---|
| <p>15. It was wrong</p> <p>16. for me</p> <p>17. and I felt it.</p> | <p>15-16 Such a practice is wrong for her</p> <p>17 Feels the conflict that school presents—the ideologies of student, teacher, teacher education, and school colliding all at once</p> |
|--|---|

Language Excerpt 2:
Supervising Teacher Reflection

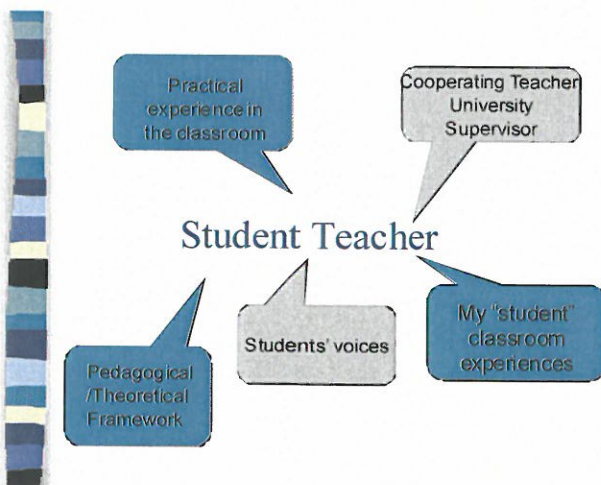
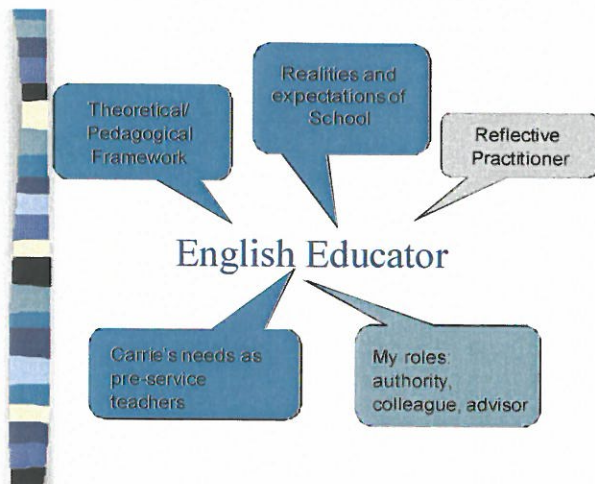
"I know the personal attack is the normal reaction to have...we all feel this and tend to focus on the one or few students who aren't invested and not the ones who do [invest]."

Identity ↔ Practice ↔ Voices

- | | |
|---|---|
| <p>1. I know</p> <p>2. the personal attack</p> <p>3. is the normal reaction to have...</p> <p>4. we all feel this</p> | <p>1 membership b/w the supervisor & student teacher</p> <p>2 validates the feelings and experiences</p> <p>3 identifies reality and normalcy of situation</p> <p>4 equates student teacher's experience to other in-service teachers</p> |
|---|---|

Identity ↔ Practice ↔ Voices

- | | |
|-------------------------------|---|
| 5 and tend to focus | 5 teacher's reaction is a choice |
| 6 on the one or few students | 6 reality of classroom vs. perceived reality by student teacher |
| 7 who aren't invested | 7 students must interact; school must be invested in |
| 8 and not the ones who don't. | 8 reality of school; some students do not engage, part of school's nature |





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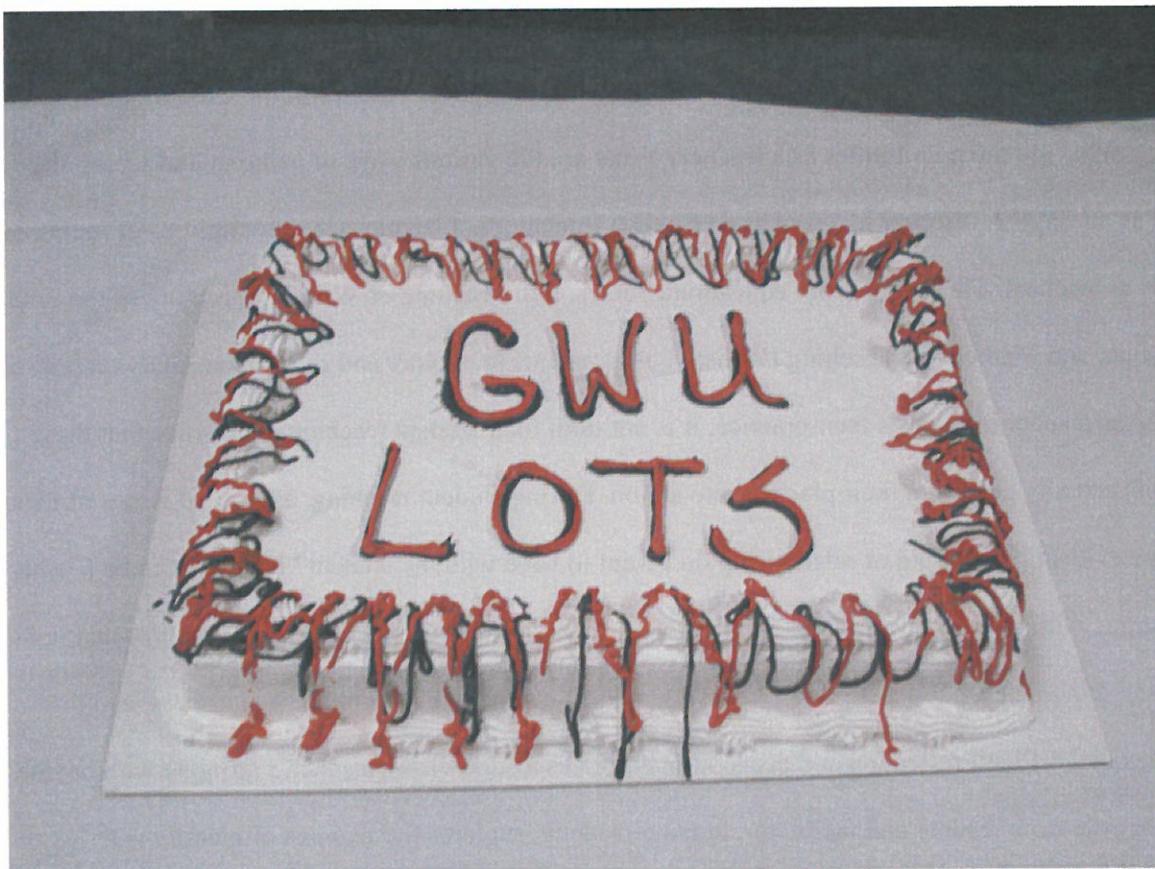
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Abstract

Playing School: The Teacher's Struggle of Identity and Practice in the Classroom

What are the possibilities as a teacher? What are the various ways of *being* in and *seeing* the world as an English teacher? My goal as an English Educator is to explore the possibilities of seeing our worlds as teachers. Through teacher education courses, like Teaching of Writing, Structure of the English Language, and Methods of Teaching English, I ask students to explore and reflect constantly on how their identity as teacher influences their practice. It is not until their student teaching experience that these teachers actually get to put their practice into action. During student teaching, additional issues of identity become evident: What kind of relationship do I want to have with my student? Do I want to be friends or be platonic with them? How do I make sense of my experience as a student when it is confronted with my students' experiences? What if I don't believe in what I'm teaching? All of these questions lead to complex and difficult reflection and decision-making. As a supervising teacher, I struggle with having to shift my role from teacher and facilitator, helping students explore these issues of identity and hypothetical practice in teacher education courses, to one of supervisor, needing to give practical advice in order to help the student teacher survive and make sense of their classrooms.

In this presentation, the two presenters—one supervising teacher and one student teacher—will draw from the student teacher's senior thesis research and student teaching reflections in order to share our analysis of how to navigate the complexities of the institution of school and how we continue to wrestle with teacher identity. Ultimately, a constant support system, space to question, and practical "how-tos" are needed in order to make "playing school" a fun and productive game for all involved.



Thanks to all the
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judges, and organizers
who participated in
LOTS this year!